ANALYSIS OF STUDENTS PERCEPTION ON MORAL VALUES IN ISLAMIC STUDIES CURRICULUM IN SENIOR SECONDARY SCHOOLS IN KADUNA STATE, NIGERIA

BY

Hauwa ADAMU

JULY, 2018

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BY

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A THESIS SUBMITTED TO THE SCHOOL OF POSTGRADUATE STUDIES, AHMADU BELLO UNIVERSITY, ZARIA
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JULY, 2018

DECLARATION

I hereby declare that the work in the dissertation entitled "Analysis of Students Perception on Moral Values in Islamic Studies Curriculum in Senior Secondary Schools in Kaduna state, Nigeria"**.** has been carried out by me in the Department of Educational Foundations and Curriculum, Faculty of Education, Ahmadu Bello University, Zaria. The information derived from the literature has been duly acknowledged in the text and a list of references provided. No part of this dissertation was previously presented for another degree or diploma at this or any other Institution.

_____ _____

Hauwa ADAMU Date

CERTIFICATION

This dissertation entitled "Analysis of Students Perception on Moral Values in Islamic Studies Curriculum in Senior Secondary Schools in Kaduna state, Nigeria"**.**by Hauwa Adamu meets the regulations governing the award of the degree of Master in Education (Curriculum and Instruction) of the Ahmadu Bello University, and is approved for its contribution to knowledge and literary presentation.

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Prof. Sadiq Z. Abubakar Dean, School of Postgraduate Studies	Date

DEDICATION

This research work is dedicated to my beloved mother Mallama Amina and my late father Mallam Adamu and Mohammed, my brothers and sisters Yakubu Muhammed, Ibrahim Maimuna and Mairo whose lovely support, encouragement in the course of this programme. May Almighty Allah richly reward you.

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ABSTRACT

The study analysed the perception on moral values Among Senior Secondary School Students in Kaduna State, Nigeria. The study had four objectives. The study was conducted with the objectives to examine the perception of the Islamic studies curriculum implementation for the acquisition of faithfulness among senior secondary school students in Kaduna State; examine the perception of Islamic studies curriculum on sincerity among senior secondary school students in Kaduna State; ascertain the perception of Islamic studies curriculum on modesty among students in senior secondary schools in Kaduna State; and examine the perception of Islamic studies curriculum on hard work among senior secondary school students in Kaduna State. Four research questions and four null hypotheses were postulated in line with the stated objectives. Relevant literatures were reviewed on the key variables of the study. The study adopted descriptive type of survey research design. The target population of the study comprised of 18,995 from Giwa, Kudan, Sabon Gari, Soba and Zaria Local Government respectively. The sample sizes of 378 students were used in the study. Data was collected using Implementation of Islamic Studies Curriculum on the Acquisition of Moral Values Among Students questionnaire (ISSCAMQ), the instrument was validated by the researcher's supervisors before it was subjected to a pilot study which provides a reliability estimate of 0.81. The data gathered were analyzed using mean and standard deviation. All the hypotheses were tested using chi-square at 0.05% level of significance. The study concluded that there was existence of significant difference on the perception of Islamic Studies curriculum on faithfulness among Senior Secondary School students in Kaduna State; there was significant influence of Islamic Studies curriculum implementation on sincerity among Senior Secondary School students in Kaduna State; there was existence of significant difference on the perception of Islamic Studies curriculum on modesty among Senior Secondary School students in Kaduna State; and there is significant

difference on the perception of Islamic Studies curriculum on hard work among Senior Secondary School students in Kaduna State. Based on the findings from this study, recommendations were made among others that Islamic Studies teachers should be encouraged to teach their students how to keep company with good peers as this will help to provide faithfulness among them and students should be encouraged to be to kind to others as this will help promote sincerity among them.

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LIST OF ABBREVIATIONS

ABU:	Ahmadu Bello University
GDSSS:	Government Day Senior Secondary School
GSSS:	Government Senior Secondary School
SS:	Senior Secondary
WAEC	West African Examination Council
NABTEB	National Business and Technical Examination Board
NECO	National Examination Council
N.P.E	National Policy on Education
P.T.A	Parent's Teachers Association
NERDC	Nigeria Education Research and Development Council
P.B.U.H	Peace and blessing be upon him
U.P.E	Universal Primary Education
N.T.I	National Teachers Institute
SBMC	School Based Management Committee
JAMB	Joint Admissions and Matriculation Board
NECO	National Examination Council
MDGS	Millennium Development Goals
NEEDS	National Economic and Empowerment Strategies
UNESCO	United Nations Educational Scientific and Cultural Organization

OPERATIONAL DEFINITIONS OF TERMS

Curriculum:	all the desirable learning experiences: cognitive, psychomotor and affective, planned for the learners under the direction of the school
Curriculum Implementation:	is the interpreting and delivering the ingredients and actualization of the curriculum document
Faithfulness:	is to believed and follow the laws of Allah regardless of what it costs;
Hardworking:	a person taking his work seriously and doing it well and rapidly.
Islamic Studies:	a process of learning how one will worship his Lord in accordance with the provision of the Glorious Qur'an and traditions of the prophet (Peace Be Upon Him)
Modesty:	a quality that prevents one from behaving badly towards others or encouraging others to behave badly towards you
Moral Values:	relative to principles of right and wrong in behavour especially for teaching right behavour.
Sincerity:	is that what a person says and his/her deeds and actions should be for the sake of Allah (SWT) and not to show to the people or to be proud of himself or herself with them

CHAPTER ONE
INTRODUCTION

1.1 Background to the Study

Islam plays a significant role in satisfying our physical as well as spiritual needs. Islam studies teach us, a code of behavior, and conservation of social values and give us a meaning for our existence. It helps in toleration and developing adaptive capacities for stressful events of live. It gives us a sense of self-respect and teaches one about the virtues of family life and a cohesive society with a sense of brotherhood. According to Yusuf (2012), it was generally believed that, Islamic studies is aim at provide a total and balanced development of every student in every sphere of learning - spiritual, moral, imaginative, intellectual, cultural, aesthetic, emotional and physical - directing all these aspects towards the attainment of a conscious relationship with God, the ultimate purpose of man's life on earth.

Islamic education is concerned not only with the instruction and training of the mind and the transmission of knowledge *(ta 'lim)* but also with the education of the whole being of men and women *(tarbiyah that is (moral training)* (Mujaheed, 2007). The Islamic educational system never divorced the training of the mind from that of the soul. The more overarching concept of *tarbiyah* refers to moral education. Hence, acquiring knowledge, ethics and a moral world view is a foundation for achieving what the Qur'an requires of every human being - to enjoin what is good, and prevent what is evil (Shaikh, 2010). Truthfulness and moral value are good qualities desirable in all human beings. These qualities make one's life worth living and worthy of emulation for peaceful co-existence. In recognition of this position, the National Policy on Education, Section I paragraph a (k) provides for teaching and learning of religion as part of general

education. The policy says thus, opportunity shall continue to be made for religious instruction; no child will be forced to accept any religious instruction which is contrary to the wishes of his or her parents (N.P.E., 2009).

This position gives Islamic education relevance in the educational system. National curricula for religious education do not just spring from nowhere. They evolve over time as a reflection of the needs, perception and "historical development for the societies concerned. However, religious education or studies, to some people is still perceived as irrelevant subject to man's daily needs (Abdul-rauf, 2008). The spiritual development which enhances character training is treated with levity. This has been the major concern of religious conscious people in our society, to different people Islamic religion means many things, but for the purpose of clarity some scholarly definitions on meaning of Islam will be reviewed. Islam goes beyond religious spheres (Balogun, 2008). It takes care of all human endeavours, Islam discusses the spiritual and mundane activities of man; hence it is regarded as 'a complete way of life'. The social, economic, political, cultural and educational values of Islam cannot be overemphasized. Islam lays down distinctive standard for the life of man. It regulates the life of man to conform to the needs of this world and the hereafter (Adeniran, 2008). Hard work is what you do on top of all that. It's what you do after one have put in good hours, after one have cleaned apartment, after one have kept all appointments and followed through on all one promises. Hard work is above and beyond and it's the only thing that will push one above and beyond. In Nigeria today, there is rapid moral decadence cutting across adults, youths and kids in all sectors of the society. Delinquent behaviors have de-generated the psyche of people in the society to the extent that people have lost faith in the capacity of

the government to uphold morals and justice People are no longer committed as self employees, civil servants, laborers in private institutions, even as teacher, or students. Moreover, outside schools and government institutions, there are increases in instances such as robbery, trick, begging touting and all sorts of misfit behaviors in our societies. Some findings have shown that majority of men and women found in these acts are mostly school dropouts, youngsters from broken homes and unemployed graduates of various institutions at diverse levels, therefore, these calls for appropriate implementation of religious and ethical education in our schools. If curricular on religions, social and ethical education are well planned and developed and at the same time. If correctly implemented, most of the above stated moral decadence would, if not completely eradicated or reduced to the minimal (Doi, 2004 in Makinde, 2008).

Survival and welfare of a nation depends largely on the way of life her citizens have, their mental and moral orientation, their cohesion as a society. This fact has been recognized in Islam, which therefore addresses itself to the whole way of life of individual and society so as to achieve a balanced result. Thus Islamic studies curriculum has been prepared to reflect this broad concern, so as to inculcate true and balanced values in the young Nigerian at any age, when his mental and moral development at a formative stage.

Islamic studies at the senior secondary in Kaduna State has achieved this goal among the students has remained a question unanswered if we take a look at the increase in moral decadence and behavioural problems among the students. It is against this backdrop that this study intends to assess the implementation of Islamic studies curriculum on the acquisition of moral values among senior secondary schools students in Kaduna State.

1.2 Statement of the Problem

Moral decadence in Nigeria has generated a lot of problems in our society resulting in the slow pace of development in the country, the moral decadence ranges from examination malpractices, stealing, bribery and corruption, sexual promiscuity, drug addiction leading to social maladjustment, insubordination, disrespect to the constituted authority and to the rules of law. All these immoral behaviours possibly contributed to declining economic and educational standard, resulting in importation of strange social behaviours into our society. This in turn has actually gone deep into the life style of men and women in the society thereby generating fear, unpatriotic, feelings, disunity, lack of faith in the development and progress of the country distrust towards leaders and unguided behaviour in the mind of the youths with a clear conscience who would love to uphold high moral standards.

There is need for appropriate orientation to be given to the young ones, this will eradicate the moral decadence in our society, thereby creating room for development, this can only be completed by our educational sectors by means of the school which at the grassroots, matters most in the instance of development, there is no doubt that moral degeneration and moral values laxity especially among the secondary school students have become the bane of the contemporary Nigerian society, these problems have eaten deep into the fabric of all aspects of our national life, social, political, cultural or economic, the anti-social behaviours which are the manifestation of this moral and moral values decay have been worrisome to successive governments in power as to elicit incessant calls on religious groups to intensify efforts in their missionary activities to combat this menace, this is also asserted by researchers such as (Mujaheed, 2008). Hard work is what you do

on top of all that. It's what you do after one have put in good hours, after one have cleaned apartment, after one have kept all appointments and followed through on all one promises. Hard work is above and beyond and it's the only thing that will push one above and beyond. All these burning issues are the basic problems which this research work intends to address. But to be more precise, the study will assess the implementation of Islamic studies curriculum on the acquisition of moral values such as; faithfulness, sincerity, modesty and hard work among senior secondary schools students in Kaduna State.

1.3 Objectives of the Study

Objectives of the study are as followed:

1. examine the perception of male and female students on faithfulness in Islamic studies curriculum among senior secondary school students in Kaduna State;
2. examine the perception of male and female respondents on sincerity in Islamic studies curriculum among senior secondary school students in Kaduna State;
3. ascertain the perception of male and female respondents on modesty in Islamic studies curriculum among students in senior secondary schools in Kaduna State; and
4. examine the perception of male and female respondents on hard-work in Islamic studies curriculum among senior secondary school students in Kaduna State.

1.4 Research Questions

The research questions generate for the study are as follows:

1. to what extent does Islamic studies curriculum influenced faithfulness among senior secondary school students in Kaduna State?

2. to what extend does Islamic studies curriculum influence sincerity among senior

secondary school students in Kaduna State?

3. to what extent does Islamic studies curriculum influence modesty among students in senior secondary schools in Kaduna State?
4. how does the Islamic studies curriculum influence hard work among senior secondary schools students in Kaduna State?

1.5 Research Hypotheses

The following hypotheses will be tested in the study:

Ho_1: There is no significant difference in the opinion of male and female respondents on the perception of faithfulness in Islamic studies curriculum among senior secondary school students in Kaduna state;

Ho_2: There is no significant difference between the opinions of male and female respondents on the perception of sincerity in Islamic studies curriculum among senior secondary school students in Kaduna state;

Ho_3: There is no significant difference between the views of male and female respondents on the perception of modesty in Islamic studies curriculum among senior secondary school students in Kaduna state; and

Ho_4: There is no significant difference between the opinion of male and female respondents on the perception of hard-work in Islamic studies curriculum among senior secondary school students in Kaduna state.

1.6 Basic Assumptions

The following basic assumptions are developed for the study:

1. it is assume that Islamic studies curriculum does not inculcate faithfulness among senior secondary school in Kaduna state, Nigeria.

2. it is assume that Islamic studies curriculum does not inculcate sincerity among senior secondary school students in Kaduna State, Nigeria.
3. it is assume that Islamic studies curriculum does not inculcate modesty among senior secondary school students in Kaduna State, Nigeria.
4. it is assume that Islamic studies curriculum does not inculcate hard work among senior secondary school student in Kaduna state, Nigeria.

1.7 Significance of the Study

The study will help students as well as teachers develop more awareness on the importance of the Islamic studies as subject and its role in moral values development. The result of the study will help teachers provide encouragement to think of ideas that will give proper guidance to the students. This may also increase their competency in providing moral support to students.

The result of the study will help the parents with strategies of inculcating moral values in their wards at home and the community at large. It is expects that, this study would widen the horizon of the society on the vital role Islamic studies plays in the life of their students. This will properly develop confidence in members of the society that, Islamic studies not just branch of learning which supplement the school curriculum courses but a healing subject. Add to this, the study will help to fast-track the school administrator plan in students' behavioural problems by providing them with effective strategies that works.

Moreover, this study serves as resource material and compass for curriculum planners in Islamic studies programme at senior secondary level when need for curriculum review arises, because, it is expected to provide directions to the professionals on what to be

included in order to make the curriculum more richer to stand the test of time with references to moral values inculcation in the mind of Islamic studies students.

This study will stand to serve as, a reference material in the educational system in as far as it will establish the role Islamic studies curriculum plays in inculcating moral values in senior secondary school students. In addition, the study will contributes to existing literature through its findings, which will succeed in confirming the fact that, the Islamic studies curriculum at senior secondary level is not just a blue print developed to make the curriculum comprehensive in its outlook but rather, a subject that, put into practice the themes and topics there in, to achieve its central goals as building of a balanced personality.

The Ministry of Education officials will benefits from this /study on issues relating to allocation of funds to these schools, the need to allocate more funds for the purpose of organizing workshop for the teachers and students in these school again, the Ministry of Education officials will be equipped with reliable and factual information concerning the state of acquisition of moral value in these schools and the modalities to manage them and for planning purpose. The Ministry of Education official will benefits from the study, the findings from this study will alert them in playing a sensitive role aimed at the provision of a conducive learning environment and at same improving the standard of education.

The Ministry of Education official will benefits from the study by having knowledge of the state of acquisition of moral values in these government schools, Kaduna state and the legal framework guiding its activities. The Parent Teachers Association (P.T.A) are indeed partners in managing the school will benefits from the study, the findings from the study will inform the Parent Teachers Association, the opportunity to have adequate

knowledge of acquisition of the moral values in these schools and the roles they can play in supporting the school. It will enable them to work harmoniously with the school in talking to their wards/students on how to interact with one another.

Education Administrators like the principal, teachers, Parent Teachers Association (P.T.A). The educaiotn administrators like; principals who is the head of the school will have reliable and factual information concerning the state of acquisition of morals values. Again, the findings from this study will place the education administrator on alert, policies that will help check mate. It will help the teachers who is the major stakeholders in teaching and learning to initiate, and use different teaching strategies, sustain and adequately apply the moral values at his or her disposal, to achieve teaching goal and be a useful citizen in her community. It will help the teacher even in placing disciplinary measures on students so as to take care of the delinquent and unacceptable behaviours.

Non-governmental organization will have reliable and factual knowledge of the acquisition of moral values in these schools. It will give them the opportunity to play a sensitive role of providing more funds, to enable these schools have more school facilities and management policies. Again, religious bodies who are partners in educaiotn, the findings from this study will informed them the opportunity to lay more emphasis on the moral and spiritual teachings that will enable the students make proper use of these acquisition of moral values without necessarily abusing the opportunity to become useful in the society.

Curriculum Experts/planners will benefits from the study. It will give them the opportunity to have adequate knowledge of the state of acquisition of moral values in these schools. It will place a burden on them to plan and develop curricula documents that will take care

of all students, as well as curriculum experts in playing a sensitive role aimed at mapping the standard of education, hence the curriculum needs to be changing along side with the needs and aspirations of the society. The study will motivate the curriculum planners to emphasize the use of mastery learning skills, reflective strategy in teaching various concepts in Islamic studies. This may help to enhance the performance in Islamic studies thereby reducing the rate of failure in the subjects.

Again, Islamic studies students will benefits from the study, students will observe practical knowledge and in the acquisition of essential skills in their learning. The students will benefits from the study by having useful information to enable them have ability to properly organize themselves for meaningful educational attainments. The findings will enhance motivation of Islamic education students towards the subjects and improve their performance since it incorporate mastery of the concepts taught. Findings for the study will open more doors for further research to be carry out in the future, researcher will have adequate knowledge of the state of acquisition of moral values in these Government schools. Knowledge of acquisition of moral values in these schools which shall be open up to the academician, shall place a burden for academician to press hard for all concern for improvement in the standard of conduct in these schools so as to enhance students' performance.

It will boost the morals of teachers to be able to use right teaching methodology, proper, effective efficient use of instructional aids to teach. Enable the educational administrators and planners to appreciate the need for proper management of students, so as to ensure productivity in their studies.

It will help student and teachers under training to enhance .their learning skills,

knowledge and rudiment about how good moral values can help both teachers and students to learn and improve their skills successfully. It will help school administrator in casting some light on the extend of benefits of good moral values as well as the opportunity to enroll in more students in these Government schools in Kaduna.

1.8 Scope of the Study

The study is focused on the perception of Islamic studies curriculum on moral values among senior secondary school students in Kaduna State. The study is limited to cover Zaria Educational Zone which consists of all the senior secondary schools in Zaria Educational Zone of Kaduna State, Nigeria.

The study will look at the perception of Islamic studies curriculum on moral values among senior secondary school students 1-3 but the researcher's interest will particularly be on SSS II students so as to get the opinion of the students concerning the perception on moral values in Islamic studies curriculum among senior secondary school students in kaduna state. All the schools found in Zaria Educational Zone which the researcher is interested are co-educational school, having both males and females and different ethnic and religious group.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1 Introduction

This chapter discusses the review of relevant literature considered related to the work under investigation. Specifically, the following areas shall be examined: theoretical framework; conceptual analysis; Islamic studies curriculum and moral values; forms of moral values in Islamic studies curriculum; factors influencing moral values of secondary school students; Islamic studies teachers and moral values inculcation; empirical studies and finally, summary.

2.2 Theoretical Framework

The theoretical framework of the study is hinged on systems approach theory. According to Beftalanffy (1967) in Gichuki (2013), the main idea behind this theory is that: in a system, interrelated elements interact together towards a common goal. This theory states that, in every system there are three elements: inputs, transformational process (activities) and outputs (the intended results or outcomes). Such a system can be suitable to the successful implementation of any education programme. The theory therefore, has relevance with the present study that assessed the implementation of Islamic Studies curriculum on Acquisition of moral values among senior secondary school students. The features of Beftalanffy's theory of input, process and output was considered in analyzing the roles of Participants/Agents as elements in a system in the implementation of senior secondary Islamic Studies curriculum. The teacher is the main element in the curriculum implementation process. The way teachers handle curriculum should form the basis of the curriculum implementation in schools. The teacher acts as a guide towards the curriculum implementation. He/she does not work in isolation because he requires other elements

like infrastructure, instructional materials, supportive staff, the Parent Teachers Association (PTA), the principal, institutes of education, education commission and boards, federal government education commission and boards, Nigeria Education Research and Development Council (NERDC) and Examination bodies. None of these elements can effectively implement curriculum alone without the collective effort of others.

