

**THE ROLE OF ISLAMIC STUDIES IN MORAL CONTROL
AMONG SECONDARY SCHOOL STUDENTS IN KADUNA STATE**

By

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**ISLAMIC STUDIES SECTION
DEPARTMENT OF ARTS AND SOCIAL SCIENCE EDUCATION
FACULTY OF EDUCATION
AHMADU BELLO UNIVERSITY, ZARIA.**

SEPTEMBER 2011

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**ISLAMIC STUDIES SECTION
DEPARTMENT OF ARTS AND SOCIAL SCIENCE EDUCATION
FACULTY OF EDUCATION
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SEPTEMBER 2011

DECLARATION

I declare that the work in the thesis entitled ‘The Role Of Islamic Studies In Moral Control Among Secondary School Students In Kaduna State’ has been performed by me in the Islamic Studies Section of the Department of Education under the supervision of Dr. A. A. Ladan and Dr. A. Dalhatu. The information derived from the literature has been duly acknowledged in the text and a list of references provided. No part of this thesis was previously presented for another degree or diploma at any university.

CERTIFICATION

This thesis entitled “THE ROLE OF ISLAMIC STUDIES IN MORAL CONTROL AMONG SECONDARY SCHOOL STUDENTS IN KADUNA STATE” by Mairo Mohammed Umar meets the regulations governing the award of the degree of Master of Education of Ahmadu Bello University, Zaria, and is approved for its contribution to knowledge and literary presentation.

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Date

DEDICATION

This work is dedicated to my caring mother

Malama Aishatu Adamu

and to the evergreen memory of my late father

Malam Adamu Umar
(May Allah have mercy on him)

ACKNOWLEDGMENT

Praise be to Allah (SWT) the Most Gracious, the Most Merciful, for giving me the guidance, knowledge and strength to complete this study.

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ABSTRACT

The study investigated the effectiveness of the Islamic studies curriculum in curbing moral degeneration among senior secondary school students in Kaduna State. This is done by determining the potentials and effectiveness of Islamic studies; then examining the effectiveness of learning materials and the teaching techniques adopted by the teachers; identifying the problems associated with the teaching of Islamic Studies in schools. To achieve the above, the study employed a multistage random technique to draw a sample size of 120 Islamic Studies teachers and 120 senior secondary school students of Islamic studies. Data was collected using a set of two semi-structured questionnaires and statistically analyzed using frequency distribution, percentages and means. The main sections of both questionnaires were structured on the 5-point Likert scale and analyzed accordingly. The major findings and conclusions that emerge from the study include: (a) the curriculum as it exists today contains adequate learning material and moral lessons for the youths. Though with much emphasis on the theoretical rather than the practical aspects of inculcating moral values; (b) the recommended textbooks contain relevant information needed for effective teaching of Islamic Studies as a subject for knowledge and of moral instructions. Though the reference materials recommended in the curriculum are often written in Arabic, which teachers that lack competency in the Arabic language find it difficult to effectively consult; (c) teachers are more concerned with students having good examination grades than positive behavioral change; (d) the Schools have adequate teaching aids for effective teaching of the Islamic studies curriculum, but the teaching aids are rarely use in the teaching of the subject; (e) the Schools have enough trained and qualified teachers to handle the Islamic Studies curriculum; (f) the schools did not have vibrant MSS where activities will be organized and conducted to inculcate good moral values; (g) Most Islamic Studies teachers are often not seen as good models by the students. (h) Most teachers are not given the opportunity to attend courses, seminars and workshops. In view of the findings of the study, several recommendations were advanced to enhance the effectiveness of teaching Islamic Studies as a moral subject in secondary schools.

CHAPTER ONE

1.0 Introduction

1.1 Background of the Study

In old and recent times, youth have always been the pillar of renaissance and change in any community (al-Banna, n.d). An old adage, *he who has youth has the future*, goes to show the important role the youth of any nation play in developmental processes in such nations.