The key elements of the theory are further discussed as follows: inputs refer to the variables needed and brought in to facilitate the implementation process of Islamic Studies curriculum specifically in this study. The quality of Islamic Studies teachers, teaching methods, instructional materials and infrastructural facilities were considered. Transformational process refers to the instructional interactions between the teacher, the learner and the variables displayed (inputs), to aid in achieving intended.

This theory, systems approach theory is related to this work, the thrust of the system theory says, elements interrelate, interact together towards a common goal. This theory states that, in every system there are three elements: inputs, transformational process (activities) and outputs (the intended results or outcomes). Such a system can be suitable to the successful implementation of any education programme.

System approach theory thereby is relevance to this study for instance, of the objective also looks at hard work of students, a student who work hard in his/her studies with not only have hope of graduating with good results but will also have hope of attaining high status in the society. This will go a long way to make the child very stable thereby enabling the child to settle down learn, such children equally have high expectation, aspiration to attain higher status in life, studies on nurture have also shown that good

food, good environment good care, usually makes the child intelligent quotient high thereby positively affectively the academic performance of such children, this is also supported by researchers such as; Onochie & Okpalla cited in Ajila & Olutola (2008).

This theory has a direct link with the work, for learning to take there must be a conducive learning environment, for instance one of the objectives of the study talks about sincerity among students, it is expected that students will interact in a must sincerity environment that is to say, students will not need to cheat among themselves, steal or indulge in behaviours that will permit them to learn peacefully. For learning to take place, all this mentioned above must be in place, students will learn to live peacefully among themselves.

2.3 Conceptual Framework

Moral values are an evaluation of a particular individual's durable moral qualities. The concept of moral values can imply a variety of attributes including the existence or lack of virtues such as integrity, courage, fortitude, honesty, and loyalty, or of good behaviour or habits. Moral values primarily refers to the assemblage of qualities that distinguish one individual from another although on a cultural level, the set of moral behaviours to which a social group adheres can be said to unite and define it culturally as distinct from others. Moral values is “a disposition to express behaviour in consistent patterns of functions across a range of situations" (Pervin, 2008:108). There are two approaches when dealing with moral character: Normative ethics involve moral standards that exhibit right and wrong conduct. It is a test of proper behaviour and determining what is right and wrong. Applied ethics involve specific and controversial issues along with a moral choice, and tend to involve situations where people are either for or against the issue (Sheikh, 2010).

Moral values have been a topic of concern for thousands of years. The development of moral values has been the subject of philosophical and psychological investigation since Aristotle theorized three levels of moral values development: an ethics of fear, an ethics of shame, an ethics of wisdom (Kraut, 2010). Philosophers, psychologists, and educators as diverse as John Locke, John Stuart Mill, Herbert Spencer, Emile Durkheim, and John Dewey, and as ancient as Confucius, Plato, and Aristotle have viewed the development of moral values as the primary purpose of schooling (Kraut, 2010).

Damon (2008), identified six ways that social scientists have defined morality: an evaluative orientation that distinguishes good and bad and prescribes good; a sense of obligation toward standards of a social collective; a sense of responsibility for acting out of concern for others;- a concern for the rights of others; a commitment to honesty in interpersonal relationships; and a state of mind that causes negative emotional reactions to immoral acts. This categorical scheme may not accommodate all useful definitions, particularly the more substantive definitions offered by philosophers and theologians, but they reflect the wide variety of definitions and the need for an explicit operational definition that can guide programming and research. A number of authors proposed definitions of moral values in rather traditional terms. For example, Wynne and Walberg (2007), wrote that moral values is "engaging in morally relevant conduct or words, or refraining from certain conduct or words". Others, such as Kraut (2010), focused on the source of one's behaviour as being especially important. He said that the essence of morality is respect for rules and that acting on internalized principles (autonomy) represents a higher level of morality than performance based on rules imposed by others (heteronomy). Others, such as Pritchard (2008), focused on moral values as a personality

construct: “a complex set of relatively to persistent qualities of the individual person, and the term has a definite positive connotation when it is used in discussions of moral education”. Berkowitz (2008), said that moral values is “an individual’s set of psychological characteristics that affect that person's ability and inclination to function morally”. Kraut (2010), attempted to connect psychological and behavioural components when he said that “Good moral values consists of knowing the good, desiring the good, and doing the good - habits of the mind, habits of the heart, and habits of action”.

While most researchers support a multidimensional aspect to moral character, especially advocacy of cognitive, affective, and behavioural components, several authors support additional components. For example, Huitt (2008), suggests that the skills of moral and moral values should be considered in terms of four psychological components. They say that the focus should be on the internal processes and behavioural skills .that are required for moral behaviour and propose that sensitivity, judgment, and motivation emerge from the interaction of cognitive and affective processes such as the teaching of concept of faith, sincerity among other concepts.

1. Ethical Sensitivity: the perception of moral and social situations, including the ability to consider possible actions and their repercussions in terms of the people involved;
2. Ethical Judgment: the consideration of possible alternative actions and the rationale for selecting one or more as best;
3. Ethical Motivation: the selection of moral values most relevant in the situation and the commitment to act on that selection;

4. Ethical Action: the ego strength combined with the psychological and social skills necessary to carry out the selected alternative.

For Huitt (2008), moral values incorporate the underlying qualities of a person's moral or ethical knowledge, reasoning, values, and commitments that are routinely displayed in behaviour. Moral values are associated with the quality of one's life, especially in terms of moral and ethical decisions and actions. In a more dynamic way, Huitt (2007), argued that: moral values is one of two core elements that are dynamically related to both the personal and social aspects of one's life. That is, development in each of the ten identified domains and the other core element of personal style influences the development of one's moral values and this development, in rum, influences development in the ten domains and the other core elements. Berkowitz (2008), identified seven psychological components of the "moral anatomy", and urged scientists and educators to begin reconstructing the "complete moral person." The following components are included by Berkowitz (2008):

1. Moral behaviour (prosocial, sharing, donating to charity, telling the truth);
2. Moral values (believe in moral goods);
3. Moral emotion (guilt, empathy, compassion);
4. Moral reasoning (about right and wrong);
5. Moral identity (morality as an aspect self-image);
6. Moral personality (enduring tendency to act with honesty, altruism, responsibility); and
7. "Metamoral" characteristics meaning they make morality possible even though they are not inherently moral.

Vessels (2008), divided cognition into moral knowing and moral reasoning. He addressed will or volition by examining the intersections between moral feeling and both thinking (empathy, motivation) and knowing (values, beliefs), and by defining moral behaviour as intentional by definition. According to Vessels, the intersection of moral knowing, reasoning, feeling, and behaving yields conscience, which reflects one's (a) past thoughts, feelings, and behaviour, (b) one's present thoughts and feelings, and (c) one's view of the future in terms of feeling compelled to act morally. He agrees with the other researchers in that moral values includes both personal and social aspects, which he describes as personal and social integrity.

As one might expect, there are numerous approaches to implementing the diverse theories and research related to moral values development. However, there are a number of conclusions that can be drawn from previous work. One is that moral values education needs to be reflected in school and community-wide programmes. Another is that there are a variety of sound instructional methods that can be used by classroom teachers to engage students in moral values development. Some general guidelines for programme development may be in order. In order to promote optimum moral values growth, adults need to be aware of and responsive to children's needs, and must develop authoritative relationships with them that combine love with much communication, guidance, structure, and firm yet fair discipline (Berkowitz, 2008). They should socially reward examples of appropriate behaviour and provide developmentally appropriate explanations of why the behaviour is appropriate.

The emphasis on explanation should gradually shift from minimal during infancy through preschool to extensive from about age twelve since, as Kraut (2010), has so effectively

explained, there needs to be a shift from expiatory or punitive sanctions (heteronomy) to reciprocity sanctions that focus on the impact on others and on relationships of inappropriate behaviour, thereby fostering internalization, moral autonomy, and intrinsic motivation. Adults should have high expectations for moral maturity that are age-appropriate and should model the characteristics they want their children to develop (Toyib, 2009). Advocates of moral values education recognize that parents are critically important in the development of moral values (Berkowitz, 2008). Unfortunately, many parents have abandoned their responsibilities for moral and values education to the schools and the larger society through popular cultural outlets such as television and movies. Even those interested may not possess the training and experience necessary to follow the general guidelines listed earlier; therefore, school personnel will likely need to provide parent education programmes that assist parents in developing the appropriate knowledge, dispositions, and skills to assist educators in this important work.

In addition to parents and schools, religious organizations and other youth-serving agencies in the community also have an important impact on children's moral values development. As communitarians such as Benson (2008), have so eloquently explained, everyone in the community bares some of the responsibility for raising good children who can responsibly assume the roles of student, parent, neighbour, friend, employee, supervisor, worker, service provider, citizen, spouse, and family member. Acknowledging that parents and the community play important roles in the moral values of children does not absolve educators of responsibility to be powerful advocates. Educators need to develop an atmosphere in the classroom and school that encourages moral values (Onuka, 2011). This should be done with an explicit curriculum that

focuses on the social skills, virtues, and moral principles that are also taught within homes and communities (excluding only the religious contents, contexts, and methodologies specific to a particular religion though including ecumenical concepts and principles such as the Golden Rule). The most effective school-based moral values education programmes promote the development of moral virtues, moral reasoning abilities, and other assets and qualities that make the will and ability to do what is right and good probable. They explicitly address issues of moral thinking, valuing, choosing, committing, and planning that indirectly impact moral behaviour and moral values while simultaneously focusing on moral behaviour and responding appropriately to both moral and immoral behaviour (Blum, 2008).

From the perspective of cognitive development and moral thinking, parents and educators should be aware of and build-on students' changing conceptions of fairness, human welfare, human rights, and the application of these moral understandings to issues of everyday life (Shehu, 2008). Children and youth should be provided age-appropriate opportunities for participation, discussion, collaboration, and reflection on moral and ethical issues (Uche, 2010). In order to achieve this outcome, educators and parents need to gradually transition away from (1) insisting that children learn and follow rules through: (a) direct instruction, (b) consequences, (c) authoritative relationships, and (d) disciplinary "inductions" (which foster the development of internal standards by taking advantage of children's natural capacity for affective empathy) toward (2) giving youth the opportunity to recognize or figure out what is right and to choose what is right (as a result of understanding, internalized standards, and mature empathy) by: (a) increasing the level of reciprocity in their dealings with youth and (b) the frequency with which they

provide opportunities to discuss moral dilemmas and to challenge and replace the status quo within their relationships, groups, and communities (Berkowitz, 2006). This instructional transition neither precludes efforts to promote the moral autonomy and intrinsic motivation of young children nor requires abandoning efforts to teach right and wrong directly to older youth or to hold them accountable for immoral action through logical consequences. Rather, the transition involves a shift in emphasis. Vessels (2008), developed a moral values curriculum that is developmentally-based and addresses both the content and processes that have been discussed. Curricular scope is achieved by addressing both content (virtues) and developmental processes related to conscience and moral reasoning. Children and youth are never too old to be encouraged to learn about, adopt, and display a set of specific virtues (Vessels, 2008).

When selecting virtues to teach about and promote, it is important to include a variety, perhaps using the categories of theories discussed above, the two types of virtues (personal and social) discussed by Vessels (2008), or the domains of the Brilliant Star (Sani, 2011). One way to practice this is to provide specific activities involving role playing with immediate encouragement and feedback. Another is to use narratives and personally-developed stories that are discussed in terms of the internal processes and overt behaviour. Additionally, Vessels (2008), suggests that each virtue should be considered in terms of four questions: (1) What is it (knowledge); (2) Why practice it (valuing); (3) How do you practice it (volition and behaviour); and (4) What are signs of success (reflection on behaviour). This implies teaching the virtues as concepts, not as definitions. The dual focus on (a) the internal processes of understanding, valuing, and desiring, and (b) external behaviour makes student learning deeper and better predictor of

future behaviour. The writer share the conclusion drawn by other researchers such as Yusuf (2012) and Tuwei (2013), that experiential learning opportunity for moral action must be available to youth of all ages within schools and communities where all adults provide moral guidance. At a minimum we believe that moral values education programmes should focus on the internal processes of knowing, thinking, and judging; feeling and expressing empathy and valuing; planning and committing to a set of ethical values or moral decisions; and explicitly putting knowledge, values, and commitments into action. We also suggest that encouraging a sense of moral identity, especially seeing oneself as a virtuous person, is important. Working diligently on modifying student's behaviour without considering the operation of the student's interaction with the adult world of the family, school, religious organization, and community is both naive and counterproductive. Children and youth imitate and want to be a part of the adult world and that culture must consider that young people are watching and learning.

2.3.1 Concept of Moral Values

Moral values had been thought of different. For instance, Abdulkereem (2008), morality refers to concern with what is good or right in people's relationships each other. A key to understanding morality is to be specific about definition of good (or bad) and right (or wrong). A morality contains, beliefs about the nature of the man; belief about ideals, about what is good or desirable or worthy or pursuit for its own sake; rules laying down what ought to be done and motives that incline us to choose the right or the wrong course. Aminu (2016), moral is seen as human position to distinguish right from wrong, to act on this distinction, and to experience pride when one does the right thing and guilt or shame when one does not.

Values is perceived by Hashim (2010), as human disposition in suggesting, deciding, judging about the right and wrong, lofty and base, just and unjust, and more personal preferences, that thing are useful as individuals happen to value them.. Value is something that interest for us, something that we look for, something that pleases, something that loved, and in short value is something good. Value have good connotation. (Bertens: 2009). Value refers to what is valued, judged to have value, thought to be good, or desired. Such phrases are also used to refer to what people think is right or obligatory and even to whatever they believe to be true. Moral value is value that must be separated with other values. Every value will get quality if it has relation with other values. Bertens (2009), identify four characteristic of moral values which are: Moral value is related with responsibility; Moral value is related with pure heart; Obligation; and Formality. Morality in Islam centers on the theory of what is allowed and what is forbidden (al-halal wal-haram) in accordance with Islamic law (Shari'ah), the primary sources of which are Qur'an and Hadith. The above statement is confirmed thus: Moral laws are absolute, eternal and unchanging. They are given by God and laid down in the scripture, which thereby, become a moral manual. (Toyib 2009) In Islam, Qur'an is the moral manual that contains all the dos and don'ts. Its moral instructions are believed to be universal without boundary of time or space. It is believed that religion especially Islam cannot be completely detached from morality. Religion claims to be mother of morality and that is why Islam claims to be a complete way of life.

Similarly, Adesina and Kalu (2008), summarized the basic beliefs and principles of morality in Islam thus: God is the creator and source of all goodness, truth and beauty. Man is a responsible, dignified and honorable agent of his creator. God has put

everything in the heaven and earth in the service of mankind. By his mercy and wisdom, God does not expect the impossible from man or hold him accountable for anything beyond his power. Nor does God forbid man to enjoy the good things of life. In the sight of God, it is the intention behind a certain action or behavior that makes it morally good or bad, and not its outcome. Moderation, practicality, and balance are the guarantees of high integrity and sound morality. All things are permissible in principle except what is singled out as obligatory, which must be observed, and what is singled out as forbidden, which must be avoided. Man's ultimate responsibility is to God and his highest goal is the pleasure of his creator. From the above quotation, Islamic code of conduct is of two facets, positive and negative. Positive codes of conduct are deeds expected of Muslims. According to Lawal (2010), they include truthfulness, goodness to parents, patience, generosity, forgiveness, loyalty, justice, good relationship with others, equality, cleanliness, orderliness, sincerity, punctuality, responsibility, time consciousness, decency, humility, kindness, obedience, brotherhood and so forth. While the negative ones forbidden for Muslims are greediness, stubbornness, drinking intoxicants, theft, prostitution, fornication and adultery, rudeness, injustice, arrogance etc.

In view of the above, stemming the rising tide of moral decadence as it is today in Nigeria, could be achieved through effective Islamic education that would put in place qualified and modeled teachers who can serve as moral chancellor and motivators. The Prophet (S.A.W) describes the best man as someone who studied the Qur'an and teaches it. Muslims are regarded as the best group of people in life because they teach people to know Allah and do righteousness (Qur'an 3: 110).

2.3.2 Concept of Islamic Studies

Many attempts have been made to define Islamic education. According to Lawal (2011), Islamic education is the type of education deals with the entire aspect of human life among which include the teaching of five pillars of Islam as basis for Islamic religion, similarly Abdul-Gafar (2015), sees Islamic education as a way of training individual and general society, which ensure spiritual and intellectual growth of the individual. However, neither of the above assertions can stand the test of our time because it has been realized that Islamic education is not confined to ensuring the practices of the five pillars of Islam (Shahadat, Salat Zakat, Sawm and Hajj). The pillars only constitute the Ibadah aspect of the religion not only this, spiritual and Intellectual developments are but two of the three important dimensions of personality development, the definition however, ignored the psychomotor domain.

In Nigeria today there are some people who adopt a confused approach to defining Islamic education; these people deliberately refer to Islamic education as being synonymous with Islamic studies which is a subject in the Nigerian western-oriented educational system. The basic difference is that Islamic studies is an academic subject offered in a formal school setting whereas Islamic education refers to the totality of the upbringing of an individual within the content and context of Islam, it therefore transcends the classroom setting and can be received formally and informally. Islam studies education means the process of developing balanced growth of the total personality of man through the training of man's spirit, intellect, rational feelings and bodily senses. It is on this balanced growth that Islam has based its educational system and enjoined all Muslims to pursue it (Sheikh, 2010).

2.3.3 Concept of Curriculum

Curriculum is defined as all the desirable learning experiences: cognitive, psychomotor and affective, planned for the learners under the direction of the school to achieve educational goals and procedures, strategies, and materials employed for effective reconstruction of such experience (Obanya, 2015). Curriculum is often one of the main concerns in the educational field. What kind of curricula should we offer to learners? Educators and teachers are concerned about what choices are to make about teaching content and methods. As for the parents, they would like to know what their children are going to learn. Learners are also concerned about what kinds of content they are going to have in class. "Curriculum" seems to be considered greatly as what teachers are going to teach and, in other words, what learners are going to learn. In fact, "curriculum" is also closely related to how well the learners learn - the outcomes. Thus, as an umbrella term, "curriculum" includes a lot of issues, for example, teaching curriculum, learning curriculum, testing curriculum, administrative curriculum and the hidden curriculum. There are a variety of definitions in relation to the term "curriculum". The indecisive nature of the term is owing to divided perceptions of stakeholders, example, students, educators, researchers, administrators, evaluators with their own agenda of emphasis in educational discourse. The void of uniformity reflects the complex nature of the concept of "curriculum" in its own right. Arguably, it is therefore necessary to clarify the conceptualization of the term curriculum, before the outset of any curriculum-related endeavors such as curriculum planning, implementation, evaluation, and empirical studies undertaken by administrators, teachers, researchers, and evaluators (Dikko, 2011).

In this vein, this study seeks to clarify different conceptualizations of this term. Curriculum is define by Indiana Department of Education (2010), as the planned interaction of pupils with instructional content, materials, resources, and processes for evaluating the attainment of educational objectives. Curriculum is concerned with all activities in the school which lead to the development of the learner ranging from cognitive, affective and psychomotor domains (Momo, 2013). curriculum is defined by Afolabi (2015), as a plan that consists of learning opportunities for a specific time frame and place, a tool that aims to bring about behaviour changes in students as a result of planned activities and includes all learning experiences received by students with the guidance of the school. Ibu (2008), views curriculum as answering three questions: what knowledge, skills and values are most worthwhile? Why are they most worthwhile? How should the young acquire them? Curriculum is a programme of activities (by teachers and pupils) designed so that pupils will attain so far as possible certain educational and other schooling ends or objectives (Hakim, 2010). Moreover, Emmanuel (2016), provides a broader definition, stating that a curriculum includes "all of the experiences that individual learners have in a program of education whose purpose is to achieve broad goals and related specific objectives, which is planned in terms of a framework of theory and research or past and present professional practice" Afolabi (2015), the word "curriculum" is derived from the Latin verb currere, "to ran". "Currere" became a diminutive noun and meant a "racing chariot" or "race track". An extension was made by Cicero who associated the term with curriculum vitae that means "the course of one's life." He also associated it with curricula mentis that metaphorically refers to "the (educational) course of the mind". It was not until the nineteenth century that the term

was commonly used in the educational field. Afolabi (2015), describes of curriculum "as a multifaceted concept, constructed, negotiated and renegotiated at a variety of levels and in a variety of arenas". This view reflects the complex and interactive nature of curriculum. Momo (2013), reveals another side of curriculum which requires decision making, curriculum is a historical accident - it has not been deliberately developed to accomplish a clear set of purposes. Rather, it has evolved as a response to the increasing complexity of educational decision making.