The Nigerian society since the mid 1970s has been passing through substantial change in its structure, social institutions and traditional social organization in its quest for modernity and industrialization (Fafunwa, 1991; Okunnu, 2001). These changes have brought about myriads of previously inexperienced social problems resulting from the breakdown of our traditional values and normative standards. Our society is presently hit by a barrage of social problems such as all forms of family disorganization, urbanization and growth of slums, unemployment and poverty, indiscipline, moral decadence and moral bankruptcy, crime and juvenile delinquency (Hamman, 1999; Okunnu, 2001)

The Nigerian nation is going through a period of painful metamorphosis. Our culture has in the recent past been to some extent enriched but largely polluted by foreign ideas that end up destabilizing our society and making it difficult for us to define our identity. The result is confusion in thought and

action, which has given rise to a general state of frustration and restlessness, manifested in deviant behaviour among the generality of our people such as armed robbery, drug abuse, large scale fraud, break-up of marriages and consequent lack of parental care for children, which in turn leads to juvenile delinquency of a chronic order. Moral values have been thrown to the wind and Nigerian society now worships wealth. Nigerian women are now advancing in crime with men. What we are now witnessing is breakdown in the family system and moral decadence unparalleled in the history of the nation. Life is insecure. Human beings are being deprived of their lives and property. Our institutions of higher learning have been turned to human slaughter houses where the various cults unleash barbaric assault on each other. Huge chunks of our scarce resources which should have been spent on development are now pumped into provision of security (Okunnu, 2001).

The explosion of ethno religious conflicts in the last decades is another factor. Ethno-religious conflicts were heightened by the economic crises in the country. A number of bloody conflicts with specific ethno-religious character were witnessed in Kaduna State: Kasuwar Magani in 1980; Kafanchan in 1987 and 1991; Zangon Kataf in 1992; and Kaduna twice in 2000 (Hassan, 2000). Apart from immigration and the displacement that results from communal clashes, there is also the psychological trauma that

youth suffer after witnessing such violent destruction of life and property (Hersov, 1985).

These decadence and delinquency were compounded by globalization. Globalization has brought about in its wake serious problem for the Muslim adolescents. The more exposed our young men and women are to electronic gadgets, the more they imbibe other cultures, ideas and concepts that do not enhance Islam. The aspects of globalization which are of great concern to the Muslims are: (i) The evil influence of the mass media; (ii) The free access to pornographic literature and materials (iii) The emergence of a permissive society where so many activities previously regarded as illicit are now part of our habits, customs and traditions (Okunnu, 2001).

Youth is a period of complex change. The process of change, development and growth identified during this period include a rapid physical change and development, an intellectual growth and awakening, mental alertness and a search for the truth and meaning of life (Grinder,1978). These emotional developments and upsets result into sudden changes in mood and behaviour. Some studies of human development considered adolescence for both sexes to range from the age of 11 or 12 until about 17 or 18. In Nigeria, ages 12 to 18 are usually young people studying in secondary schools (Blair and Jones, 1982)

The educational subsystem exist to perform certain specialized functions, one of which is the instilling of moral values, and to meet essential needs of the social system. The use of education for the attainment of national objectives is a familiar phenomenon in many countries and has a long history (Makulu,1971). Many nations place faith in education on the strength of the assumption that it changes the individual for the better and make him an effective functioning member of the society. In fact, the revised National Policy on Education recognized education as an instrument *per excellence* for affecting national development. Thus, Nigeria acknowledged the major social problems with which the society is bedeviled and has found it compelling to use education to combat such problems. Consequently, moral and religious subjects such as Islamic Studies were introduced into the Secondary School's Curriculum (FGN, 1998).

The Islamic Studies Curriculum has been designed to inculcate true and balanced values in the young Nigerian Muslim at an age when his mental and moral development is at a formative stage; with a view that the inner stability so obtained and the guiding 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 a feature of our age (FGN, 1985).

1.2 Statement of the Problem

Adolescence is a turbulent period. It is a period in which habits are formed and deformed; when the youths are governed by sentiments and sexual urges. It is a period overpowered by anxieties and complexes (Chowdhry, 2004).

The background to this study had shown the importance of youth to the growth and development of any society; the need for the youth to be responsible members of the society was alluded to. Moral degeneration among youth, particularly Muslim youth, is manifest in political thuggery, estrangement between youths and elders, prostitution and other forms of sexual pervasion, violence and armed robbery.

The issue which arises for this study asked: How effective is the Islamic Studies curriculum, in terms of students' behavioral output, in curbing moral degeneration among senior secondary school students? From an instructional standpoint, to what extent were the instructional objectives of the Islamic studies curriculum achieved or achievable?

1.3 Objectives of the Study

The main objective of the study is to determine the effectiveness of the Islamic studies curriculum in curbing moral degeneration among senior secondary school students in Kaduna State.

The specific objectives of the study are:

- (i) To determine the potentials and effectiveness of the Islamic studies curriculum; content, validity, relevance and emphasis wise, in curbing moral degeneration among senior secondary school students in Kaduna State.
- (ii) To examine the effectiveness of learning materials (recommended textbooks etc.) and teaching techniques adopted by Islamic studies teachers in inculcating good moral values.
- (iii) To determine the availability of qualified teachers of the Islamic studies curriculum in schools.
- (iv) To identify the problems faced by teachers in the effective teaching of the Islamic studies curriculum as a moral subject.
- (v) To ascertain Islamic Studies students assessment of the teaching of Islamic Studies in their schools

1.4 Research Questions

- (i) How effective is the Islamic studies curriculum for senior secondary schools in curbing moral degeneration among senior secondary schools' students?

- (ii) How effective are the learning materials (recommended textbooks etc.) and teaching techniques employed by Islamic studies teachers in inculcating moral values?
- (iii) What are the qualities of the teachers who operate the Islamic studies curriculum in senior secondary schools?
- (iv) What are the problems faced by teachers in the effective teaching of the Islamic studies curriculum in senior secondary schools?
- (v) How do Islamic Studies students assess the teaching of Islamic Studies in their schools?

1.5 Significance of the Study

This study is expected to contribute to literary knowledge. Along this line of thinking, it may be considered that such a study is ordinarily important. When viewed in relation to what we have so far discussed in the preceding sections, coupled to the fact that in this era of political brigandry, with major concern on the involvement of youth in political thuggery and violence, this study assumes more than an ordinary status. Furthermore, it is the intention of this study that its findings will contribute, modestly, to the attainment of the lofty goals of the National Policy on Education i.e. inculcating true and balanced values in the young Nigerian with a view that the inner stability so obtained and the guiding 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 a feature of our age.

1.6 Scope/Delimitation of the Study

This study was delimited to collecting and analyzing data that has to do with role of the Islamic studies curriculum in curbing moral degeneration among senior secondary school students in Kaduna State: effectiveness of the Islamic studies curriculum, effectiveness of the learning materials and teaching techniques, availability of qualified teachers of the Islamic studies curriculum and the problems militating against the effective implementation of the Islamic studies curriculum as a moral subject in senior secondary schools.

1.7 Assumptions

- (i) The Islamic studies curriculum has the potentials of curbing moral degeneration among senior secondary school students.
- (ii) The learning materials and teaching techniques are relevant in curbing moral degeneration among senior secondary school students.

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CHAPTER TWO

LITERATURE REVIEW

2.0 Introduction

In this chapter an attempt is made to review some related literature to the research to justify the need for the study. The areas of related literature considered include the meaning and objective of Islamic studies, implementation of Islamic studies curriculum towards inculcating Islamic norms and the need for qualified teachers.

2.1.0 Views of scholars on Islamic Studies

There are various views as there are authorities in Islamic studies or any other discipline. Some see it from the sociological point of view, some view it from the historical perspective while some prefer to view it from the shari'ah view point. Hussaini and Asharaf (1979) asserted that it refers to the process involving three references: the individual, the society, and the whole content of reality both material and spiritual which play a dominant role in determining the nature and destiny of man and the society.

This indicates their consideration of Islamic Studies to be the study of mankind, social, economic and political behavior of a place where people live or have lived. Hussaini and Ashraf (1979) stated that Islamic studies is a branch of education which trains the sensibility of

pupils in such a manner that their attitude to life and their actions decisions and approaches are governed by the spiritual and deeply felt ethical values of Islam.