Correspondingly, Afolabi (2015), notes how the term "curriculum" is in some cases used in very limited contexts, but in other cases very broadly. From the above Definitions the concept of curriculum could be explained as; such "permanent" subjects as grammar, reading, logic, rhetoric, mathematics, and the greatest books of the Western world that best embody essential knowledge, those subjects that are most useful for living in contemporary society, all planned learning for which the school is responsible, all the experiences learners have under the guidance of the school, totality of learning experiences provided to students so that they can attain general skills and knowledge at a variety of learning sites, questioning of authority and the searching for complex views of human situations and all the experiences that learners have in the course of living.

2.3.4 Concept of Faithfulness

Faithfulness

If any term catches the essence of mankind's character at the end of the age, it is "faithfulness." Man is generally faithless to any standard that can be considered as truly Godly. Faithfulness is a stick-to-itiveness that won't be broken; faithfulness is the "superglue" of the heart that holds fast and won't let go. Faithfulness means to follow

through with commitments to laws of Allah regardless of what it costs; It's the quality of being true, trustworthy and reliable in our dealings with others; It's the characteristics of doing right even when you feel like giving up; it's the concept of living the truth of virtue in our lives and It's committing ourselves to living a virtuous life and then letting the reality of that commitment permeat our lives on a daily basis (Lawal, 2011).

Faithfulness was one of the noble characteristics and good morals of the prophet (P.B.UH), in that he never violated a covenant, denied anyone their due, broke a promise or betrayed anyone. He fulfilled the command of Allah the Almighty in the Qur'anic verse which says:

> *And do not approach the orphan's property except in a way that is best until he reaches maturity. And give full measure and weight injustice. We do not charge any soul except [with that is within] its capacity. And when you testify be just, even if lit concerns] a near relative. And the covenant of Allah fulfill. This has He instructed you that you may remember (Qur'an 6:152).*

Such virtues were evident in the relationships of the Prophet (Peace be upon Him), with his Lord, Allah the Almighty, his wives, his companions and even with his enemies. In his relationship with his Lord, the Prophet (Peace be upon Him), was faithful and honest. He worshiped his Lord, obeyed him in the best way, and conveyed the message of Allah the Exalted with the utmost faithfulness and honesty. He explained and clarified to people the straight path and conveyed the upright religion of Allah the Almighty, exactly as it was revealed to him by Allah and as perfectly as he was ordered to. Allah the Almighty says:

> *And we revealed to you the message that you may make clear to the people what was sent down to them and that they might give thought (Qur'an 16:44).*

In his relationship with his wives, the prophet, (Peace be upon Him), was extremely faithful. He was ever grateful to Khadeejah (Peace be upon Him) for the great favours

she did for him, for her generous spending and numerous sacrifices. He always praised her wisdom. He did not marry other women when she was still alive. Even after she died, he would speak in favour of her and show kindness to her relatives and friends. He was faithful and grateful to her (Peace be upon Him), the prophet (Peace be upon Him), was also faithful to his relatives. He was always thankful to his uncle, Abu Taalib, who had brought him up and taken care of him since he was eight years old. Therefore, the prophet, (Peace be upon Him), strove hard to convince his uncle to embrace Islam before he died. After his uncle passed away the prophet, (Peace be upon Him), persisted in asking Allah the Almighty to forgive him until Allah forbade him from doing this.

2.3.5 Concept of Sincerity

Sincerity is the quality or state of being sincere; an expression of sincere feeling (Mujaheed, 2008). The meaning of this sincerity is that what a person says and his/her deeds and actions should be for the sake of Allah (SWT) and not to show to the people or to be proud of himself or herself with them. According to Hashim (2010), acceptance of deeds depends on sincerity. Sincerity to Allah (SWT) is a gain of completeness of faith. Allah (SWT) looks in to the heart and what is in it from intentions, not to the appearance or the shape of the deeds. Sincerity is a crucial element of repentance and salvation in Islam. Muslims are primarily encouraged to practice sincerity in their relationships with God, as well as to be honest in relationship with one another. Sincerity before God is associated with faithfulness in Islam. It is one of the most important criteria God uses to judge the state of an individual's heart. The Arabic word for sincerity is “Ikhlas” god judges the actions of people to determine whether a person commits good deeds out of genuine desire to please him or merely to attain the adulation of other humans. Ikhlas is

often translated in to English as "sincerity of intention" a distinction that underscores the centrality of personal motivation (Ahmed, 2012).

English translation of a hadith, or saying, of a Prophet Muhammad that Islamic studies teaches students at senior secondary reads, “Verily, deeds are rewarded by intention. And every one will have the reward for that which he has intended”. Sometime the Qur'an refers to Muslims themselves as “the people of truth.” Another hadith translation notes, “Whoever loves for Allah, hates for Allah, gave for Allah and forbade for Allah, then he completed his faith.” In other words, students are taught to be motivated by sincere faith in all things. Students are also taught to believe that performing good deeds helps cancel their sins. The faith prescribes many potential good deeds, from faithful prayer to aims-giving. But mere good deeds are not enough. In order for them to count toward salvation, these actions must be accompanied by sincere desire to repent and gratify Allah.

2.3.6 Concept of Modesty

Modesty as a sense of shame or shyness in human beings is a shrinking of the soul from foul conduct, a quality that prevents one from behaving badly towards others or encouraging others to behave badly towards you (Ahmed, 2012). In the same vein, Sani (2011), asserted that Islamic ethics considers modesty as more than just a question of how person dresses, and more than just modesty in front of people; rather it is reflected in a Muslim’s speech, dress, and conduct: in public in regards to people, and in private in regard to Allah. Any talk of modesty, therefore, must begin with the heart, not the hemline, as the Prophet of Mercy said, modesty is part of faith and that part of faith must lie in the heart. Take reservation in speech. As with everything in Islam, speech should moderate. Raising one's voice in venting anger simply shows one lacks the ability to

contain it, and only damage will ensure from it. Uncontrolled anger, for example, can lead one to verbally abuse and physically assault another, both of which take off the veil of bashfulness one is endowed with, exposing the shameful ego within. The Prophet said:

> *"A strong person is not the person who throws his adversaries to the ground. A strong person is the person who contains himself when he is angry." (Saheeh Al- Bukari).*

A strong person who believes feels shy in front of Allah and his creation, since Allah knows everything. He feels shy to disobey his Lord and feels shame if he sins or acts inappropriately, whether in private or public. This type of modesty is acquired and is directly related to one's faith, where one's awareness of Allah increases one's "shyness" in front of Him. Islamic morality divides modesty that is natural in human beings. If manifests itself, for instance, in a natural human urge to cover one's private parts. According to the Qur'an, when Adam and Eve ate from the fruit of forbidden tree, they became aware that their private parts were exposed, and they began to cover themselves with the leaves of paradise, a natural result of their modesty. Islamic scholars consider modesty to be a quality that distinguishes human beings from animals. Animals follow their instincts without feeling any shame or sense of right or wrong (Sani, 2011).

This has to do with balance, moderation, inner peace. When we choose moderation in all aspects, we bring balance into our lives. Instead of experiencing 'burn-out' and stress, which actually hinders our productivity and blocks the creative flow of energy, we maintain our connection with a our inner peace and true reality (Hashim, 2010). The state of moderation involves knowledge and wisdom, this condition is situated between the two extremes of 'slyness' and 'simple ignorance'. Undoubtedly, knowledge and wisdom are two of the sublimit qualities that man can possess, just as they are the most important and noblest of Devine Attributes. In fact it is this characteristic that brings man close to

God. This is so because the more a man's knowledge and learning is, the greater in his capacity for abstraction (tajarrud); since it has been demonstrated in study of a philosophy that knowledge and abstraction are complementaries. Therefore, the greater the degree of abstraction in the mind, the closer is man to the Devine Essence, whose idea in the human mind is the highest of abstraction.

In Islam certain rules of etiquette are prescribed for both teachers and students, which have been treated in detail in some books, of which the best perhaps is the book 'Adab al-muta'allimin' by Zayn Al-bidin Ibn Ali Al-Amili (1495-1559 A.D), here are some points about the proper conduct for the student and teacher:

i. The student must abstain from following his selfish and lustful inclinations and from the company of worldly men; because, like veil, they prevent access to the Devine light.
ii. His sole motivation for study must be to achieve God's good pleasure and to attain facility in the Hereafter; not for the sake of gaining worldly wealth, fame, and honour.
iii. The student must put into action whatever he learns and understands, so that God may increase his knowledge.
iv. One who acquires knowledge from the learned, and acts according to it shall be saved, and one who acquires knowledge for the sake of the world shall receive just that [and shall receive no reward in the Hereafter].
v. The pupil must honour his teacher, being humble and obedient towards him.

Bravery: Bravery is face (something involving possible unfortunate or disastrous consequences) or endure (as hardship) use with self-control and mastery of tear and

often with a particular objective in vie. Bravery is able to meet danger or endure pain or hardship without giving in to fear. Bravery is arising from or suggestive or mastery of fear and intelligent use of faculties especially under duress (Adetayo, 2011).

Enthusiasm: Enthusiasm is strong excitement of feeling on behalf of a cause of subject, something that inspires or is pursued or regarded with ardent zeal or fervor. Enthusiast is a person who is or believes to himself to be inspired or possessed by divine power or spirit, or a person who is visionary, extravagant, or excessively zealous in his religious views or emotion. While enthusiastic is relating to enthusiasm or inspired preaching. Enthusiasm is having an ardent, reception, responsive, temperament or tending to give oneself wholly to whatever engages one's interest or liking (Damon 2008).

Kindhearted: Kindness is the equivalent of what has been offered or received. Kind is applying more often to the disposition to sympathy and helpfulness. Kindly is stressing more the expression of the sympathetic, helpful nature, mood or impulse (a kind person with a kindly interest in the problem of other). Kindhearted is having sympathetic nature: Humane, compassionate. Kindheartedness is the quality or state of being kindhearted (Blum 2003 and Homaik, 2008)

Honesty: Honesty is estimable character; fairness and straight forwardness of conduct or adherence to the fact. Honesty is freedom from subterfuge or duplicity, truthfulness, and sincerity (Homaik, 2008)

Love and Affection: Love is fell affection for. Love is a communications code word for the letter. Love is fell referent adoration for (Allah). Affection is action of affection or state of being affected. Affection is kind feeling tender attachment: love, good, will. Affection is a strong emotion or passion (as anger, fear or hatred); feeling aspect of

consciousness (as in pleasure or displeasure); to bend of mind: feeling or natural impulse swaying the mind: propensity, disposition (Onuka, 2011).

Loyalty: Loyalty is loyal manner. Loyalness is the quality, state, or an instance of being loyal; fidelity or tenacious adherence. Loyal is faithful and the devoted to a private person; faithful or tenacious in adherence to s cause, ideal, practice or custom (Filani and Adekunle 2009).

Peace-Loving: Peace is harmony in human or personal relation. A mental or spiritual condition marked by freedom from disturbance or oppressive thoughts or emotion. Loving word is from love, a lover section or attitude (Vessel, 2010).

Perseverance: Perseverance is the action or the fact or an instance of persevering, continued or steadfast pursuit or prosecution of an undertaking or aim. Perseverance is the condition or power of persevering, persistence in the pursuit of objectives or prosecution of any project. Perseverant is able or willing to persevere (Pervin, 2008).

Sacrificing for Other: Sacrifice is something consecrated and offered to God or to a divinity or an immolated victim or an offering of any kind laid on an altar or otherwise presented in the way of religious, thanksgiving, atonement, or conciliation (Adesina, 2010).

2.3.7 Concept of Hard Work

Hard work is what you do on top of all that. It's what you do after one have put in good hours, after one have cleaned apartment, after one have kept all appointments and followed through on all one promises. Hard work is above and beyond and it's the only thing that will push one above and beyond.

What makes hard work truly hard isn't even the work itself. It's everything else that one

take on when one make the decision to work hard toward ones goals. It's the brutally honest self-evaluation, the tough personal sacrifices and the ever-lurking uncertainty. (Black & William, 2009).

Hard work is but one of the ways you can achieve your goals. For those of us who aren't inordinately wealthy, smart, or lucky, it's the only way. While, each person's path to success will be unique, the anatomy of the hard work that they do often looks very similar. For most successful people, the hard work that they put forth included all of the following:

1. The Drive: This is the motivation, the inspiration, the entire reason one work hard. This is the engine that pushes ones efforts forward.
2. The Plan: If the drive is the heart of ones hard work, then the plan is the skeleton. The plan maps out your course of action and helps plot ones progress and keep one on track.
3. The Grind: The grind is the point when working hard stops being fun and exciting and starts becoming tedious, stressful and perhaps even discouraging. How one handle the grind is often what separates the winners from the quitters.
4. The Sacrifice: This is the crux of hard work, and the one thing that makes hard work truly hard. Any ambitious goal requires significant personal sacrifice. Enduring the strain in ones relationships, finances and comfort level is the real test.
5. The Payoff: This is the bass ring. In order for hard work to be worthwhile, one have to define a number of goals and milestones and recognize when you've achieved them. And once you do, you have to up the ante and keep going (Kalu,

2008).

6. Let's look at each one of these one by one.
7. Motivation is what sets hard work in motion, motivation is what keeps one productive in spite of the grueling grind and the tough sacrifices. But just as there are sustainable sources of energy as well as unsustainable sources of energy, there is negative motivation and positive motivation. Both will bring one success. But one is obviously better than the other (Ifafrie, 2009).

2.4 Role of Islamic Studies in Curriculum Implementation

The inculcation of consciousness of the Creator-Allah, on a basis of rational understanding, implanting in people a harmonious relationship between them and their Creator on one hand, and between them and other creatures and the universe on the other hand, to enable people discover their innate talents and utilize them for the survival of the individuals and their society. The inculcation of a systematic Islamic values, the building of a balanced personality, the development of all human resources for the betterment of mankind. The inculcation of scientific methods of thinking, learning and acquisition of knowledge, the inculcation of fraternity and brotherhood among Muslims, the building of the mind in the understanding of nature and the world as the field of exploration and the object of enjoyment, the inculcation of social consciousness and nourishing a feeding of human response. (Aleiro, 2011)

2.5 Curriculum and Curriculum Implementation

For most lay men, curriculum today is equated with course guides, syllabi or textbooks that establish the course. Such a classic definition of the term also reflects the meaning of curriculum for the most conservative or structured education in the field. Walton et al

(1976) in Ben-Yunusa (2008), defines curriculum as that content and those processes designed to bring about learning of educational value. By this definition, curriculum is considered to include both what is to be taught and by what means it is to be taught. According to Uche (2010), in Yusuf (2012), curriculum is a prescribed body of knowledge and methods by which it can be communicated. According to this definition, any knowledge which specifies the channels, means or procedures that knowledge can be taught, is refers to curriculum. Curriculum is therefore, the sum total of all planned and unplanned activities which learners are exposed to, in a school setting. That is to say even those things that students learn in school that are not documented (Hidden curriculum) in the written curriculum, are also part of curriculum. Guga and Bawa (2012), in Alaba (2013:37), defines curriculum as "all the learning which is planned or guided by the school, whether it is carried on individually or in groups, inside or outside the schools. A curriculum must be implemented if it is to make any desired impact on student and to attain its goals. According to Dikko (2011), the way curriculum is implemented influences the degree of its success and unless curriculum is adequately implemented, it cannot be evaluated. No wonder that Fullan (2010) in Audu (2011) implementation as a process of transforming educational policy into practice. In spite of careful planning and design, it is possible that a curriculum fails to meet the needs for which it is developed. From our experience, it is possible people have come across an educational programme that does nothing more than gather dust on shelves. Further, much that is planned and developed often does not get implemented. According to Guga and Bawa (2012:15), "Curriculum implementation means actualization, concretization, making, real the planned curriculum. It is the actual use of the curriculum plan".

From the above view, curriculum implementation refers to how the planned or officially designed course of study is translated by the teacher into syllabuses, scheme of work and lessons to be delivered to students. Implementation is said to take place when the teacher-constructed syllabus, the teacher personality, the teaching materials and the teaching environment interact with the learner. Implementation further takes place as the learner acquires the planned or intended experiences, skills, knowledge, ideas and attitudes that are aimed at enabling the same learner to function effectively at the society. The learner is therefore seen as the central figure of curriculum implementation process. This corroborates Obanya (2008), who defines implementation of curriculum as the day-to-day activities which school management and classroom teachers undertake in the pursuit of the objective of any given curriculum.

Curriculum implementation is therefore the practical utilization of an innovation and it is the most important phase in curriculum change. It has been asserted by Fullan (2010) that, majority of innovations are unsuccessful because the problem is not innovation but implementation. The success of a curriculum implementation' depends on teachers as they are often the agents in the implementation process. Unfortunately, in Nigeria; teachers are not involved in the planning of the curriculum (Ofoha, Uchegbu, Anyike and Nkemdirim, 2009) in Aminu (2016). The implementation of a curriculum is accelerated when teachers are fully involved in planning of it.

2.5.1 Curriculum Implementation Models

Models are simplification of realities. Various models for curriculum implementation have been proposed by different experts in the field. These authors have divergent views on the curricular models but one thing that is very interesting is that these divergent

views seem to agree in their conclusions. Schon (1971) in Yusuf (2012), basically identified three models for curriculum implementation namely: the centre periphery model, the proliferation of centre model and the periphery centre model.

The Centre Periphery Model: In this model, the implementation is centrally controlled either by the government or an agency. Both the human and material resources needed for the implementation are centrally controlled by the agency charged with the responsibility for the implementation. It is from there that the implementation spreads or diffuses hi to the periphery or other parts. According to this model, there is the need for adequate communication network, effective supply of materials and a constant monitoring of feedback for the periphery in order to have effective work of the system.

The Proliferation of Centre Model: This model maintains that in implementation there should be both primary and secondary implementation centers. The primary centers are responsible for managing the secondary centers. They provide them with training materials and the resources needed. This resembles what is in the National Primary Education Commission. The commission means the primary school boards in the states, while the state board co-ordinates the affairs in the various local governments and sends feedback to the commission. For this to succeed, there should be sufficient materials and training facilities at the centers. There should also be an effective communication network, adequate finance and effective supervision.

The Periphery Centre Model: This model involves the implementation of curriculum in a particular place at a time, then the idea dies off and later another locality embraces it and implements it in its own way. This may continue from place to place. This is a reflection of the UPE scheme in Nigeria. In 1954, it was introduced in western region and

in 1959; it was introduced in the east, but with some modification. Then in 1973, the federal government introduced it nationwide. One thing to note is that the experiments in both the west and eastern region operated independently.

After curriculum is planned and developed, the next thing is to implement it i.e. to put it into practice in order to test its usability and enjoy its productivity. When curriculum is fully implemented, that is not the end because it has to be reviewed or even changed over time in order to reflect the changes in the societal needs. This necessitates curriculum innovation and for this reason, experts in the field proposed many curriculum innovation models. Havelock-(1970) in Audu and Dikko (2011), for instance, synthesized three model in his extensive study which are research development and diffusion model, social interaction model and problem solving model.

Research, Development and diffusion model: According to the proponent of this model, innovation in a curriculum should undergo sequences which Agbo (2008), term as a due process. It commences at research, followed by the development that emanates from the results of the research and then diffusion and dissemination in order to provide solutions to the problems on ground. Agbo asserts that the results of every research work should aim at resolving societal problems. On this dimension, the results should be diffused and disseminated to the target audience.

The problem is on presumed initiatives of the developers that are based on the needs of the recipients. The potentials solutions are designed and disseminated to the recipients. The developed curriculum shall then be sent to the teachers to implement at the learning centre. Curriculum development review is under taken by various agencies or bodies like

Nigerian Education Research and Development Council (NERDC), Institutes of Education, WAEC, NECO and NTI.

In Nigeria both students and teachers are passive consumers of the curriculum review and innovation. The reviews and innovations may not meet the local needs and needs of the society. This model however, depicts due process in the changes or modification. Agbo (2009) contends that the R.D.D. model identified problems and proffers solutions to those problems. It is therefore, ideal for the Nigerian educational system.

Social Interaction model: According to this model, the degree of acceptance or rejection of innovation or change depends to a large extent on the channel of communication between the encoder and decoder group. Social interaction among the people, according to Adesina (2010) depends on the level of interpersonal relationship existing in the society. In their words Guga and Bawa (2012), contend social interaction model as one in which an individual initiates innovation and through interaction with people of similar interests, he is able to disseminate such innovation.

Problem solving model (PSM): According to this model, the teachers and the students are the active people. Innovation is initiated by interpersonal relation and general information within the social group. Having identified the problem, the recipients endeavor to find solution to those problems through the effected changes. Efforts and assistance of others are considered very relevant to the solutions to the problems-(Agbo, 2008). It is pertinent to point out that the very people who are involved in the curriculum implementation are the very people initiating and developing curriculum innovations and materials. Adeshina (2010) contends that the innovations and materials reflect on the real needs and aspirations of the people concerned. This fact is premised on the fact that the

recipients are actively involved in the initiation, dissemination and implementation of the said curriculum. It is not a perceived needs and desires of the society but actual needs.

In line with this study specifically, "Assessment of the implementation of Economics curriculum in senior secondary in Kano State", Research Development and Diffusion Model was adopted because according to this model, innovation commences at research, followed by the development that emanates from the results of the research and then diffusion and dissemination in order to provide solutions to the problems on ground. The main reason for assessing the implementation of a curriculum like this is to determine the level at which its objectives are attained and this could be done by identifying the area of its shortcomings with a view to improving it through curriculum review. For this reason therefore, RDD model is suitable for a study like this study since it places emphases on finding solutions to societal problems through research.

2.5.2 Participants in Curriculum Implementation

Putting the curriculum into operation requires implementation agents. These agents are those participants engaged in the implementation where some are school-based factors while' others are outside the school. Participants within the school include the teacher, the learner, supportive staff, the Parent Teachers Association (PTA) School Management Base Committee (SBMC) and the principal. Participants outside the local school include -institutes of education, education commission and boards, federal government education, commission and boards, Nigeria Education Research and Development Council (NERDC) and Examination bodies.

The Teacher: A teacher is a person who teaches or facilitates the learning process. The teacher is identified as the main agent in the curriculum implementation process. The task of curriculum delivery is basically carried out at the classroom level. At this point, learners are enabled to achieve the objectives of the curriculum. Ben - Yunusa (2008:99) asserts that:

> *The Classroom teacher forms the 'corner stone' in curriculum implementation. He is the main force and the last person that ensures that any curriculum is implemented according to specification. It is the classroom teacher who decides on what to teach at what time even when some kind of teaching scheme may have been prepared in advance for him. He interprets the syllabus and breaks it into teaching schemes and lesson plans. He decides on what instructional material to use, the methodology to adopt, the amount of time to spend on each aspect and the equipment and space to use.*

Teachers' decisions of this nature determine the pace of success that can be attained in any curriculum implementation. So therefore, if a classroom teacher is untrained or not willing to implement curriculum plans, the desired success cannot be attained. Ben - Yunusa, (2008:100), also noted that despite the important position occupied by the teacher in curriculum implementation, there are many forces working against his effectiveness. These include: Teachers' salaries are low and hardly paid; There is little or no regard for the teacher and the teaching profession; Increase in unruly behavior of student; Corrupt nature of the society which no longer recognizes hard work; Fear of administrative and community disapproval; Absence of a strong union that would protect the interest of teachers and Carefree attitude of government to school facilities. These forces have made the classroom teachers in Nigeria less productive and less initiative.

The learners: The learners on the other hand form the focus of any curriculum implementation. They are also partners in implementing the curriculum. Schools have no

worth without student. Students are most essential assets for any school (Mushtaq and Nawaz, 2012). Students provide a feedback to the teacher on the effectiveness of his methods and approaches to teaching. It is on this basis of such feedback that a teacher decides on whether to continue, review or completely change his strategies of teaching. According to Audu (2011), the success or otherwise of an educational program can be adjudged in terms of the achievements of students.

Supportive/non-teaching Staff: Supportive/non-teaching staffs are also vital in the implementation of a curriculum. They include the messengers, laborers, clerks, typists, cooks, farm attendants, store keepers and security men. Although these categories of staff do not enter classroom to teach, they help to enable the effective implementation of the curriculum.

The Parents-Teachers Association (P.T.A): The opinion of the P.T.A as a body, their opinion counts in making policies of a school. P.T.A consists of both parents and teachers which influence policies like what pocket money a child can be allowed with, time of visitation and so on. P.T.A also provides funds for executing some projects in school.

The school principal: The role of a principal is very important in the implementation of curriculum. He is the linkage between government and the school policies. He request, secures and eventually allocates personnel to their functional areas. The Principal also controls the school finance which is the backbone of school administration.

Examination Bodies: Examination bodies like JAMB, WAEC and NECO are also very important in the implementation of the curriculum. Educators have adopted examination as one of the methods of determining students' level of cognition with a view to ascertaining whether they have mastered what they have been taught. Examinations serve

as part of human culture readily available to assess the effects of teaching and learning and to distinguish and select talented people. Onuka and Durowoju (2011), affirm that examination is most often used for promotion and award or certification. As a result of these benefits among others, for accurate measurement of candidates' performances, examinations must be reliable and valid.

In the past, the issue of school-based assessment scores has brought inequalities in the quality of assessment instruments coupled with deficiencies in the procedural scoring and grading of the assessment instruments adopted by various schools in the award of certificates. The reliability and validity of examinations among other factors for national interest in achieving national goals and aspirations have been the underlying factors for the establishment of external agencies (examination bodies) like' West African Examinations Council (WAEC), National Examinations Council (NECO), National Business and Technical Examinations Board (NABTEB) to conduct both examinations for school candidates and examinations for out-of-school candidates and award certificates to successful candidates in their areas of career aspirations.(Muraina 2014)

Motshabi, Kesamang and Gabalebatse (2011) in Aminu (2016), claim that, concept of standards in examinations is deeply central to the concerns of any examining agency and its stakeholders. An examining agency will always strive to deliver credible examinations and certificates since this will not only bring gratification to the agency but its reputation will also be protected. In their explanation, candidates feel confident when they are assured that the certificates they bear are true reflections of their abilities; Dignified parents would not want to invest in assessment procedures that are incredible. Crucially speaking, there is need for assurance to employers and tertiary institutions that

the knowledge and skills of their prospective intakes are accurately reflected in certificates they bear.

2.5.3 Characteristics of Good Curriculum Implementation

Many educationists have discussed the issue of curriculum implementation in Africa and have identified it as the major setback for attaining goals of education in Africa (Abdulkareem, 2008). This is due to the fact that most of curriculum plans are not adequately implemented. According to Chikumbi and Makamure (2009) in Aminu (2016), a good curriculum plan is expected to address all aspects related to curriculum implementation which entails putting into practice the officially prescribed courses of study, syllabuses and subjects. Fullan (2008), agrees that, good implementation plans will provide clarity on how implementers should do the tasks, why they need to do these tasks, who must take responsibility for particular tasks, how such people will be supervised, and what kind of resources will be required. Aminu (2016), believe that suitable curriculum implementation plans specify the duties and responsibilities of the various role players involved in the implementation process. These need to be spelt out in a sequential and an integrated way. Thus, Fullan (2010) argues that, implementation plans should include specific components which constitute the characteristics of the change. The rationale, goal, philosophy and vision regarding the implementation should be spelt out clearly. The plans also need to describe the program, activities/tasks, resources, time schedules, responsible persons, inside collaborating structures, and duties of supervisors or monitors. Hargreaves (2000) and Coleman (2003) in Aminu (2016), however, emphasize the importance of clarifying roles when drafting the implementation plans. In this regard, they recommend that all stakeholders; including those outside the

school, be considered in these plans and that roles be clarified. Such engagements or partnerships may prevent unnecessary misunderstandings and subsequent conflict when plans are implemented.

Appropriate implementation plans do not only spell out the position, function and responsibilities of the principal, management team and teachers at the school, but they also elucidate the roles of other stakeholders, such as parents and community agencies. Therefore, curriculum implementation should match the settings in which they will be implemented. They should also include times lines and justifications for implementation. Curriculum implementation is considered good if the intended behavior is instilled in its product. Hakimi (2010), contends that, effective curriculum is the one that reflects ‘what the learner eventually takes away from an educational experience this he termed 'the learned curriculum’. Obanya noted that in many cases, there would be gap between the intended curriculum and the learned curriculum. A defined effective curriculum implementation is therefore concerned with narrowing such a gap as much as possible. Effective curriculum implementation plans also include staff development strategies, as teachers need to be equipped to adjust their classroom instruction according to the requirements of the new curriculum. In this regard, it may be necessary for the school managers, as process evaluators, to focus on developing specific teaching and learning skills. These can include equipping teachers with general planning skills such as how to arrange field excursions, manage resources centers group learners and set homework and assignments. Teachers can also learn how to use diagnostic tests, provide tutorial services, counsel learners and liaise with parents effectively. (Alaba 2011)

2.5.4 Curriculum Implementation and Review Strategies

One major aspect of Nigerian education that has been quite often criticized is the curriculum. The early critics include members of the Phelps-Stokes and Advisory Commissions who submitted their separate reports in 1925. They observed that education Africa generally had not been adapted to the needs and aspirations of the people. In their nous reports, the Commissions suggested that the subjects taught in African schools should be related to African life and culture. It is interesting to note that a few decades after .the publication of the Phelps-Strokes and Advisory Committee Reports, particularly after World War II, slight adjustments were made in schools' curriculum which were now slightly oriented towards African life. But the progress in this direction was not remarkable, for as late as the 1960s, education in African schools, particularly in Nigerian grammar schools, was still too literary; not practical, not adapted to the needs of a developing agrarian economy. This type of academic education only tends to produce proud lazy people who dislike manual labor and prefer white-collar jobs (Shehu, 2005).

As society and the social needs changes from time to time, there is the need for revision of curriculum. For this reason, no single curriculum is suitable for all times (Audu and Salauwa, 2011). The curriculum has to change in accordance with the change in social relationships due to industrial growth, scientific process and social advancement. The process of changing curriculum in any country depends on the needs and desires of the people indentified by the citizens of that country or defined territory. According to Audu and Dikko (2011:59),

> *Curriculum innovation is an idea, practice, or project that is perceived as new by an individual or other unit of adoption. It is any new improvement that is deliberate, measurable, durable and unlikely to occur frequently in a . way. It is the creation, selection, organization and utilization of human and material resources in new ways that result in higher achievement of curriculum goals and objectives.*

An innovation may have been invented a long time ago, but if individuals perceived it as new, then it may still be an innovation for them. The newness characteristics of an adoption is more related to three steps (knowledge, persuasion, and decision) and for any curriculum innovation to be meaningful and effective, it must be planned and organized. It is possible that other types of changes may occur which are not planned, however, curriculum innovation is not about change for the sake of it, it is about change for the benefit of all children.

Audu and Dikko (2011) in Aminu (2016), maintained that innovation can occur in the following terms:

1. **Substitution:** In this change, one element replaces the other that was previously in use. Examples are new textbooks, new equipment or the replacement of teachers and administrators.
2. **Alteration:** This involves change in the existing structures rather than a complete replacement of the whole curriculum syllabus or course of study. For example the introduction of mathematical aspect in to senior secondary Economics curriculum in Nigeria.
3. **Addition:** This is the introduction of a new component without changing old elements or patterns. New elements are added to the existing program without seriously disturbing the main structure and content of the prescribed curriculum. These could be supported inputs such as audio-visual aids, workshops and

equipment.

4. **Restricting:** This involves the rearrangement of the curriculum in order to implement desired changes. It may also involve the sharing of resources among a group of schools or institutions.

2.5.5 Obstacles in the Implementation of Senior Secondary School Islamic Studies Curriculum

Curriculum implementers (teachers, principals, standard officers and others) are faced with challenges which hinder the successful implementation of the curriculum. To this end, Anne (2013), posited that the process of implementation is problematic. Obstacles in Implementation of senior secondary school Islamic Studies curriculum include:

Large Class Size: This large class size syndrome makes teachers to become impatient and resort to showing by doing for the learners rather than showing them how to do it (Christman and Budgett, 2003; Nir-Gal and Klein, 2004 and Mbako, 2008) in Aminu (2016). These researchers opined that those students receiving help and guidance from teachers performed better than those who were not.

In a majority of Nigerian secondary schools, the classroom accommodation is grossly inadequate. As a result of the large enrolments in these schools, the classrooms are usually overcrowded, with up to sixty, seventy or more students receiving instructions in classrooms designed for only thirty or forty students. In most cases, the chairs and desks are not enough; students are seen sharing chairs, standing up, or sitting on windows or broken desks. When students are overcrowded like this, there is a stalling of the teaching-learning process and a disruption of the students' mental activity. This situation generally militates against effective teaching and intellectual development of the students. Teachers are usually de-motivated by large class size to offer individualized

assistance particularly to the slow learners. (Ghenu 2012)

Library Facility: Another problem militating against the effectiveness of senior secondary Islamic Studies curriculum is the issue of school library. The truth is that majority of Nigerian secondary schools lack these essential facilities. Many schools have buildings that they call libraries, but most of them are not equipped with essential books.

Funding: The education sub-sector of the Nigerian economy has endured gross under-funding over the years. Budgetary allocation records show that from 1975 to 2015, government has not been able to allocate 26% of the annual budget to education sector as prescribed by UNESCO. In 2013, the total federal allocation to education was just 8.5% of the budget. The highest budgetary allocation to education was in 1997 at 17.57%. The acquisition and maintenance of materials, infrastructure and facilities require funds which are not readily available (Major and Ominabo, 2013).

It is very difficult to implement a curriculum successfully if the education system has limited funding capacities. Under-funding raise a lot of other implications on the part of curriculum implementation. The economy of a nation will determine the success of curriculum implementation. In developing countries, the numbers of pupils and teachers have kept on rising but government money available for education is less. Since manpower in the education sector has been increasing, the bulk of money allocated to education is absorbed by salaries leaving very little for teaching materials, books, in-service training, monitoring and other things needed for the smooth implementation of the curriculum. In the absence of teaching and learning materials, the teaching and learning process will be hampered and if standard officers do not go out to evaluate, it will be difficult to know whether the curriculum is being effectively implemented or not.

Quality and Quantity of Teaching Staff: The quality and quantity of teaching staff to meet the expectations of students and the society is another impediment to curriculum implementation. Teachers are the most important human resource in curriculum implementation since they are the ones who adopt and implement the ideas and aspirations of the designers. This implies that teachers are the hub of any educational system and the success of a curriculum depends on the teacher (Shehu, 2018). A sufficient supply of trained teachers is therefore, needed if the implementation of the curriculum is to be effective. In Nigeria, however, schools at all levels have been for a long time experiencing a shortage of the teaching staff and the rural areas are the most affected since teachers shun those areas. Teacher student ratio is too high and in some cases, untrained teachers are involved. When a school does not have enough teachers, the few that are there are overstretched and overloaded; hence they are overworked which in turn affects their capacity to teach effectively. The quality of education of a country largely depends on the quality of teachers. Thus, no educational system can rise above the quality of its teacher (FGN,2009).

Poor Conditions of Services: Poor salaries, lack of housing and generally poor conditions of service also demoralize the teachers who may resort to go into private commercial enterprises to supplement their meager salaries. If various education policies and programs are to be effectively implemented, teachers ought to be adequately trained and motivated. After pre-service training which provides foundation for professional service, teachers need to keep abreast with new developments in the system through in-service training. Other professional staffs such as librarians also need to be sent on in-service in order to give sound support to the teaching staff in the implementation of the curriculum.

Time Management: Poor time management by school administrators and teachers is another factor to be considered in curriculum implementation. Students' learning time may be mismanaged by administrators and the class teacher. According to Mills and Frances (2001) in Ugwulashi (2011), effective goals contain la time element. In most schools, a lot of time is taken up by activities such as assemblies, meetings held by visiting government officials, health talks, variety shows held during lesson time, unplanned holidays such as when a teacher dies, teachers' day, women's day, mother's day and many other unforeseen eventualities that take place at the expense of learners. Significance of time is very important in school administration as Uche (2010), pointed that organization development needs deliberate planning of school resources such as time. When it comes to classroom time management, the class teacher is the main player. For instance, a teacher who is not time conscious and goes to class five (5) minutes late for each lesson in a particular class every day will have lost 25 minute at the end of the week. That is a lot of learners time wasted and will affect the implementation of the curriculum since curriculum developers take time into consideration when developing the curriculum. Teacher absenteeism from work for various reasons also costs the students' learning time. Learner absenteeism from school also deprives the learner of learning time. In addition, the need to devote inordinate amount of time to the management of problems of large classes effectively reduce students' time on the learning task which results in the failure to complete the intended content for the lesson and will necessitate the allocation of more time to the same task. Qualifying and final examinations also take up learning time for non-examination classes. This can be seen during these examinations, other classes do not receive full attention of the teachers since they are

busy with external examinations.

Frequent Change of Government and Policy: Each new government comes with new plans and policies and some of these policies lack adequate analysis. Policy analysis in the education sector is likely one of the causal factors behind the failure of educational policies. Various setbacks have accompanied the process of transitioning from one policy to the next as appropriate policy linkages are rarely established. According to Babalola (2008), policy analysis attempts to understand government policies, the purpose of such policies, how the policies were implemented, who was behind the formulation of the policies, the environment under which the policies were formulated, and their intended and unintended effects. Policy analysis is a dynamic process where the tools of systematic and rational inquiring are applied. The cardinal aim of policy analysis is explanation rather than prescription as it involves a rigorous search for the causes and consequences of policies. It is capable of creating a pool of findings and data to help a nation adopt the right policies to achieve desired goals and can aid in the generation of informed political discussions.

2.5.6 Evaluation of Learning and Curriculum Implementation

Before taking decisions, a policy must have followed a process of placing value on the issue at hand, action or activity. This process is usually called evaluation. Evaluation in general term refers to the collection of information on which judgment might .be made about the worth and the effectiveness of a particular program. The process includes, of course, actually making those judgments so that decision might be made about the future of program, whether to retain the program as it stands, modify it or throw it out altogether (Hussain, Dogar, Azeem and Shakoor, 2011) in Aminu (2016). At the classroom level, evaluation is

termed instructional evaluation which is a prerequisite for implementation of senior secondary Economics curriculum. It is through these techniques that teachers get feedback from their students thereby ascertaining their strengths and weaknesses and at the same time help teachers to know whether they have delivered well or not.

2.6 Review of WASSCE Islamic Studies Chief Examiners' Reports from 2009 to 2013

There has been a consistent record of remarkable failure in public external examinations in Nigeria for several years. The results are usually sub-optimal. Information emerging from examination bodies like WAEC shows that a significant number of those who took part in the public examination failed. The Chief Examiners Report of WASSCE May/June, 2009 shows that, the standard of the paper compared favorably with that of the previous years. The questions were straightforward and within the scope of the syllabus. The rubrics were clearly stated and the Marking Scheme was comprehensive enough to take care of average candidates. However, there was no significant improvement in the overall candidates' performance when compared with those of the previous years. According to WAEC (2009), the performance of candidates in WASSCE May/June have shown some weaknesses which include poor expression; poor presentation of relevant materials; misinterpretation of the requirements of some of the questions; inadequate knowledge of the subject matter and poor knowledge of drawing good diagrams. The suggested measures given include students to read textbooks to improve their expressions; they should also learn to arrange their points in an orderly manner; candidates should ensure that they cover the entire syllabus before the examination and teachers should endeavor to teach the students the use of the right terms required in answering questions on some basic concepts.

A good number of candidates had improved in the method of answering questions especially in Section A. Few candidates demonstrated good mastery of the basic principles of Islamic Studies and thus scored high marks. Some of the candidates also displayed good handwriting and proper presentation of answers. However, the following weaknesses were observed:

i. Poor grammatical expressions;

ii. Illegible handwritings;

iii. Scanty explanation of points;

iv. Poor knowledge of drawing graphs and simple calculations; and

v. Inadequate preparation for the examination. **WASSCE May/June, 2010:**

It was suggested that students should be encouraged to read textbooks, novels, newspapers etc. to help improve their grammatical skills. Students should also be encouraged to write legibly. They can achieve this by practicing before the examinations. It is very necessary that candidates explain their points as required in the question because this is the only way they can earn good marks. Candidates should be encouraged to develop their skills in this area before the examinations. Teachers should be encouraged to cover the required syllabus before the examination. Students on then- own should read relevant and standard textbooks and not summaries and key points.