This was further analysed by Khusro (1979). He sees Islamic studies as that thing which aims at the balance growth of the total personality of man through the training of his spirit, intellect, rational and body senses.

This is the true nature of Islamic studies as found in another literature by another scholar Sharifi (1980) that Islamic studies is the creation of good and righteous sense of the term, build up to structure his earthy life according to the shariah and employ it to sub-serve his faith.

This was rightly summarized by Sharifi (1980) who defined Islamic studies as a system of solving all problems by giving the spirit (heart) its supreme position in the body system. In addition, the concept of Islamic studies refers to the process of learning Ibada, how to worship and practice it for the betterment of one self and the society here and in the hereafter.

2.1.1 The Aims and Objectives of Islamic Studies

The primary aim of Islamic studies is to give the world a knowledge and wisdom which gives standard of value and judgment that apply to all spheres and activities of human life.

This was further buttressed by Islamic scholars like Imam Ghazali. He believed that unless the philosophy succeed in broadening its range of application and in giving Islamic concept for all branches of knowledge, it will not be able to satisfy new generation and save them from invasion of divided purposes of any paralyzing doubles. Therefore, the goals of any educational system should be the process of trailing all its members in the society mentally that can make them acquire knowledge not merely to satisfy an intellectual curiosity or just for material wordly benefits.

Thus, the ultimate aim of Islamic studies lies in the inculcation of discipline. In order to achieve this, Islamic studies objectives are divided into what is referred to as individual objectives and social objective.

Baloch (1978) prefers the subject to be called individual education and social education. To him the individual education aims at familiarizing and socializing the individual with the following objectives:-

- i. His relation to another creation
- ii. His individual responsibility in life
- iii. His responsibilities towards human communities.
- iv. His social relation

- v. His relationship to the universe and universal phenomena and exploration of natural laws in order to utilize and explore them.
- vi. His maker's creative wisdom apparent in his creation.

While the social education aims at the following objectives:

- i. Building a society as good pious and Allah fearing individual where social justice prevails
- ii. Building a society where tolerance, brotherhood, love, mercy, goodness and righteousness are predominant.
- iii. Building a society based as mutual consultation and the maximum exportation of the individuals intellectual capacities.
- iv. Building a society where individual enjoy freedom of thought and are competent to take responsibilities.
- v. Building a society where individuals can live an ideal, pure and happy life, thus, the aims and objectives of Islamic studies is of dual nature the social objectives as well as moral objectives with much emphasis on individual development in particular and the society in general. Hence the training of specialist in all walks of life from simple trade to highly academic profession and secondly the acquisition of religious knowledge.

In fact, the revised national policy on education recognized education as an instrument per excellence for affecting national development.

Thus Nigeria, acknowledged the major social problems with which the society is bedeviled has found it compelling to use education to combat this problems. Consequently, moral and religious subjects such as Islamic Studies were introduced into the secondary schools curriculum FGN (1995).

The Islamic studies curriculum has been designed to inculcate in the learner true and balance value at an age when his mental and moral development is at a formative stage, with a view that the inner stability obtained and the guiding principle learned will help him or her to stand firm amidst the cross-current of ideas and rapid social change which are the feature of our age, FGN (1985).

The survival and welfare of a nation depend mainly on the way of life of its individuals members, their mental and moral orientation and cohesion as a society. In Islam, this fact has been its teaching, therefore it addresses its self to the whole way of life of individuals and society as to achieve a balance result.

Islamic studies according to the national curriculum for junior Secondary (1985) aims at the following

- a. Recognition of Allah as the creator and sustainer of the universe and the soul source of value

- b. Cultivation of the sense of gratitude to Allah and submission to His guidance and moral laws, both in our worship to him and in our behavior towards our fellow men.
- c. Awakening of the faculty of intellect and reasoning in accordance with the Quranic injunctions :

[... أَقْلًا تَعْقِلُونَ]
(سورة الأنبياء آية 10)

“...will you not use your reason?”
(Chapter 21 verse 10)

and

[... أَقْلًا تَذَكَّرُونَ]
(سورة النحل آية 17)

“...will you not ponder and reflect?”
(Chapter 16 verse 17)

- d. Encouragement of the pursuit of useful knowledge in accordance with the saying of the prophet Muhammad (S.A.W).