WASSCE May/June, 2011: Generally the questions in this year were straightforward and covered various aspects of the syllabus. The marking scheme was framed in simple language and comprehensive enough to cater for all classes of candidates that sat for the examination. However, candidates' performance was not better than those of the previous years. The major weaknesses of candidates in May/June, 2011 were inadequate

knowledge of the basic requirements of questions, as well as shallow and poor presentation of answers (WAEC, 2011). The scores of most of the candidates were negatively affected by their inability to express themselves in simple and correct language. Some candidates only listed points without explaining them. For this reason, these candidates could not score the full marks for the questions they attempted. To improve performance, students should be encouraged to pay more attention to the development of grammatical skills. Teachers should make effort to ensure that they cover all aspects of the syllabus. Students, on their part, should avoid reading just summaries and key points which usually do not present in-depth knowledge of concepts. Candidates should note that they can only score good marks when points are well explained. (Yusuf 2012)

2.7 Teachers' Quality and the Implementation of Islamic Studies Curriculum

In any country, the quality of education cannot surpass teachers' quality (Bamber and Mourshed, 2008). Teacher quality is an indicator of the importance of teacher training. The different achievement levels of students is majorly dependent on the quality of teachers as researches have confirmed that a positive difference in the achievement level of students is mainly traceable to teachers (Gbenu, 2012). It has been asserted by the Science and Engineering Indicators (2004) in Gbenu (2012), that the index of teacher quality include the academic capabilities of the entrants into the teaching workforce, the education and preparation of teachers preparatory to teaching, consistency or inconsistency between teachers' schooling and subject content allocated each teacher and the experience level of the teachers. The prosperity of the economy of a nation is dependent on the quality of the teacher workforce. It has been affirmed that the quality

and quantity of education provided is the rationale for the distinctiveness in the economies of developed and undeveloped nations (Gbenu, 2012). In addition, Olulobe (2004), in Ololube (2006:8), contends that “a country can only develop significantly and attain-greater heights in the committee of nations through a comprehensive teacher education programme”. In some countries, such as Finland, the teaching profession is an enviable one. Also in Singapore, potential teachers are chosen from the best students in the secondary schools (Sahlberg, 2010; Asia 2006, in Stewart, 2011), thereby limiting the number of entrants into the teacher training programms. In England, the teaching profession rose from its position as the 2nd occupation choice to the best career choice within a period of five years (Bamber and Mourshed, 2007). It has been noted by Pitan (2012), that the major consideration of the policy of any country should be the sufficient production of skillful teachers.

It has been reported by Ajelayemi (2007:17), that majority of graduates from the Nigerian education system in the last 15 years are "incompetent as teachers". He also concluded that there is a dearth of teachers in the nation and that "effective teaching" which is a consequence of "quality teachers and teaching" is non-existent and that efficient teachers have hot been produced by teacher education programs. Effective implementation of the curricula and teaching of the syllabi contents rest on the caliber of teachers handling them. It therefore, follows that such teachers must be sufficiently knowledgeable in the discipline they profess to teach. Observation has however shown that some of the Economics teachers barely edge their students in the knowledge of the subject matter.

According to Otunga (2007) in Kirui (2015), critical factor that directly affected effective

implementation of curriculum innovation at school level was teacher preparation. Consequently, Serem (2009), posited that, educators agreed that the quality of education provided in any institution, by and large, depended on the quality of teachers which in turn depended on the quality of the training they received. Findings by UNESCO (2008), observe that, unless the teacher could be able to interpret the curriculum properly, they could be ineffective in implementing it. Other studies done by Cohen and Hills (2010), pointed out that expecting teachers to embrace new approaches without sufficient involvement, training and information on why changes are necessary or warranted was a tall order which often resulted in inadequate adoption of the curriculum mandate. This sometimes resulted into shelving a curriculum innovation. Carl (2002), argue that teachers are critical in determining the quality of implementation of any curriculum innovation introduced in their schools. They should be in a position to justify their beliefs and decision not just to themselves but also to the public that they serve. According to UNESCO (2008), various formats for training staff in curriculum innovation in various subjects are spelt out, such as written directions, periodicals, teachers guide books, live or videotaped lectures, demonstrations, in-service workshops and site supervisions. But No matter how well educated and professional teachers are, they need teaching aids and a conducive physical environment for themselves and their learners (Bakhda, 2004 in Kirui, 2015).

2.8 Significance of Teaching Methods in the Implementation of Islamic Studies Curriculum

What a teacher does in the classroom depends to some degree upon his approach to learning situations. This important initial step is not fully appreciated by many educators. However, students' negative attitudes toward learning may be related to the method of

instruction. Though teachers with high morale, motivation, mastery of knowledge and capacity to facilitate learning are important (Audu, 2011); correct use of an appropriate teaching method is critical to successful teaching and learning. Knowledge of how teaching and shelving or rejection of curriculum innovation by implementers. In another research by UNESCO (2008), it was found out that, there was total reluctance on the part of educational planners and managers on the provision of appropriate facilities and resources for implementing curriculum innovations in sub-saharan countries. This was supported by Serem (2009), discuss the importance of resources and facilities in teaching and posited that, no excuse should be given for lack of these resources because they are crucial.

2.9 Relevance of Islamic Studies Curriculum in Inculcating Moral Values

It is vital to note that man's relationship with others should follow certain moral codes that would enhance a peaceful and a well ordered life, a life that would promote harmony and co-operation that would reduce social ills as well as uplift man's mental capabilities and put his mind in healthy condition. This aspect which Islam refers to as Ihsan (good deed) covers all aspects of human endeavour: political, social, economic, national and international life. Exhibition of these moral qualities form the basis or essence of humanity itself. These qualities according to Aluro (2011), are: self-control, generosity, mercy, sympathy, a sense of justice, breadth of vision, truthfulness, trust-worthiness, integrity, respect for pledges and commitments, fair-mindedness, moderation, courtesy, purity and discipline.

In contrast to the above, Islam studies curricular at the senior secondary school abhors those vices such as hatred, rancour, cheating and encroachment on the right of others.

Also, murder, theft, extortion, fornication, usury, lying, backbiting, taking of intoxicants and consumption of harmful foods are condemned. In other words, man owes to his fellow man, certain moral responsibilities that would be geared towards the enhancement of the individual and the societal goal as a recipe for a peaceful life, bearing in mind always that such good deed is a divine commandment from the Lord, whom he loves, obeys and cherishes. It goes without saying that man's spiritual fraternity with God and seeking moral well being of others are central elements to Islamic religion's teaching, philosophy and practice (Toyib, 2009).

The ultimate purpose of Islamic education is the attainment of Islamic virtue. Islamic education aims at developing people's talents and inspiring lofty ethical values in them. This philosophy is the main foundation on which Islamic civilization, society and people's personalities is built. The aim of education, as observed by Baba (2009), is to initiate total change in a person - beliefs, actions, potential, faculties, thoughts, expressions, aspirations, energies and everything relating to that person; in other words the balanced development of the whole personality of a human being - the agent of Allah. It seeks to motivate every member of society to promote and encourage everything good (right) and discourage and forbid evil (wrong).While expatiating on the aim of Islamic education, Abdulkareem (2008), lists ten points as the goals of Islamic education. These are:

1. The inculcation of consciousness of the Creator-Allah, on a basis of rational understanding;
2. Implanting in people a harmonious relationship between them and their Creator on one hand, and between them and other creatures and the universe on the other

hand;

3. To enable people discover their innate talents and utilize them for the survival of the individuals and their society;
4. The inculcation of a systematic Islamic values;
5. The building of a balanced personality;
6. The development of all human resources for the betterment of mankind;
7. The inculcation of scientific methods of thinking, learning and acquisition of knowledge;
8. The inculcation of fraternity and brotherhood among Muslims;
9. The building of the mind in the understanding of nature and the world as the field of exploration and the object of enjoyment;
10. The inculcation of social consciousness and nourishing a feeding of human response.

The mission of Islam in all its rules and regulations is to make man a morally worthy being and a pleasant personality who will not - on any occasion - take more than his normal share, who will not deny others their rights, who will recognize his duties and carry them out willingly, who will cherish simple natural justice and who will abhor any act of indecency (Abdulkareem, 2008). To attain this objective, Islam emphasizes purification of soul which is the engine room for all human actions. So, every act of worship in Islam is designed to play a role in the process of soul purification and ultimately putting man on the path of righteousness. For example, virtues such as cleanliness, God consciousness, punctuality, humility and avoidance of any form of indecency can be derived from *salat.* Kindness and sense of sharing can be derived from

fasting. Endurance and humbleness are learnt from *Hqjj*. Be your brother keeper's is learnt from *Zakat*. Others like courtesy, goodness to parents, respect to the constituted authorities, the right attitude to work and respect for the dignity of labour rather than been indolence are lessons that are either learnt in Islam directly or derived from acts of worship. More so, what makes moral values training effective in Islam is the method of derivation used; derivation in terms of gaining virtues by means of doing i.e. getting involved in acts of worship, hi consonance with this assertion, Baba (2009), opines that:

> *The virtues are acquired through a practical means — a system that is pragmatic. Moral values training in Islam is made effective by the principle of derivation already explained above on the one hand and by the fact that the right and wrong in Islam are described by God on the other hand. So, the compliance by the divine prescription is to gain the favour of God and it is neither to gain the favour of men nor to avoid the police arrest. By this, the whole life of men is characterized by decorum and courtesy. In a situation in which man's life style is characterized by courtesy and decorum, there will be no need for a classroom subject called "Moral Instruction" because man will not exhibit any abnormal behaviour to be corrected. (P32)*

The survival and welfare of a nation depends largely on the way of life its individual members, their mental and moral orientation, and their cohesion as a society. This fact has been recognized in Islam, which therefore addresses itself to the whole way of life of individual and society so as to achieve a balanced result (Uche, 2010). This Islamic studies curriculum has been prepared to reflect this broad concern, so as to inculcate true and balanced values in the young Nigerian at any age when his mental and moral development his at a formative stage. The inner stability so obtained and guidance principles so learned will help him or her to stand firm in the midst of the cross-currents of ideas and rapid social change which are feature of our age (F.R.N, 2008). Islamic studies can be defined as the totality of learning experiences, which centre on the

relationship between man and his creator and between man and his fellow men. In selecting topics and contents of this curriculum the goals and objective of Federal Government of Nigeria on National Economic and Empowerment Strategies (NEEDS) and Millennium Developments Goals (MDG) are taken into consideration. Islamic studies curriculum at the senior secondary level therefore aims at the following:

1. Recognition of Allah as the creator and sustainers of the universe and Sole Source of values.
2. Cultivation of the sense of gratitude to Allah and submission to His guidance and moral law, both in our worship of Him and in our behaviour towards our fellow-man.
3. Awakening of the faculty of intellect and reasoning in accordance with the Qur'anic injunctions: "will you not use your reason?" and "will you not ponder and reflect?"
4. Encouragement of the pursuit of useful knowledge in accordance with the saying of the prophet (peace be upon him): "search for knowledge is a duty for every Muslim male or female" and "application of such knowledge for the benefit of humanity in the fields of science, technology, medicine and among others.

Awakening in the heart, the consciousness of the presence of Allah as a witness of all our actions, thoughts and behaviour, acting as a restraint on wrong doing, whether public or private, as an incentive to good behaviour. Education in the Islamic sense produces a cultured, well behaved, considerate, reasonable and God-fearing man or woman - in order words, a total disciplined person. Every branch of Islamic studies as will be seen, has specific contribution to make to the emergence of discipline persons, which is why moral

education cannot be detached from Islamic education(Walker,2004 & Abdul-rauf 2008). Add to this, Abdul-Rauf (2008), reported that Syed Muhammad Naguib Al-Attas prefers to regard Islamic education as *ta 'dib,* a word related to *adab.* According to the author, Attas defines *adab* as discipline of body, mind and soul which enable man to recognize and acknowledge his proper place in the human order in relation to his self, his family and his community.

Douglas and Shaikh (2010), confirmed that *adab* means a custom or norm of conduct passed down through the generations. As Muslim civilization developed, the word took on the sense of high quality of soul, good upbringing, urbanity and courtesy; the last two words referring to manners used in elite company, and behavior befitting a civilized person. By Abbasid times, *adab* was to be acquired as a valued educational outcome. The concept merged into the educational system, where *adab* acquired an intellectual meaning: the sum knowledge that makes a person courteous and "urbane" in secular culture. To become *Muaddab,* one had to study the sciences of rhetoric, grammar, lexicography, and metrics and be well versed in poetry, literature and the sciences. The concept of *adab* supported the aesthetic refinements of civilized life, and was integral to education in an Islamic spirit.

Outsides schools and government institutions, there are increases in instances such as robbery trick beginning touting and all sorts of misfit behaviours in our societies. Analysis findings have shown that majority of men and women found in this acts are mostly school dropouts, youngsters from broken house and unemployed graduates of venous institution at diverse levels. Therefore, this calls for appropriate implementation of social and ethical education in our schools. Curricular on social and ethical education are well planned and developed at the same time correctly implemented most of the above stated

moral decadence would if not completely eradicated be reduced to the minimal (Benson, 2008). Apart from curriculum, all other programmes in the school such as clubs, associations of extramural and extramural activities such as sports if correctly tailored could assist greatly in correcting moral misconception and in indoctrinating children in appropriate ethical values and practices. If these can be achieved there will be sanity in our society. Our society will be healthy and economically viable if moral decorum would be of followed and practiced. It will result in sound social development and national development.

2.10 Factors influencing Moral Values of students

The factors influencing the moral values of students in secondary school in Nigeria are: administration for failing to tackle the menace of poverty and unemployment in Nigeria (Bangudu 2013). The United Nations currently ranks Nigeria at 153 out of 188 countries as long as human development index is concerned. These all show practical problems of poverty and unemployment in Nigeria and the situation makes Nigerians desperate, Muslims students, very much inclusive. Desperate times call for desperate measures. This may probably be the reason why a lot of Muslim students throw Islamic morality to the wind in bid to break the yoke of poverty.

The Influences of Western Education and Westernization: Western education is the system of education that was brought to Africans through Western civilization and colonialism. This system of education is typical of what obtains in western educational system. Westernization is conversion to or adoption of western traditions or techniques. Both western education and westernization are in full swing in Nigeria today. The influences of these phenomena on morality have been massive. Scholars like, Madukwe

and Madukwe (2011) and Ariwolo (2010), show the disastrous effects of western education and westernization on morality in Nigeria. Ariwolo holds westernization responsible for high sexual immorality among youths in Nigeria. The prevalence of sexual promiscuity among youths in Nigeria today, Ariwolo says, is a direct influence of westernization.. That sex and human sexuality, for example, have become liberalized, which are the effects of western education and westernization.

The Challenges of Urbanization: Urbanization maybe defined as the physical growth of urban areas as a result of migration and suburban concentrations into cities particularly the large ones (Wikipedia, 2012). The link between urbanization and the debasement of human morality is well documented. A research conducted by Global Planning Education Association Network (2009) shown that urbanization corrodes human morality. Of course, some social problems manifest themselves in urban areas. These include the problems of poverty and human exploitation, gangsterism, prostitution, risky sexual behaviours, alcohol and substance abuse, and poor gainful employment opportunities. Some of these are fanned by frustration especially on the part of rural - urban immigrants who are in search of better opportunities. Faced with these harsh realities, some Muslim youths have no other options then to engage in nefarious activities in desperate bid of survival.

Influence of Science and Technology: The world in which we are living today has witnessed a giant leap in science and technology. Rise in science and technology has impacted heavily on human lives. Science and technology have contributed a lot towards making lives better and worth living. But amid all these, rise in science and technology has negatively influenced human morality. A philosopher like Martin Heidegger foresaw these negative impacts of science and technology on human morality

during the mid 20th century and had strongly pointed out that science and technology will surely not only corrode human morality but affect the whole of human values negatively (Omar, 2014).

In contemporary times Heidegger has, to a huge extent, been vindicated. In Nigeria rise in science and technology has contributed to the decline of Islamic morality. The increased access to the internet, especially the World Wide Web (www) has necessitated easy communication via the internet. Despite other positive uses of the internet especially in areas of researches, and communication, negative and immoral practices are learnt from the internet. Many pornographic sites for example abound in the internet (Madukwe & Madukwe, 2011). Some Muslim youths in Nigeria patronize these pornographic sites which glorify sex and sexual activities. It is no wonder then that some youths try to practice what they learnt via these pornographic sites. Like the internet, increased access to electronic gadgetry like televisions, compact discs, digital video discs and mobile phones etc have also helped the cause of immoral behaviours among youths in Nigeria. A lot of immoral behaviours are learnt through these mediums. To add to these, increased access to movies or compact discs which glorify gangstarism, drug usage and violence have really added to the decline of morality in Nigeria especially among callow Muslim youths (Ariwolo, 2010).

Schools: Moral decadence in Nigeria has generated a lot of problems in all sectors of the society resulting in the slow pace of development in the country. This call for urgent intervention by our educational sector in order to inject discipline into the life style of the Nigeria youth in general as the moral decadence ranges from examination malpractices, stealing, bribery and corruption, sexual promiscuity, social mal- adjustment,

insubordination, disrespect to human correct and to the rules of law. All these immoral behaviours possibly contributed to declining economic and educational standard, resulting in importation of strange social behaviours into our society. This in turn has actually gone deep into the life style of men and women in the society thereby generating fear, unpatriotic, feelings, disunity, lack of faith in the development and progress of the country, distrust towards leaders and unguided behaviour in the mind of the ones with conscience who would have loved to uphold high moral standards. Those who gain from these immoral attitudes prefer it to continue. For that reason, there are needs for appropriate orientation to be given to the youth ones. This will eradicate this moral decadence in our society, thereby creating room for Development. This can only be completed by our educational sectors by means of the school which at the grassroots, matters most in the instance of development (Adejuyigbe, 2009).

The curriculum in our schools both elementary and secondary and programmes in general will need to be tailored towards the achievement of both the moral and academic aspect of education are yet to be achieved fully in our educational system. This is due to society's reliance on paper qualification. This has deflated ethical fulfilment of education in the life of our youth. There are numerous techniques by which immoral acts can be described. Even so, this work will classify them into 3 groups. These are presented by Adejuyigbe (2009), as follows:

1. Anti-social behaviour: These consist of destruction of public property and utility, rioting hooliganism, stealing and bullying.
2. Acts of Define: Immoral acts in this category are of indiscipline usually directed against constituted authority and established rules. The frequent ones in school

are refusal to wear school uniform, examination malpractices, sexual immorality, breaking of bounds, smoking, drinking and drug addiction, breaking of refusal to carry out punishment assigned as a result of wrongdoings, and failure to perform lawful school duties.

3. Negligence of duty and Responsibilities: This involves acts such as careless handling of school and personal facilities and equipment, lateness to school and assemblies, refusal to carry out morning duties and other school assignments, truancy in class and school attendance and aiding and abetting examination malpractices.

In classroom situation, it is the capability to guide and control the class toward the attainment of pre-determined objectives for education and the school moral to acquire although in school. Since primary and post-primary schools are expected to train children and adolescents, it implies that such training is intended to instil in them a sense of maturity in the roles expected of adults. These roles consist of sex, social values, emotional behaviour, intellectual activities, moral values and judgement and economic activities school discipline so to say is one of the duties executed by the school authority promulgation of school policy, rules and regulation which are typically enforced by the schools' authority, and teachers and prefects in school. This ranges from regulation guiding school programmes, interpersonal relationship among students, teachers and students' relationship and students' behaviours outside the schools (Benson, 2007). In the past, the rules of seniority in school had been seriously followed and respected regrettably these are no longer in existence or are not firmly followed. Unfortunately, students that will need to be properly disciplined lack very good leaders to follow,

simply because some of the teachers who suppose to show them very good example lack self- discipline. The responsibility of our school towards the inculcation of high standards of morals into our youths is extremely required; because a nation without morals be taken by our schools if we still want this nation to develop (Adejuyigbe, 2009).

Immorality according to Hashim (2012), can be caused by either internal or external factors or both. The internal factors may well be teachers' lack of commitment, teachers' immorality or indulgence and ambiguous school rules and regulation, interest of students in school affairs, and planned or unchallenging school curriculum, or poorly executed curriculum. These are also applicable to school among athletes. The external factor includes the nature of the community or society in which the school is located. It exercises adequate control and supervision over their kids, inadequate facilities and equipment, instability in school staff personnel, bureaucracy. The home is yet another trigger of indiscipline in school system. For example a child from a broken residence may well be lacking paternal or maternal care and supervision. This may well result in immorality; a child's attitude in school is a reflection of the property or a carryover effect of behaviours at house. Just like the maxim “As father like son”. Immoral parents will breed immoral youngsters. The methods some parents interfere with school disciplinary process contribute to disciplinary issue of students (Adesina, 2010).

There is also a sort of influence from culture. Where a child is undergoing mixed cultural transformation, there will be confusion in adhering to one. For example, a child from a well education property may well discover himself between African and western cultures and dilly - darling in taking decisions and acceptable behaviours. School are component

of the society, they are operating within it; hence there is no way they will not be influenced by the located of the societal ills such nepotism, favoritism, bribery, corruption, victimization, intimidation, blackmail and the likes support to pronounce acts of immorality in our school (Baba, 2009).

2.11 Role of Islamic Studies Teachers in Inculcating Moral Values

Education is a process of developing a total man: physically, socially, mentally and spiritually. This means that all aspects that make up a man expected to be developed. Hence, school's as far as it is concerned with the generality of man requirements to be for academics and morals or for learning and culture. We cannot talk of education without bringing the culture and moral value of the society into Education will be incomplete if these two areas are missing. Therefore schooling is not mainly for academics alone but also for moral upbringing of the individual. Education in school supposes to prepare the child for the future; updating his/her understanding and experience to the standard that will make him fit in to such a society and moreover enable him to adapt to any situation or condition he she finds himself/herself (Adejuyigbe, 2009). This means that as the child is being literally developed his moral value ought to equally be cultivated. Moreover, because the school is component of the society and the child is of both parts of the school and society; it is necessary that such a child be brought up to a standard where he/she can freely mix up and fit into his culture as component of the society without any constrain or discomfort. This can only be carried out if the norms, values and ethics of his society are adequately passed unto him /her In addition, the child's residence can't give all essential education adequately all alone.

A child needs to brush up or discover the missing aspects of social, psychological,

spiritual and ethics outside the residence. Education can take place directly, by means of incidental, integrated, via peers, siblings and others in the community, whichever way it takes it must contribute to the totally of man in the child. The school is the greatest place to understand or bridge the missing gap; due to its formal setting that education taking place there to be genuine and authentic (Obanya, 2015). To uphold and enforced the existing policy rules and regulation in the school, the school ought to make positive that the school rules are strictly followed. For example rules against examination mal-practices and the likes need to be efficient: nevertheless school rules and regulations ought to not be ambiguous. They must be basically defined and easy to interpret. Preceding social programmes and amenities for ethical promotion ought to consist of sporting activities or physical and health education programmes. This type of programmes will not only inculcate act of morality, but will also make it as a way of life in them for example provision of varieties of social activities or physical and health education programme in school will decrease if not eradicate some delinquencies such as truancy, bully, idleness and laziness among the students. School can organize some moral talks in form of seminars for students. In this Scenario counselors or professionals from various fields will come and give talks on discipline (Afolabi, 2015).

Furthermore, Islamic studies teachers can also promote ethics in the school by means of using the parents. In this regard a forum will be organized for parents during Parents Teachers' Association (PTA) and ethical issues can be discussed. School authority must verify the rationale behind a student seeking transfer into the school. This makes the school to know whether or not it is as a result of misbehaviour or dismissal that is causing the students to seek transfer to the new school. In this manner, misfit students would be

effortlessly noticed and refused transfer into other school in order to discourage other people from misbehaving. There must be school exchange programmes among school in relation to moral talks, social relation, patriotism, human proper, democracy and all sort of things that has to do it in respect of individual and society. (Shehu 2008).

In conclusion, the capacity of our schools at all levels to instill ethical values in our educational system will go in little way to eradicate all moral decadences hindering and deterring our national development. Correct execution of school will extremely influence our national development positively. Interestingly, the philosophy of Islamic education is to inculcate moral values that constitute a wide range of virtues such as honesty, integrity, tolerance, truthfulness, self-discipline, humility, patience, industry and others. Hence, morality should be the basis of every education given by a country to her citizen in order to record success (Sani, 2011). This is exactly what Islamic studies set out to achieve.

Furthermore, the acquisition of the knowledge of Islamic moral values transform life of a child to a meaningful one as he would be able to relate politely with his fellow human beings which also make him to achieve Allah"s pleasure in the hereafter. Consequently, Islam makes acquisition of knowledge compulsory upon all Muslims irrespective of their gender, age, tribe or nation (Audu, 2011). Dikko (2011), suggests the following two definitions of a normative view of character:

1. "engaging in morally relevant conduct or words, or refraining from certain conduct or words";
2. "a complex set of relatively persistent qualities of the individual person, and generally has a positive connotation when used in discussions of moral education" (Garba, 2008).

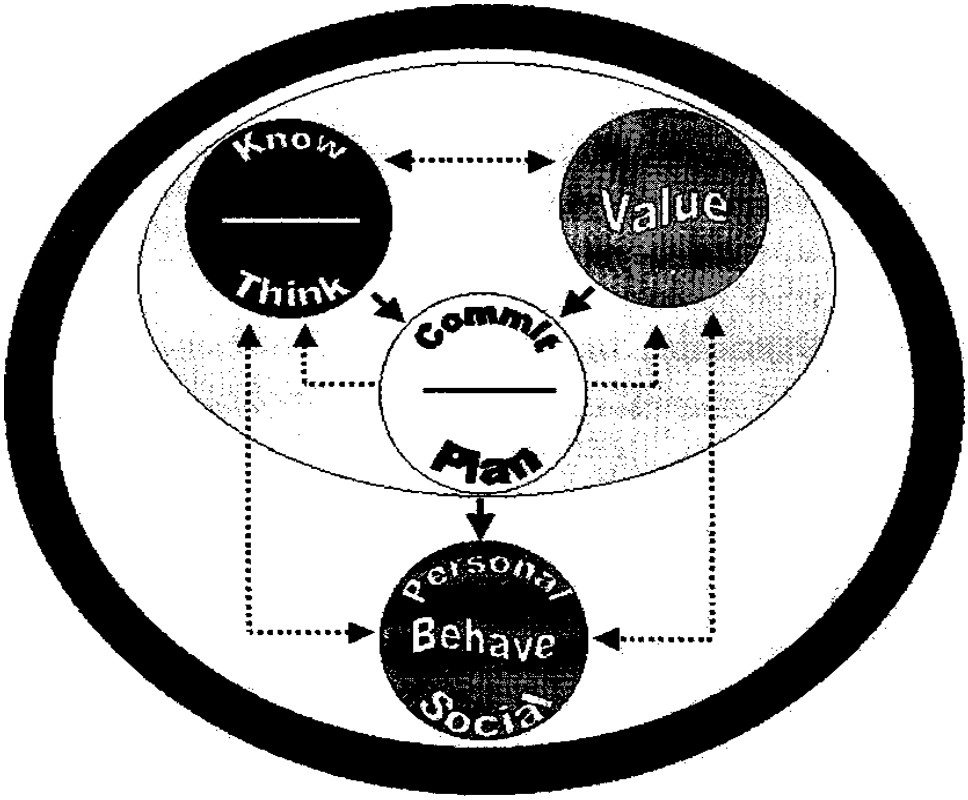
In general, character, good or bad, is considered to be observable in one's conduct (Ghenu, 2012). Thus, moral values is different from values in that values are orientations or dispositions whereas moral values involves action or activation of knowledge and values. From this perspective, values are seen as one of the foundations for character. In the context of the model of human behavior presented at this site (Huitt, 2006), values includes both cognitive and affective components, but not necessarily cognitive or behavioural components. Moral values include all four components. This is in spite of the fact that both educators and the public believe moral values education to be an important aspect of schooling. Momo (2013), survey of members of Phi Delta Kappa (an education honorary society) on goals of education showed the following ranking of the goals of public schools: develop skills in reading, writing, speaking, and listening; develop pride in work and feeling of self-worth; and develop good moral values and self-respect. In terms of defining good character, as opined by Momo (2013), that educators stated that it should include developing:

1. moral responsibility and sound ethical and moral behaviour;
2. capacity for discipline;
3. a moral and ethical sense of the values, goals, and processes of a free society;
4. standards of personal moral values and ideas.

More and more the vision of a good teacher is as the good technician, the skilled craftsman, who has acquired those behavioural skills and strategies that the "effective teacher" research claims are related to achievement. The students' morals, is of concern to many parents and educators. Competence allows moral values to be manifested in highest forms and vice versa. Adesina (2010), reported that students who were self-disciplined or

more religious, hard working, or valued learning scored higher on achievement tests. Kalu (2008), assert that good moral values ought to be the more primary focus as it is a goal in reach of more children than is high academic achievement and can result in less alienation from the school. Vessel (2008), assert that, there are four major questions to be addressed when focusing on moral values development: what is good character; what causes or prevents it; how can it be measured so that efforts at improvement can have corrective feedback and how can it best be developed? As previously discussed, good moral values is defined in terms of one's actions. Moral values traditionally has focused on those traits or values appropriate for the industrial age such as obedience to authority, work ethic, working in group under supervision among other issues. In terms of what influences moral values development, Hakim (2012), propose the following as major factors in the moral development and behaviour of youth in contemporary America: heredity, early childhood experience, modelling by important adults and older youth, peer influence, the general physical and social environment, the communications media, what is taught in the schools and other institutions and specific situations and roles that elicit corresponding behaviour. These sources of influence are listed in approximate order of least tractable to most tractable in order to suggest why we often seek solutions to social problems through schools. It is important to realize that while schools do and should play a role in the development of character, families, communities, and society in general also have an important influence (Vessel, 2010). The measurement of moral values has proven difficult since character, by definition, involves behaviour, but moral values are often defined in terms of traits (i.e., honesty, integrity, among others). Some possible measures suggested by Afolabi (2015), are: student discipline; student suicide rates; crimes:

assault, burglary, homicides; pregnancy rates of teenage girls; and pro-social activities. In the researcher's opinion, this type of analysis is quite beneficial because it is at a level that includes the influence of all of the major social institutions that influence moral values in our young people, not just schools. However, schools do have an important influence and we should use that influence judiciously.



Source: Vessels, and Fullan, (2010). *Moral values development.*

In assisting students to develop their morals values, we should acknowledge that these components come into play within a rapidly changing context and therefore, we cannot teach our students all the specific knowledge, values, or behaviours that will lead to success in all aspects of their lives (Onuka, 2011).We must therefore acknowledge that some values are relative and teach students to develop their own views accordingly. At the same time, we must acknowledge that there are some absolutes with respect to morality and moral values as accepted by commonalties among members of specific

communities, major world religions, and moral philosophers (Onuka, 2011 and Yusuf, 2012). We, therefore, have an obligation to teach these in the family, in our religious organizations, and to support this effort in our communities.

Moral/moral values development is integral to the development of self (Vessel & Fullan 2010), and is as much the responsibility of early caregivers as it is of later educators. Muraina (2014), assert that children's moral understandings were independent of specific religious concepts and that both secular and religious children focus "on the same set of fundamental interpersonal issues: those pertaining to justice and compassion.

In summary as parents, educators, affiliates of religious organizations, and community members, we have an obligation to provide young people with training appropriate to their age level that would assist them in holding to the absolutes that are common across philosophies and the scriptures of the major religious traditions, while at the same time helping them clarify and defend their own acquired values. As a beginning effort in this identifying important moral values attributes that can be addressed by educators, I have developed a Survey of Desired Values, Virtues, and Attributes. A preliminary study shows considerable overlap in beliefs among pre-service and practicing educators (Muraina, 2014). An atmosphere of adult harmony is vitally important. According to Wynne (2012), schools effectively assisting student's moral values development are:

1. directed by adults who exercise their authority toward faculty and students in a firm, sensitive, and imaginative manner, and who are committed to both academics and pupil moral values development;
2. staffed by dedicated faculty who make vigorous demands on students and each other;

3. structured so that students are surrounded by a variety of opportunities for them to practice helping (pro-social) conduct;
4. managed to provide students - both individually and collectively - with many forms of recognition for good conduct;
5. oriented toward maintaining systems of symbols, slogans, ceremonies, and songs that heighten students' collective identities;
6. dedicated to maintaining students discipline, via clear, widely disseminated discipline codes that are vigorously enforced and backed up with vital consequences;
7. committed to academic instruction and assigned students significant homework and otherwise stressed appropriate academic rigor;
8. sensitive to the need to develop collective pupil loyalties to particular classes, clubs, athletic groups, and other sub-entities in the school;
9. sympathetic to the values of the external adult society, and perceive it as largely supportive and concerned with the problems of the young;
10. always able to use more money to improve their programs, but rarely regard lack of money as an excuse for serious program deficiencies;
11. open to enlisting the help, counsel, and support of parents and other external adults, but willing to propose important constructive changes in the face of (sometimes) ill-informed parent resistance;
12. disposed to define "good character" in relatively immediate and traditional terms.

2.12 Empirical Studies

Numerous studies had been conducted that bears on the research at hand, for instance, in a Study conducted by Baba (2009), titled "The Role of Islamic Studies in Moral Upbringing of the Child" The researcher sought to examine the improvement in the morals of children as a result of studying Islamic Studies at school; determine the best way to teach children Islamic morals and principle; examine whether Islamic Studies teachers recognize and fulfil their roles as moral educators not just teaching the subject; determine the reasons why students may not adopt morals they were taught in Islamic Studies lessons and proffer solutions to the identified problems.

The survey method was the research design used. The population of the study comprised of all Islamic Studies teachers in secondary schools within the study area and parents whose child/children has/have taken Islamic Studies as a subject while in school. Structured questionnaire was the instrument used to collect data from the field. Proportionate random sampling was used to select the respondents. It was assumed that the number of parents is three times the number of Islamic studies teachers. Thus, 90 parents and 30 teachers were issued with the questionnaires. Descriptive statistics was used to analyze the data collected. The findings of the study indicated that Islamic studies at school was found to significantly improve the morals of students. Beating and punishment was found out not to be the best way to teaching Islamic morals and principles. Some respondents preferred sending children to Islamiyya schools while majority reported that showing good example is the best way to teach morals. All the Islamic studies teachers in the study area agreed that they recognized the fact that they are moral educators in addition to been subject teachers. Finally, lack of parental

guidance was considered the major reason why students may not adopt morals they were taught though some respondents indicated that television/bad movies and the influence of bad friends may be the likely factors.

Both study emphasis on the influence of Islamic studies curriculum in inculcating moral values in students. Also, both study use the same research design which is "descriptive research design". However, the scope of the two study differs as the previous study was carried out in Niger State While, this was carried out in Kaduna state add to this, the previous study was delimited to both private and public secondary school in Niger State. While this was focused on public schools only in Kaduna state.

In a similar study by Aliero (2011), "The Impact of Islamic Education in Moral Development: Perceptions of Teachers and Students of Post Primary Institutions in Sokoto State" The study sought to investigate if there is any relationships between teachers and students perceptions of Islamic moral education and identify the sex relationship if any between the perception of teachers and students on Islamic moral education. Three hypotheses were generated and tested using the product moment correlation coefficient at 0.5 level of significance. Questionnaire was also used to elicit responses from the respondents. The study found that, there is a high significant relationship between the perception of teachers and students on Islamic moral education; there is a low significant relationship between the perception of males and females teachers on Islamic moral education and there is no significant relationship between the perception of males and female students on Islamic moral education. Both studies are concern with the Islamic studies role in inculcating moral values. All the study utilizes descriptive design and questionnaire in the generating data from the respondents. Both

study focuses on secondary school students. However, the studies differs in scope, the previous study was conducted in Sokoto state while, the later this was conducted in Kaduna state.

In the study conducted by Muraina (2014), "Moral misconduct among students of Higher institutions in Nigeria: A case of selected Higher Institutions in Imo state, Nigeria". The study sought to find out, the causes of moral misconduct among the students of higher institutions; identify the causes of moral misconduct to the students' poor academic performance in schools and the strategies for restoring morality and good moral conduct among the students of higher institution. Three research objectives were raised. A total of 180 respondents comprising 30 lecturers and 150 students were selected from three randomly sampled higher institutions in Imo State. Data were collected through questionnaire and interview. Thus, data collected were analyzed using simple percentage, frequency counts and multiple regressions.

It was discovered that all the 20 identified causes except hereditary factors are responsible for moral misconducts among the students of higher institutions as indicated by the respondents. It is therefore obvious that the students themselves, the income (parents), the school; management and the society in general are directly or indirectly connected to contributing to moral misconduct of students in school. Moral misconduct in schools leads to poor students' academic performance and achievement.

By implication, this means that students with high moral standards and values such as punctuality in school, seriousness and others are more likely to achieve well academically while those students with moral misconduct tends to perform academically poor in the school. The respondents indicated that the identified strategies can assist to restore moral

conduct in institutions of higher learning include: Inclusion of moral education as a general Education course in all Institutions; Encouragement of self-control; Adequate home training; Inclusion of religious studies as a general course in all institutions: Good orientation programme for students; adequate counselling and rehabilitation services; stick against moral misconduct; avoidance of self-centredness; law enforcement and good leadership and management in school. Both studies dwelt on the moral values of students. The research design and sampling techniques of both study are similar in nature since it is a descriptive research. However, the two studies differ in scope and educational level. The previous study was carried out in Imo state while this research was carried out in Kaduna state. The previous was based on tertiary institutions in Imo state while, the current study focus on secondary school student sin Kaduna state.

Various researchers and scholars have carried out series of researches on and in relation to the "Assessment of Curriculum Implementation in Nigeria." In this study therefore, some were reviewed to determine their relevance and differences to this research work.

Eneogu and Ugwuanyi (2013), conducted a study titled "The Economics teachers' competence on effective implementation of the curriculum for national transformation in Nigeria." The general purpose of this study is to determine the Economics teachers' competence in the effective implementation of the curriculum for national transformation. Specifically the objectives of the study intends to find out the Economics teachers level of qualification; the level of knowledge of Economics teachers on the content of the Economics curriculum; the level of competence the Economics teachers possess in teaching the contents of the curriculum; the level of competence the Economics teachers possess in using instructional strategies as stipulated in the

curriculum document; the obstacles the Economics teachers encounter in the cause of implementing the curriculum. The study was a survey design. The population of the study consisted of 75 Economics teachers in Nsukka Education zone. The sample of the study were all the 75 teachers since the population was small and this sampling techniques was census sampling. The instrument for data collection was a structured questionnaire titled "Economic Teachers Competence on effective Curriculum Implementation". The reliability of the instrument was determined through a pilot study and a reliability coefficient of 0.76 was obtained. The procedure used for collection of data was through the administration of the questionnaire to the respondents and retrieved four days later. The data collected was analyzed using simple percentages and arithmetic mean. The findings were that, Economics teachers have the knowledge of the content and were competent although not in all the topics. Also, they were found not to be competent in using most of the instructional strategies and they equally encountered problems in the cause of the implementation. In view of these findings, the researcher recommended that the government, schools administrators, teachers, students, parents and stakeholder should put in more effort to issues concerning curriculum implementation so as to achieve the national transformation.

The above research is of relevance to this study because it seeks to determine the competence of Economics teachers in the implementation of the Economics curriculum which is one of the research questions that this study sought to find out. Therefore the findings of the above research may apply to this study.

The difference of the above research work with the present study is that it is specific to only the role of "Teacher" in the implementation of Economics curriculum while the

present study is more general because apart from considering the role of the teacher, it also has variables like teaching method, infrastructure and instructional materials.

Another research was conducted by Ofoha, Uchegbu, Anyike, and Nkemdirim (2009), which was titled "A Critical Appraisal of the Mode of Implementation of Nigerian secondary schools with a view to identifying the root cause of problems. Some of the specific objectives include; determining the appropriateness of Nigeria secondary education curriculum, and finding out the type of teaching method used in implementing the curriculum. The descriptive survey research design was adopted for the study. The target population for this study included all students and teachers from public and private secondary schools in Nigeria. The sample is 380 and the technic adopted was multi-stage random sampling procedure. The following five instruments were used in data collection: Practical Test, Observation Guide, Teacher Assessment Questionnaire (TAQ), Student Assessment Questionnaire (SAQ), and Focus Group Discussion (FGD). For reliability of the instrument, the test-retest method was employed with two weeks interval between first and second administration. The correlation coefficient values of 0.89, 0.87, 0.88, and 0.89 were obtained for FGS, SGS, HCPS, and LCPS respectively. The data collection procedure was that, in each school visited, instruments were administered following same sequence: First, selected students were assembled and administered with SAQ questionnaire, followed by teachers' questionnaire (TAQ) which were administered in their respective staff offices and collected back. Then, the research team was taken round school for observation of available infrastructural facilities, instructional materials, as well as products /services produced by teachers and students. Thereafter, focus groups with selected teachers were conducted. And lastly, selected vocational and technical

teachers carried out practical teaching during which both teachers and students were rated on practical skill demonstration and usage of instructional materials. The statistical tools used in the study are: frequency counts, percentages and chi-square test. The study revealed remarkable findings as follows: the curriculum was appropriate in terms of goals and content but found to be weak in its method of implementation; and teaching method used in implementing the curriculum was mainly theoretical. These findings were discussed and the policy implication highlighted. The recommendations proffered was the need for the Federal/State Governments to provide infrastructural facilities in all secondary schools across the nation with adequate provision of workshop equipment, instructional materials, and tools to make teaching and learning of the skill-based subjects meaningful. This way, students will have opportunity to engage in practical works. Again, there is need for a change in the mind-set of youth to see self-employment as an option and be prepared psychologically for it. This will enable them to be motivated in identifying entrepreneurial opportunities; hence, entrepreneurship education should be made an integral part of teaching-learning process.