" طلب العلم فريضة على كل مسلم ومسلمة "
“The search for knowledge is a duty for every Muslim, male or female”

and the application of such knowledge for the benefit of humanity in field of science, technology, medicine etc.

- e. Attainment of balance development of the individual and the community by given due weights to the physical, social, intellectual, moral and spiritual need of man.
- f. Realization of human right, equality and brotherhood with emphasis on practical means of achieving social solidarity and ethnic harmony in place or greed and selfishness
- g. Awakening in the heart the consciousness of the presence of Allah as witness of all our actions, thought, and behaviours acting as restraint on wrong doings whether public or private as an incentive to good behavior NERC (1985).

Looking at the above objective we understand that the government has concern for the development of individuals and societies in general but the application of this objectives in our secondary schools is another thing which the researcher is investigating so as to see the effect of the multivariables in the teaching of Islamic studies in Kaduna state.

2.1.2 Nature and Scope of Islamic Studies

The nature and scope of Islamic studies cannot be over emphasized especially when we consider its meaning and objectives as stated earlier. It is essential to note that to link Islam with middle east or to believe that all muslims are Arabs and all Arabs are muslims is

incorrect. There are many muslims in the world and the Arabs make up a percentage of the total muslims population Shariff (1980)

Islamic studies is seen as the message of Islam which seeks to established comprehensive interdependent and compassionate society. It is not directed towards a particular group of people in any particular location.

This means that its suits all times and all places. This part is strongly supported by verses of the Quran such as:-

بَارِكِ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا
(سورة الفرقان آية 1)

Blessed is he who sendth down the criterion to his servant, that it may be and admonition to all creature (Chapter 25 verse 1)

In another surah the Quran says:

Oh men! I am sent on to you all
(chapter 7 verse 150)

It is necessary to state the fact that Islamic education is not limited to a particular place or group of people but to the entire universe.

Similarly, Islamic studies because of its nature incorporates all aspects of reforms, revitalization and maintenance of educational values, knowledge as well as skills expected of people who are concerned with progress and modernization.

Al-Beely (1980) states that Islamic studies emphasizes that a muslim society need secular as much as it need a knowledge of Islam and

Arabic language and believe that both types of knowledge are equally indispensable.

Thus, it develops in its followers a positive attitude towards knowledge and acquisition of knowledge. It advises are to be modest and never to over estimate what has been learnt. It further gives direction to this effect where it is stated in the Holy Quran:

..قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ
وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُ أُولُو الْأَلْبَابِ
(سورة الزمر آية 9)

Are those equal, those who
knowth and those who do not
know (chapter 39 verse 9)

Islamic studies naturally fall into the various interconnected sub-division or branches of knowledge. Those branches which have been designed as learning experiences incorporated in the curriculum of secondary schools are six: the Quran, Hadith, Tauhid, Fiqh, Sirah and Tadhhib

Tahdhib in particular as a branch of Islamic studies puts special emphasis on the field of moral and social teaching derived from the Quran and Hadith. It include clean habits good manners, honesty and truthfulness, keeping promise, patience and endurance, obedience to constitute authority, modesty of behavior and the importance of

seeking knowledge for muslim. It also includes warning alcohol, smoking, taking drugs, adultery and fornication backbiting, envy etc.

Early scholar such as Ibn Taymiyyah, believed that desires alone could not be the sole cause of evil. They believe that evil only comes about when desires are combined with ignorance. Therefore knowledge acquired from school is an effective curative measure against wrong doing, it gives clear perception and differentiate between evil and good. Allah the Exalted says:

...إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ...
(سورة فاطر آية 28)

“Those (who) truly fear
Allah among His servants (are those)
who have knowledge”. Chapter 35 verse 28

Islamic studies varies depending on the level and the need concerned. Man is put in the focus then it proceeds from known to unknown. And to a large extent those who went through the learning of the subject have significantly gained and become good and responsible people in the society.

Thus, Islamic studies should not be taught as a subject aimed at passing examinations and scoring high grades should be taken like the religion itself. Aliyu (1994) further stresses that the teacher objectives in teaching Islamic Studies is to develop them intellectually, morally and wholly as ideal muslim personalities whose perception of life is

that they have been created by Allah basically to worship him (S.W.T) and to represent his authority on earth. Sa'eed (1975) emphasizes that the importance of Islamic studies cannot be over emphasized as a subject of school curriculum in many countries Nigeria inclusive. This is because it helps students to learn to be useful and tangible members of their society. It also gives them an opportunity to learn how to relate with others and more importantly their relation to Allah their creator. Al-ali (1980) stated that Quranic studies and the hadith of the prophet (S.A.W) as well as Islamic history are sources of knowledge for muslim revelation, nature and history. Islamic studies is a learning experience which guides the students to study and be able to explain the message of the Qur'an al-karim; the practical applications of the Qur'an, illustrated by authentic hadith, and the shari'a law, its principles and wisdom in human life and civilization; therefore, leading to success in life and the attainment of Allah's Mercy in the Hereafter. Islamic studies thus, comprise of (a) Qur'anic studies (b) Hadith studies (c) Shari'a law and interpretation (d) wisdom of the Qur'an in civilization.

2.2.0 The Concept of Morality in Islam

Islam lays much emphasis on education and morality in both the Qur'an and Sunnah. The law has given special priority to inculcating moral norm and values to the Muslim from his early life as a child. The child is brought up from his tender age upon the belief in Allah (SWT) and observing Allah's commandments, keeping himself away from whatever He forbade and consequently getting closely bond to the ruling of Shariah. This is aimed at making an individual Muslim a good and productive member of his community as related in a hadith narrated by Imam Ahmad (R.A): The best off mankind is he who benefits others.

2.2.1 What is morality?

Morality is otherwise defined or spoken of as righteousness in Islam. A Muslim believes that his happiness in this world and the hereafter is connected with the extent of educating, teaching and purifying his soul of all forms of evil. In the same way, his suffering is related to instilling in his soul with corruption: truly he succeeds that purifies it; and he fails that corrupts it. Allah says:

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ
 الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ
 بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ
 وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى
 حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ
 وَالْمَسْكِينِ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي
 الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ
 وَالْمُؤَفَّقُونَ يَعْهَدُهُمْ إِذَا عَاهَدُوا
 وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ
 الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ
 الْمُتَّقُونَ ﴿١٧٧﴾

Righteousness (morality) is not That you turn your faces towards the east and the west but (true) righteousness (morality) is in One who believes in Allah and the last Day and the Angels and the Books and the Prophets and who gives the wealth in spite of love for it to relatives and orphans and the needy and the wayfarer and those who ask (for help) and who establish prayer and gives Alms and those who fulfill their promise when they promised, and (those who) are patient in pain and hardship and in time of violence, such are the (people) of truth, and they are Allah fearing.
 (Chapter 2 verse 177)

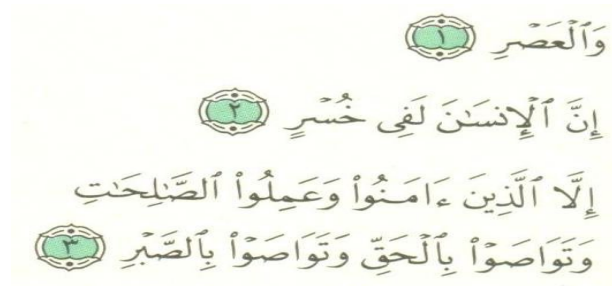
According to Al-Jazairy (2007), a

Muslim believes that what purifies him is doing those things that are good, which include belief and good deeds what corrupts him

however is committing those things that are evil which include disbelief and evil deeds.