The work above is related to the present study because it sought to assess how the curriculum was being implemented in Nigerian secondary schools with a view to identifying the root cause of problems, while this study also sought to assess the implementation of Economics curriculum. The area of difference is that, the assessment of the first study focused only on Socio-economic Empowerment of Youth. In a broader perspective, the present study sought to assess the general implementation of the curriculum. This includes the youth empowerment and students' academic performance.

In a related study, Ofoha (2011), conducted a "research titled: Assessment of the

Implementation of the Secondary School Skill-Based Curriculum to Youth Empowerment in Nigeria. The focus was to ascertaining the extent to which it has empowered students for self-employment. The objectives of the study was to identify practical (entrepreneurial) skills students have learnt in school with which they can create self-employment and identify students' entrepreneurial capability i.e. products and services students have successfully produced/ marketed on their own. The descriptive survey research design was adopted for the study. The target population included all students and teachers from public and private secondary schools in Nigeria. The sample comprised of 380 junior and senior secondary schoolstudents and 120 teachers, selected from twelve secondary schools drawn across three states in Nigeria, one state from each of North Central, South East, and South West geopolitical zones of the country. Stratified random sampling technique was applied to select student-sample while purposive sampling was used for teacher- samples. The study utilized both quantitative and qualitative techniques with two main instruments used in data collection. These were: Student Assessment Questionnaire (SAQ) and Observation Guide. The SAQ was content- and face -validated through experts' judgment. The reliability was obtained in a test-retest procedure. The correlation coefficient value of 0.88 was obtained. The Data Collection Procedure followed was that, the instruments were administered in respective schools with the help of three specially trained research assistants. Data collected from questionnaire were analyzed using frequency counts and percentages. The cut-off point for judging the significance /non- significance of item scores was set at forty percent. Evidence yielded by the study revealed that Nigerian secondary school students have not learnt sufficient practical (entrepreneurial) skills to allow for self-employment. The study

recommended amongst others, integration of entrepreneurship education in the teaching-learning process, as this will enable students to be motivated in identifying entrepreneurial opportunities.

The study above is also related to the present study because it sought to assess" how the curriculum was being implemented in Nigerian secondary schools and that is what this study also sought to assess that is, the implementation of Economics curriculum.The area of difference is that, the earlier study was on Skill-Based Curriculums for Youth Empowerment in Nigeria while the present study is on the implementation of a particular curriculum, that is, the senior secondary Economics curriculum.

Eyiuche (2014), too conducted a related research on "Parental Involvement in Curriculum Implementation as Perceived by Nigeria Secondary Schools Principals." The purpose of the study was to assess the extent to which parents are involved in curriculum implementation in secondary schools in Anambra .State of Nigeria as perceived by male and female principals. The objectives of the study are to find out the extent of parental involvement in curriculum implementation in schools and significant difference between the mean ratings of male and female principals on the extent of parental involvement to curriculum implementation. The descriptive survey research design was used. The population of the study were 257 secondary school principals. The sample of the study is the entire 257 principals and the method is purposeful sampling technique. Instrument for data collection was a researcher constructed questionnaire titled "Assessment of the Involvement of Parents in Secondary Schools Curriculum Implementation" and test-re-test method was used to ascertain the reliability of the questionnaire items. Method of collection was that, the researcher was helped by four research assistants in administering

copies of the questionnaire to the principals. They retrieved the questionnaire copies after the principals filled them. Arithmetic mean, standard deviation and t-test was the statistical tools used in the analysis of the data collected. The findings of the research indicated that in the opinions of male and female principals, there was a little extent of parental involvement in curriculum implementation. The study recommended that for this trend to improve, the school principals and teachers need to make efforts for reaching and involving parents in positive ways. They should design and implement strategies that will result in improved parental involvement, and at the same time, balance parental involvement vis-a-vis educators' professional autonomy. Principals should make.more efforts to mobilize the parents towards participating in schools' curriculum implementation. Seminars and meetings of teachers, administrative functionaries and parents at the state level will have to be arranged from time to time.

The research has strong relationship with the on-going research because both focused on assessment of a particular participant/agent of a curriculum implementation. The only difference is that the first research assessed a participant/agent outside the school while the present study sought to assess a participant/agent within the school.

Furthermore, Tuwei (2013) conducted another research in this area which is titled "School Based Factors Influencing Implementation of Secondary School Mathematics Curriculum in Londiani District, Kenya". The study investigated the school based factors influencing implementation of secondary schools Mathematics curriculum. This study was guided by four objectives; to determine the extent to which teaching methods influence the implementation of secondary schools Mathematics curriculum, analyze the extent to which availability of textbooks influence the implementation of secondary

schools curriculum, to determine the extent to which teacher motivation influences the implementation of secondary schools Mathematics curriculum and to establish the extent to which Mathematics language influences the implementation of secondary schools Mathematics, curriculum. The descriptive survey research design was used. The population consisted of 22 public secondary schools. The sample used in the study comprised of 22 principals, 314 students and 60 mathematics teachers making a total of 396 respondents. The sampling technique was stratified sampling technique. The instrument used in data collection was questionnaires and an interview guide. To establish the reliability of the instrument, a test-retest was done. The same test was administered at an interval of two weeks to the same group of respondents. Scores were correlated using the Pearson product moment and reliability coefficient of 0.92 was obtained. The method for data collection was that, the research contacted the 22 principals through a letter and thereafter administer the instrument which was retrieved one day later. Data analysis was based on research questions and responses in questionnaires were tabulated, coded and processed and analyzed using Microsoft Excel Program and presented in tables, graphs and pie-charts. The responses in open-ended items and interview were reported by descriptive narrative. The findings indicated that all schools principals had administrative training to carry out their administrative roles effectively.

The student-textbook ratio was found to vary between 2:1 up to 5:1 and in average, 3 students per book. In addition, large class size was found to influences Mathematics curriculum implementation where the average teacher-student ratio for Londiani was found to be one Mathematics teacher to 93 students. This indicated that, the schools

suffered from shortage of Mathematics teachers. There was also a wide variation in the head teacher perceptions regarding the meaning of Mathematics curriculum implementation but majority of them thought the Mathematics syllabus was being taught in their school at the right depth and width including the quality of coverage. Most schools also had effective or sufficient instructional supervision both from the principals and district school inspectors. School based actors such as teaching methods, resources; low teacher and student motivation, technical language used in Mathematics were found to be the key in explaining the unsatisfactory nature of the Mathematics curriculum.

Teachers' methodology dealing with Mathematics curriculum implementation, availability of text books in relation to curriculum implementation, teachers and learners' motivation and technical language used in Mathematics were found to negatively influence Mathematics curriculum implementation in Londiani District. In view of these findings, the researcher recommended the introduction of students' friendly methods of instruction such as group discussion, mastery learning, experimental method; project method and that mathematical game should be highly encouraged. There should be special Mathematics days where all Mathematics teachers and learners participate for collaborative purposes.

The above research has relationship with the present study because both sought to assess school- based factors influencing a particular curriculum implementation. The area of the difference is that the above study assessed Mathematics curriculum while the present study sought to assess Islamic curriculum.

Another research was also conducted by Nwosu and Akaraonye (2011), which was titled

"An Appraisal of Secondary Economics Curriculum in Lmo State of Nigeria: Implications for Holisticism, Curriculum Design and Global Citizenship Education." This study examined the implementation of Senior Secondary School Economics Curriculum in Imo State, Nigeria. Both qualitative and quantitative techniques were used hi appraising four curriculum elements: objectives, content, facilities and funding, with the quantitative dimension warranting formulation and testing of four hypotheses. The design of the study was descriptive survey through the use of structured questionnaire. Data were collected from 138 Economics teachers and 690 students randomly selected from the State's three education zones. The data were subjected to Chi-square analysis. The findings of the study indicated that both Economics teachers and students shared a common view of the inadequacy of Economics curriculum for attainment of the knowledge and skills needed for development of self-reliance. It also revealed that the implementation of the Economics curriculum lacked basic facilities including ICT. The study recommended that, Economics Curriculum should be reviewed; adequate teaching and learning facilities should be made available including ICT. Furthermore, an appropriate entrepreneurship element should become a cardinal element in the delivery and evaluation processes of the curriculum.

The above research is directly related to the present research since both of them sought to assess the same curriculum (Economics curriculum). The area of difference is the population of the study, the geographical location and probably the methods of data analysis.

Another related research was conducted by Kirui (2015), titled "Assessment of the influence of school-based factors on the implementation of Alternative 'B' Mathematics

Curriculum in Secondary Schools in Kericho County". The objective of the study was to determine the influence of school-based factors on the implementation of Alternative 'B' Mathematics curriculum in secondary schools in Kericho County. The study utilized a descriptive research design. A population of 157 principals, 401 teachers of Mathematics and-20 heads of secondary Mathematics curriculum were targeted. Simple random sampling was employed to select 107 respondents. The instrument for data collection was a researcher design questionnaire. The instrument was found to be reliable through a 0.79 coefficient of reliability obtained through a pilot study. The procedure for data collection was that the instrument was administered to the respondents and retrieved after a day which was done with the help of research assistance. The statistical instrument for data analysis were frequency counts, tables and figures. These three tools were used to boil down data into manageable units. The findings indicated that School-based factors play a significant role in facilitating the implementation of a new curriculum implementation process. School-based factors such as physical facilities, instructional materials, and adequacy of teachers and availability of financial resources are the key in curriculum implementation process. The study suggested that these factors should be considered and failure to do so will result in the implementation process failing.

The above study also has direct relationship with present work because it assessed school-based factors influencing a particular curriculum implementation which this research work studied. The area of the difference is that the above study assessed Alternative 'B' Mathematics curriculum while the present study assessed Islamic studies curriculum.

In a related development, Eleanor (2011), conducted a study on "Teachers Experiences in

the Implementation of the Technology Education Curriculum in One Secondary School in the St. George, East District in Trinidad." The study examined the facilitating and inhibiting factors which teachers have experienced in the implementation of Technology Education Curriculum. Specifically, the study have the following objectives: determine the factors, experienced by teachers, facilitated the implementation of technology education in this school; find out the factors, experienced by teachers, inhibited the implementation of technology education in this school; investigate how teachers' experiences with the implementation of Technology Education have informed their pedagogical strategies in the classroom. This research used the qualitative approach in the tradition of a case study. The study focused on a de-shifted government secondary school. It was established in 1975 as a Junior Secondary School. The student population in this school was 875 with a teaching staff of 65 of Which l6 technical vocational and 12 are required to teach technology education. A purposive sample of three teachers was selected to represent the population which consisted of three main disciplines. The sources of data collection were interviews, observations and document analysis. The data were analyzed using the constant comparative method. The findings revealed that the Ministry of Education represented by curriculum officers facilitated the process. There were many challenges faced which primarily focused on the disparity in the subject content knowledge, content purported by the two different training bodies and management of limited resources. The need for appropriate timetabling, creative coping strategies were unearthed in the study including the reallocation of limited space to create a laboratory.

The above study too has direct relationship with the present research because it examined

the facilitating and inhibiting factors which teachers had experienced in the implementation of a particular curriculum implementation. This research also studied a particular senior secondary school curriculum. The area of the difference is population of the study, the geographical location and method of data analysis. Another study was conducted by Alao (2001), with a title "Problems of Curriculum Content Implementation in Nigeria". The study focuses on the effective implementation of Nigeria secondary school curriculum. The design of the study was descriptive survey. The targeted population was the entire teachers and students in Oyo state of Nigeria. A sample of two hundred 200 respondents were used to respond to questionnaires constructed in order to find out whether the Nigerian secondary schools curriculum is well implemented or not. The sampling technique used was cluster sampling. Instrument for data collection was structured questionnaire. The instrument was reliable because of the 0.89 reliability index obtained from a pilot study conducted. The questionnaire was administered to respondent with the help of research assistants and retrieved following day. Standard deviation and bar chart was the instruments used for data analysis. The responses showed that 160 of the sampled students and teachers were of the opinion that the curriculum of Nigeria secondary schools lacked effective implementation, while 40 respondents agreed that the curriculum was effectively implemented.

The study above is also related to the present study because it sought to assess how the curriculum was implemented in Nigerian secondary schools and that is what this study also assessed i.e. the implementation of Islamic studies. The area of difference is that the first study was broader as it assessed the general implementation of curricula in Nigeria while the present study is very specific to only Influence of the implementation of senior

secondary Islamic studies curriculum.

2.13 Summary

The chapter provides a theoretical foundation for the study. It went ahead to discuss the various concepts associated with study which are curriculum, moral values and Islamic studies. The chapter also discuss the various forms of moral values in Islamic studies curriculum. The relevance of Islamic studies curriculum in inculcating moral values were also explained. The factors influencing the moral values of students were and the role of Islamic studies teacher in inculcating moral values were discussed.

From the reviewed literature, it is clear that a study on the role of Islamic studies in moral upbringing of the role of Islamic studies in moral upbringing of the child, impact of Islamic education in moral Development: perceptions of teachers and students of post primary institutions, moral misconduct among students of higher institutions. The economic teachers competence on effective implementation of the curriculum for national transformation, A critical Appraisal of the mode of implementation of Nigerian secondary schools with a view to identifying the root cause of problems has been made by different researchers but a consideration of the influence of the implementation of Islamic studies curriculum for Acquisition of moral values among senior secondary school students in Kaduna state is yet to be made; this study is an attempt to contribute in fully the gap left by the previous studies.

CHAPTER THREE
RESEARCH METHODOLOGY

3.1 Introduction

The purpose of this chapter is to give detailed account of the research methodology adopted in this study. The methodology covered the research design, study population, sample and sampling procedure, instrumentation, validity and reliability of the instrument, procedure for data collection and method of data analysis.

3.2 Research Design

The researcher will employ descriptive survey method for the study. The researcher adopted this design because; it is the most appropriate for collecting data on occurring issues/problems in the society. This is base on the submission of Mujaheed (2008), that, descriptive research design is used when the population of interest in a study cannot be accessed in totality. Nevertheless, information is needed upon which, certain statements could be made about the whole population.

3.3 Population of the Study

The population of the study will comprise of all Islamic studies students in senior secondary schools in Zaria Educational Zone. The Zone consist of twenty two (22) senior secondary schools from five different Local Government Areas which include; Giwa, Kudan, Sabon Gari, Soba and Zaria Local Government Areas with the total population of eighteen thousand nine hundred and ninety five (18,995) students. The population figure is presented in table 3.1 which is distributed according to the Local Government Areas.

Table 3.1 Population Distribution According to the Local Government Areas

S/No	Local Government Area	Number of Schools	Male	Female	Number of Students
1	S/Gari Local Government	5	1645	2155	3800
2	Soba Local Government	5	640	807	1447
3	Zaria Local Government	12	4852	8874	13726
	Total	22			18,995

Source: Kaduna State School Census Report, 2016

3.4 Sample and Sampling Techniques

The sample size of the study is 378, this was determined based on the recommendations of Krejcie and Morgan (1970) table for determination of sample from a given population. Ten (10) senior secondary schools were selected from Zaria Educational Zone using simple random sampling. The distribution of sample size can be seen in table 3.2.

Table 3.2 **Sample Size Distribution**

S/No	Name of Schools	Male	Female	Sample Size
1	G. S. S. Muchia	6	12	18
2	G.S.S. Dogon Bauchi	15	28	43
3	G.S.S Awai	5	7	12
4	G.S.S Dinya	2	3	5
5	G.S.S Tudun Jukun	39	47	86
6	G.S.S Pada	11	12	22
7	G.S.S Magajiya	6	7	13
8	G.S.S Kofar Kibo	23	30	53
9	G.S.S Kaura	31	35	66
10	G.S.S Kofar Kuyanbana	27	30	59
	Total			**378**

3.5 Instrumentation

The researcher makes use of questionnaire for data collection based on the four points modified Likert Scales of: Strongly Agree; Agree; Disagree and Strongly Disagreed. The

questionnaire is titled “Implementation of Islamic Studies Curriculum on the Acquisition of Moral Values among students Questionnaire” (ISSCAMQ). The section in the questionnaire contained items addressing the variables in the research question which the respondents are expected to tick against his/her choice in relation to the statements. The questionnaire was designed in closed ended form. The total items in the questionnaire are 40.

3.5.1 Validity of the instrument

To ascertain the validity of the instrument after development, research supervisors and lecturers from the rank of senior lecturers in curriculum and instruction and Islamic studies section in ABU, Zaria, were consulted to establish the content and face validity of the instrument for the research work. Having affected all corrections and suggestions made, the instrument was adjudged to have face and content validity.

3.5.2 Pilot study

In order to ascertain the consistency of the instrument, the researcher conducted a pilot study in GSS Aminu located in Sabon- Gari Local Government Area of Kaduna State. The researcher choose the mentioned school because, it is outside the sampled schools to be used for the main work. The pilot study was carried out with 20 questionnaires distributed to the respondents and data collected was analyzed using Kurder Richardson formular and result of 0.81 was obtain, this shows that the instrument is reliable, according to Ofoha 2011 the closer an instrument is to 1 the more reliable is the instrument.

3.5.3 Reliability of the Instrument

In order to ascertain the reliability of the instrument, the data collected from pilot study was subjected to statistical analysis. The Kurder- Richardson 21 formular was used because of the nominal nature of data generated from the use of questionnaire and the reliability index (r) of 0.81 was obtained from the test. Based on the universal benchmark for the acceptance of reliability index (which specify that for an instrument to be reliable, the reliability index must lie between 0.5 to 1), the reliability (r) of 0.81 is deemed to be favourable. This shows that the instrument is reliable.

3.6 Procedure for Data Collection

The questionnaires distribution was done through direct contact with the respondents in the schools selected for the study through the help of research assistants. Three research assistants were briefed on their roles and responsibilities before and after the administration of the instrument. The distribution and collection of the questionnaire will last for a period of four weeks. The purpose and nature of the research instrument were explained to the respondents and participants were required to fill the questionnaire without interference.

3.7 Procedure for Data Analysis

The data collected were subjected to both descriptive and inferential analysis. The researcher was use mean and standard deviation to respond to research questions. While chi-squire was used to test the hypotheses. This is because of the nominal and ordinal nature of the data collected and the fact that the data to be collected is not on any assumption.

CHAPTER FOUR
DATA ANALYSIS

4.0 Introduction

This chapter presents the report of data analysis undertook in the study, involving the four (4) formulated null-hypotheses. It is with a view to determine the acceptability or otherwise of each of the hypothesis which guided the research study. A summary of the findings was later on presented in this chapter for easy understanding and towards drawing a valid conclusion. The chapter ended with a discussion of each research questions and hypothesis.

4.1 Description of Study Variables

Table 4.1 presents the description of the study variable

Table 4.1: Frequency and percentage of respondents based on Gender

Gender	Frequency	Percentage
Male	81	48.8
Female	85	51.2
Total	166	100

The result on table 1 revealed that, 81 (48.8%) are male while 85 (51.2%) are female. This shows that both male and female students were well represented in this study.

4.2 Answer to Research Questions

In order to answer the research questions descriptive statistical analysis was done using frequency, simple percentage, mean and standard deviation.

4.2.1 Research Question One: to what extent does Islamic studies curriculum faithfulness among senior secondary school students in Kaduna State?

Table 4.2: Frequency, Percentages, Mean and Standard Deviation Distribution

S/N	Items	SA	A	D	SD	Mean	Std. D.
1	Islamic Studies teaches me how to worship Allah alone	82 (48.52)	41 (24.26)	22 (13.01)	24 (14.20)	3.07	1.08
2	Islamic studies teach me to say the truth	94 (55.62)	51 (30,17)	21 (12.42)	03 (1.77)	3.28	0.99
3	Because of Islamic Studies, I learn how to forgive who cheat me	60 (35.50)	84 (49.70)	10 (5.91)	15 (8.87)	3.11	0.86
4	Islamic Studies teach me how to keep company with good peers	44 (26.03)	90 (53.25)	23 (13.60)	12 (7.10)	2.98	1.82
5	I learn a lesson not to hate others through the teaching of Islamic Studies	66 (39.05)	78 (46.15)	25 (14.79)	00 (0.00)	3.24	1.69
6	Islamic Studies teach me to absent myself from any form of associating partner with Allah	70 (41.42)	74 (43.78)	08 (4.73)	17 (10.05)	3.16	1.91

Key: SA =Strongly Agreed, **A** =Agreed, **D** =Disagreed, **SD** =Strongly Disagreed

The responses presented in Table 2 reveal that Islamic Studies curriculum has influence faithfulness among Senior Secondary School students in Kaduna state with the mean score of 3.07 and standard deviation scores of 1.08. The result also describes that, Islamic Studies teach how to keep company with good peers where the mean score was computed at 2.98 and the calculated standard deviation was found to be 1.82. It was still found that, Islamic Studies teach one to absent from any form of associating partner with Allah with the mean score of 3.24 and standard deviation scores of 1.69. This clearly showed that Islamic Studies curriculum has influence faithfulness among Senior Secondary School students in Kaduna state.

4.3.2 Research Question Two: to what extend does Islamic studies curriculum inculcate sincerity among senior secondary school students in Kaduna State?

Table 4.3: Frequency, Percentages, Mean and Standard Deviation Distribution

S/N	Items	SA	A	D	SD	Mean	Std. D.
1	Islamic Studies teach me how to perfect my duties in private and in public	49 (28.99)	80 (47.33)	24 (14.20)	16 (9.46)	2.95	0.90
2	Because of Islamic Studies teaching, I learn to be constantly mindful of my action in order to correct others	64 (37.86)	72 (42.60)	11 (6.50)	22 (13.01)	3.05	0.98
3	Islamic Studies encourage shares responsibilities for the common good of society	40 (23.66)	62 (36.68)	32 (18.93)	35 (20.71)	2.63	1.06
4	Islamic Studies teach me how to be kind to others	51 (30.17)	94 (55.62)	04 (2.36)	20 (11.83)	3.04	0.89
5	I learn the importance to be trustworthy in Islamic Studies lessons	90 (53.25)	68 (40.23)	11 (6.50)	00 (0.00)	3.46	0.61
6	Islamic Studies teach me how to be sincere in all my dealing with others	78 (46.15)	80 (47.33)	06 (3.55)	05 (2.95)	3.36	0.69

Key: SA =Strongly Agreed, **A** =Agreed, **D** =Disagreed, **SD** =Strongly Disagreed

The result of Table 3, show that Islamic Studies curriculum inculcate sincerity among senior secondary school students, with mean score of 2.95 and standard deviation scores of 0.90 and because of Islamic Studies teaching, students learn to be constantly mindful of their action in order to correct others with the mean score of 3.05 and standard deviation scores of 0.98. Islamic Studies encourage shares responsibilities for the common good of society with mean score of 2.63 and standard deviation of 1.06. Islamic Studies teach students how to be kind to others with mean score of 3.04 and standard deviation of 1.89 and Islamic Studies teach the students how to be sincere in all their dealing with others with mean score of 3.36 and standard deviation of 1.69. This revealed that the extent to which Islamic Studies curriculum implementation influence acquisition

of sincerity among Senior Secondary Schools in Kaduna State include; constantly mindful of action in order to correct others, encourage shares responsibilities for the common good of society, be kind to others and be sincere in all dealings

4.1.3 Research Question Three: to what extend does Islamic studies curriculum inculcate modesty among senior secondary school students in Kaduna State?

S/N	Items	SA	A	D	SD	Mean	Std. D.
1	I learn how to assist the less privileged ones through Islamic Studies teaching	82 (48.52)	41 (24.26)	22 (13.01)	24 (14.20)	3.07	1.08
2	Islamic studies teach me how to respect my parents and elderly persons in the society	94 (55.62)	51 (30,17)	21 (12.42)	03 (1.77)	3.28	0.99
3	I learn how to contribute positively toward the development of the society through Islamic Studies teachings	60 (35.50)	84 (49.70)	10 (5.91)	15 (8.87)	3.11	0.86
4	Islamic Studies teach me how to control myself in public	44 (26.03)	90 (53.25)	23 (13.60)	12 (7.10)	2.98	1.82
5	I learn how to respect other peoples' views through the teaching of Islamic Studies	66 (39.05)	78 (46.15)	25 (14.79)	00 (0.00)	3.24	1.69
6	Islamic Studies teach me to be kinds to my enemies	70 (41.42)	74 (43.78)	08 (4.73)	17 (10.05)	3.16	1.91

Table 4: Frequency, Percentages, Mean and Standard Deviation Distribution

Key: SA =Strongly Agreed, **A** =Agreed, **D** =Disagreed, **SD** =Strongly Disagreed

The result of Table 4 show that, Islamic Studies curriculum inculcate modesty among senior secondary school students, Islamic Studies teach students how to assist the less priviledged ones with the mean score of 3.07 and standard deviation scores of 1.08 and because of Islamic Studies teaching, students learn to respect their parents and elders in the society with the mean score of 3.28 and standard deviation scores of 0.99. Islamic Studies encourage contribution toward the development of the society with mean score of

3.11 and standard deviation of 0.86. Islamic Studies teach students to be self-control with mean score of 2.98 and standard deviation of 1.82 and Islamic Studies teach the students to respect others views with mean score of 3.24 and standard deviation of 1.69. This revealed that the Islamic Studies curriculum inculcate modesty among Senior Secondary Schools in Kaduna State.

4.1.4 Research Question four: How does the Islamic studies curriculum inculcate hard-work among senior secondary school students in Kaduna State?

Table 4.5: Frequency, Percentages, Mean and Standard Deviation Distribution on modesty

S/N	Items	SA	A	D	SD	Mean	Std. D.
1	Islamic Studies teach me to work hard in my life	49 (28.99)	80 (47.33)	24 (14.20)	16 (9.46)	2.95	0.90
2	Because of Islamic Studies teaching, I learn to identify opportunities that will help me in life	64 (37.86)	72 (42.60)	11 (6.50)	22 (13.01)	3.05	0.98
3	Islamic Studies encourage me to think creativity on my occupation	40 (23.66)	62 (36.68)	32 (18.93)	35 (20.71)	2.63	1.06
4	Islamic Studies teach me put in my best in whatever I am doing	51 (30.17)	94 (55.62)	04 (2.36)	20 (11.83)	3.04	0.89
5	Islamic Studies teach me to always use wisdom in the work I am doing	90 (53.25)	68 (40.23)	11 (6.50)	00 (0.00)	3.46	0.61
6	Islamic Studies teach me to abide by Islamic religion in any work I am doing	78 (46.15)	80 (47.33)	06 (3.55)	05 (2.95)	3.36	0.69

Key: SA =Strongly Agreed, **A** =Agreed, **D** =Disagreed, **SD** =Strongly Disagreed

The result of Table 5 show that, Islamic Studies curriculum inculcate hard work among senior secondary school students as Islamic Studies teach students to work hard in their lives with the mean score of 2.95 and standard deviation scores of 0.90 and because of Islamic Studies teaching, students learn to identify opportunities that will help them in life with the mean score of 3.05 and standard deviation scores of 0.98. Islamic

Studies encourage students to think creativity on their occupation with mean score of 2.63 and standard deviation of 1.06. Islamic Studies teach students to put in their best in whatever they are doing with mean score of 3.04 and standard deviation of 0.89 and Islamic Studies teach the students to abide by Islamic religion in any work they are doing with mean score of 3.36 and standard deviation of 0.69. This revealed that the Islamic Studies curriculum inculcate hard work among Senior Secondary Schools in Kaduna State.

4.4 Hypotheses Testing

The researchers made use of chi-squire inferential statistical tool for hypotheses testing.

4.4.1 Hypothesis One: There is no significant difference among the opinion of male and female respondents on the perception of faithfulness in Islamic studies curriculum among senior secondary school students in Kaduna state.

4.4.2 Table 4.6: chi-square analysis

N	χ^2cal	Df	A	P-value	Decision
169	92.089	167	0.05	0.00	Rejected

The result in Table 6 above show that, P-value 0.00< α=0.05 level of significance. This means the p-value calculated at 0.00 is less than α=0.05. Hence, the hypothesis which stated there is no significant influence of Islamic Studies curriculum implementation on faithfulness among Senior Secondary School students in Kaduna State is therefore rejected. This revealed the existence of significant influence of Islamic Studies

curriculum implementation on faithfulness among Senior Secondary School students in Kaduna State.

4.4.3 Hypothesis Two: There is no significant difference on the opinions of male and female respondents on the perception of sincerity in Islamic studies curriculum among senior secondary school students in Kaduna State.

Table 4.7: chi-square analysis

N	χ^2cal	Df	A	P-value	Decision
169	13.083	167	0.05	0.004	Rejected

The result in Table 7 above show that, P-value 0.004< α=0.05 level of significance. This means the p-value calculated at 0.004 is less than α=0.05. However, the hypothesis which stated that there is no significant influence of Islamic Studies curriculum implementation on sincerity among Senior Secondary School students in Kaduna State is rejected. This means there is significant influence of Islamic Studies curriculum implementation on sincerity among Senior Secondary School students in Kaduna State

4.4.4 Hypothesis Three: There is no significant difference in the opinions of male and female respondents on perception of modesty in Islamic Studies curriculum among Senior Secondary School students in Kaduna State

Table 4.8: chi-squire analysis on modesty among the senior secondary school student.

N	χ^2cal	Df	A	P-value	Decision
169	92.089	167	0.05	0.00	Rejected

The result in Table 8 above show that, P-value 0.00< α=0.05 level of significance. This means the p-value calculated at 0.00 is less than α=0.05. Hence, the hypothesis which stated there is no significant influence of Islamic Studies curriculum implementation on modesty among Senior Secondary School students in Kaduna State is therefore rejected. This revealed the existence of significant influence of Islamic Studies curriculum on modesty among Senior Secondary School students in Kaduna State

4.4.5 Hypothesis Four: There is no significant difference between the opinions of male and females respondents on the perception of hard-work in Islamic Studies curriculum among Senior Secondary School students in Kaduna State

Table 4.9: chi-squire analysis on hard-work among senior secondary school students

N	χ^2cal	Df	A	P-value	Decision
169	13.083	167	0.05	0.004	Rejected

The result in Table 9 above shows that, P-value 0.004< α=0.05 level of significance. This means the p-value calculated at 0.004 is less than α=0.05. However, the hypothesis which stated that there is no significant influence of Islamic Studies curriculum on hard work among Senior Secondary School students in Kaduna State is rejected. This means there is significant influence of Islamic Studies curriculum implementation on hard work among Senior Secondary School students in Kaduna State

4.5 Discussions of the Findings

The responses presented in Table 2 reveal that Islamic Studies curriculum implementation has influence on the acquisition of faithfulness among Senior Secondary School students in Kaduna state with the mean score of 3.07 and standard deviation scores of 1.08. The result also describes that, Islamic Studies teach how to keep company with good peers where the mean score was computed at 2.98 and the calculated standard deviation was found to be 1.82. It was still found that, Islamic Studies teach one to absent from any form of associating partner with Allah with the mean score of 3.24 and standard deviation scores of 1.69. This clearly showed that Islamic Studies curriculum implementation has influence on the acquisition of faithfulness among Senior Secondary School students in Kaduna state

It was equal found that the result of Table 3 show that, Islamic Studies curriculum implementation has influence on sincerity among senior secondary school students as Islamic Studies teach students how to perfect duties in private and in public with the mean score of 2.95 and standard deviation scores of 0.90 and because of Islamic Studies teaching, students learn to be constantly mindful of their action in order to correct others with the mean score of 3.05 and standard deviation scores of 0.98. Islamic Studies encourage shares responsibilities for the common good of society with mean score of 2.63 and standard deviation of 1.06. Islamic Studies teach students how to be kind to others with mean score of 3.04 and standard deviation of 1.89 and Islamic Studies teach the students how to be sincere in all their dealing with others with mean score of 3.36 and standard deviation of 1.69. This revealed that the extent to which Islamic Studies curriculum implementation influence acquisition on sincerity among Senior Secondary

Schools in Kaduna State include; constantly mindful of action in order to correct others, encourage shares responsibilities for the common good of society, be kind to others and be sincere in all dealings.

The result of Table 4 show that, Islamic Studies curriculum implementation has influence on modesty among senior secondary school students as Islamic Studies teach students how to assist the less privileged ones with the mean score of 3.07 and standard deviation scores of 1.08 and because of Islamic Studies teaching, students learn to respect their parents and elders in the society with the mean score of 3.28 and standard deviation scores of 0.99. Islamic Studies encourage contribution toward the development of the society with mean score of 3.11 and standard deviation of 0.86. Islamic Studies teach students to be self-control with mean score of 2.98 and standard deviation of 1.82 and Islamic Studies teach the students to respect others views with mean score of 3.24 and standard deviation of 1.69. This revealed that the Islamic Studies curriculum implementation influence acquisition on modesty among Senior Secondary Schools in Kaduna State.

The result of Table 5 show that, Islamic Studies curriculum implementation has influence on hard work among senior secondary school students as Islamic Studies teach students to work hard in their lives with the mean score of 2.95 and standard deviation scores of 0.90 and because of Islamic Studies teaching, students learn to identify opportunities that will help them in life with the mean score of 3.05 and standard deviation scores of 0.98. Islamic Studies encourage students to think creativity on their occupation with mean score of 2.63 and standard deviation of 1.06. Islamic Studies teach students to put in their best in whatever they are doing with mean score of 3.04 and standard deviation of 0.89

and Islamic Studies teach the students to abide by Islamic religion in any work they are doing with mean score of 3.36 and standard deviation of 0.69. there is significant influence of Islamic Studies curriculum implementation on sincerity among Senior Secondary School students in Kaduna State

4.6 Summary of Major Findings

Based on the hypotheses tested, the following are the major findings of the study:

1. Findings showed that there is significant difference between the view of male and female respondents on the perception of faithfulness in Islamic studies curriculum among senior secondary school students in Kaduna state.
2. Result revealed that there is significant difference in the opinion of the respondents on the perception of sincerity in Islamic studies curriculum among senior secondary school students in Kaduna state.
3. Result shows that there is significant difference between the opinion of male and female respondents on modesty in Islamic studies curriculum among senior secondary school students in Kaduna state.
4. Result revealed a significant difference in the opinion of male and female respondents on hard-work in Islamic studies curriculum among senior secondary school students in Kaduna state.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

The study analysed the perception of Islamic Studies curriculum on moral values in Senior secondary school students in Katsina state, Nigeria. This study was carried out with four research objectives, four research questions and four null-hypotheses were formulated. The study adopts the use of descriptive method and out of the eighteen thousand, nine hundred and ninety-five (18,995) students, comprising of seven thousand, one hundred and fifty-nine (7,159) male and eleven thousand, eight hundred and thirty-six (11,836) female students, the total of 166 students was sampled out for the study. This comprises of 81 males and 85 females. Data for the study was collected through the use of a questionnaire made by the researcher, the questionnaire consists of 24 items. Data collected were analyzed statistically through the use of descriptive and inferential statistics. Major findings drawn from the study revealed that there was existence of significant difference on the perception of Islamic Studies curriculum on faithfulness among Senior Secondary School students in Kaduna State; there was significant influence of Islamic Studies curriculum on sincerity among Senior Secondary School students in Kaduna State; there was existence of significant difference on the perception of Islamic Studies curriculum on modesty among Senior Secondary School students in Kaduna State; and there is significant difference on the perception of Islamic Studies curriculum on hard work among Senior Secondary School students in Kaduna State.

5.2 Conclusion

Conclusions are made based on the findings of the study that;

1. there was existence of significant difference on the perception of Islamic Studies curriculum on faithfulness among Senior Secondary School students in Kaduna State.
2. there was significant difference on the perception of Islamic Studies curriculum on sincerity among Senior Secondary School students in Kaduna State
3. there was existence of significant difference on the perception of Islamic Studies curriculum on modesty among Senior Secondary School students in Kaduna State
4. there is significant influence of Islamic Studies curriculum implementation on hard work among Senior Secondary School students in Kaduna State

5.3 Recommendations

Based on the major findings of this study, the following measures were recommended:

Parents should serve as a role model to their children, by living a good life because charity begins at home. Also teachers and the community leaders should live an exemplary life they should be faithful, honest, sincerity in handling the affairs bestow on them. Islamic scholars should always preach the true identity of a good Muslim, that is, teaching the students, their parents on the life of the companions of the prophet and the prophet Muhammed (SAW) life style. The teacher, school head and the government should create an avenue for rewarding the best student in moral conduct in the school, this will motivate others.

5.5 Suggestions for Further Study

The following suggestions are made for further studies;

1. Studies such as this should be carry out in other states of the federation so that it may bring a true and reliable picture on the issues in a universal based.
2. This study carried out in public schools, therefore, there is need to carry out this kind of study in private schools

5.6 Contribution to Knowledge

The studies on the analysis of students perception on moral values in Islamic studies curriculum in secondary school in Kaduna state resulted in to the following contributions to knowledge advancements.

Islamic studies curriculum among the senior secondary schools has reduces the rate of immorality, because Islamic studies inculcate moral value faithfulness, honesty, sincerity and upright behaviour among the students.

Indecent manners or behaviours among the students has reduced to the bearest minimum, modesty and hard work has now become the order of the day among the students, because Islam make it compulsory for either male or female muslim to seek for knowledge and also to work hard honourably to earn means of livelihood.

Finally, the studies proves that in other to have good citizens, the foundations of human development should be nurtured to the truth, creative, innovative, logic and analytic thinking; which the solution has been captured through the implementation of Islamic studies curriculum among the senior secondary school students.

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APPENDIX A

Department Of Education
Curriculum and Instruction Section
Faculty of Education,
Ahmadu Bello University, Zaria.

I am Hauwa Adamu, a postgraduate student of the Department of Educational Foundations and Curriculum, Faculty of Education, Ahmadu Bello University, Zaria. I am collecting data on the "Influence of the Implementation of Islamic Studies Curriculum for Acquisition of Moral Values among Senior Secondary School Students in Kaduna state. I wish that you would take your time to respond to the items below. All the information given will be kept confidential thanks.

Yours faithfully

Hauwa ADAMU

SECTION A

Please tick (V) the appropriate column that suits your assessment Key:

SA= Strongly Agree;

A= Agree;

D= Disagree; and

SD= Strongly

Disagree

Perception of Islamic studies curriculum on faithfulness among senior secondary school students in Kaduna State, Nigeria

S/N	ITEM	SA	A	D	SD
1	Islamic studies teaches me how to worship Allah Alone				
2	Because of Islamic studies teachings, I know how to tell lies				
3	Islamic studies teaches me to say the truth				
4	Through Islamic studies, I learnt not to cheat others				
5	Islamic studies teaches me how to gossip others				
6	Because of Islamic studies teachings, I learnt how to Forgive				
7	Islamic studies teaches me how to keep company of good peers				
8	I learnt a lesson not to hate others through the teaching of Islamic studies				
9	Islamic studies teaches me to absent myself from any form of associating partner with Allah				
10	Because of the teaching of Islamic studies, I learnt not to keep to my promise				

SECTION B

Perception of Islamic studies curriculum on sincerity among senior secondary school students in Kaduna State, Nigeria

S/N	ITEM	SA	A	D	SD
11	Islamic studies teaches me how to perfect my duties in private and in public				
12	Because of Islamic studies teachings, I learn to be constantly mindful of my action in order to correct others				
13	Islamic studies encourages shared responsibility for the common good of society				
14	Islamic studies teaches me how to be kind to others				
15	Islamic studies teaches me how to be honest and				
16	I learnt the importance of being trustworthy in Islamic studies lessons				
17	Islamic studies teaches me not to respect mankind				
18	Islamic studies teaches me how to be sincere in all my dealings with others				
19	Because of Islamic studies teachings, I prefer not to give charity in secret				
20	Islamic studies teaches me not associate with immoral peers				

SECTION C

Perception of Islamic studies curriculum on modesty among senior secondary school students in Kaduna State, Nigeria

S/N	ITEM	SA	A	D	SD
21	I learnt how to assist the less privileged ones through Islamic studies teachings				
22	Islamic studies teaches me how to respect my parents and elderly persons in the society				
23	Islamic studies do not teach against indecent or flamboyant dress				
24	I learnt how to contribute positively towards the development of the society through Islamic studies teaching				
25	Islamic studies lessons teaches me not to engage in sex before marriage				
26	Islamic studies lessons teaches me not to control myself in public				
27	Because of Islamic studies teaching, I learnt how to avoid relationship with opposite sex which would lead to immoral act				
28	I learnt how to respect other people's views through the teaching of Islamic studies				
29	Islamic studies lessons teaches me not to be kind to my enemies				
30	Because of Islamic studies teaching, I learnt to take bad action when I am angry				

SECTION D

Perception of Islamic studies curriculum on hard work among senior secondary school students in Kaduna State, Nigeria

S/N	ITEM	SA	A	D	SD
31	Islamic studies teach me to work hard in life.				
32	Because of the teaching of Islamic studies, I learnt to identify opportunities that will help me in life.				
33	Islamic studies teaches me to think creativity on my occupation.				
34	Islamic studies teaches me to avoid idleness in life.				
35	Islamic studies teaches me how to recognise business skills that will make me productive.				
36	Islamic studies teaches me put in my best in whatever I am doing.				
37	Islamic studies teaches me to be skillful in whatsoever I am doing.				
38	Islamic studies teaches me how best to put in my work.				
39	Islamic studies teaches me to always use wisdom in the work I am doing.				
40	Islamic studies teaches me to abide by Islamic religion in any work I am doing.				