Islam as a complete way of life teaches guidance for its followers and absolute moral uprightness in all aspects of life. These include manners and behaviours relating to man's relationship with the Creator, himself and other fellows, so also the society as a whole.

Allah says:



By (the token of) time (through the ages).

Verily man is in loss, except such as have faith and do righteous deeds, and (join together) in the mutual teaching of Truth, and of patience and constancy.

(Chapter 103 verses 1-3)

In addition, the Prophet (S.A.W) says:

All of my Muslim nation will be admitted to Paradise except whoever will refuse” Whoever

wills obey me, will be admitted to Paradise and
whoever will disobey me, will be as if he refuses
to be admitted to Paradise ...

He further says:

كُلُّ النَّاسِ يَغْدُو فَبَائِعُ نَفْسِهِ فَمُعْتِقُهَا أَوْ
مُؤَيِّقُهَا. رواه مسلم (١)

All men leave early in the morning and sell
themselves, either freeing themselves or bringing
about their destruction. (Muslim)

The prophet (SAW) himself is sent to fulfill good morals. He was thus
reported to have said as reported by Imam Baihaqi from Abu Hurairah (RA)

I have been sent to perfect good manners.

This clearly indicates that Islam has in all respect brought good and perfect
ethics which directly contrast all forms of immorality like fornication,
indecent dressing, exposing nakedness and the like.

Furthermore, Islamic principles of morality include custom and manners of
doing things (AL-Adab) and modes or principles of behaviours (Al-
AkhlAQ). These are all based on the teachings of the Qur'an and sunnah of
the Prophet (SAW). The Prophet says:

عَنْ النَّوَّاسِ بْنِ سَمْعَانَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْبِرُّ
حُسْنُ الْخُلُقِ وَالْإِثْمُ مَا حَاكَ فِي نَفْسِكَ وَكَرِهْتَ أَنْ يُطَّلَعَ عَلَيْهِ
النَّاسُ» رواه مسلم ^(١).

Morality (virtue and Righteousness) is goodness of character. And immorality (vice) is woven in your mind and which you hate people to know about. (Muslim Vol. 4 No 198).

In another hadith:

وَعَنْ أَبِيصَةَ بِنِ مَعْبُدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «جِئْتَ تَسْأَلُ عَنِ
الْبِرِّ؟» قُلْتُ نَعَمْ قَالَ: «اسْتَفْتِ قَلْبَكَ: الْبِرُّ مَا أَطْمَأْنَنْتَ إِلَيْهِ النَّفْسُ
وَاطْمَأَنَّ إِلَيْهِ الْقَلْبُ وَالْإِثْمُ مَا حَاكَ فِي النَّفْسِ وَتَرَدَّدَ فِي الصُّدْرِ وَإِنْ
أَفْتَاكَ النَّاسُ وَأَفْتُوكَ» ^(٢) حديث حسن روينا في مسندي
الإمامين أحمد بن حنبل والدارمي بإسناد حسن.

Morality (virtue or righteousness) is that about which the mind feels tranquility and heart feels contentment. And immorality (vice) is what woven in your mind and pulsates in your heart. (Ahmad Vol 4 No 228).

2.2.2 Morality and belief in Islam

Morality and belief are inseparable as each is dependent on the other. Belief is proved to be the power of conviction that made man to obey his Lord's commandments, encourage him to achieve high moral attributes and to become absolutely good in both mind and actions.

Thus, a clear manifestation of the strength of one's faith as opined by Diso (2011) depend upon his good moral etiquette, as bad behaviour interpreted one's weakness of faith or lack of it as a whole.

In a Hadith from Abu Hurairah, the Prophet (SAW) is reported to have said: The best of the believers is their most perfect in moral character!

In another reported by Tirmidhi, the Propheet (SAW) Said:

The most perfect believer in faith is
the most perfect in character”.

Apparently, Morality and faith are inseparable according to the aforementioned Hadith. The level of one's faith is therefore dependent on the level of his morality in general.

A Muslim therefore always strive hard towards ensuring that he is morally sound, through educating and purifying himself of all forms of evil.




2.2.3 Morality and the spirit


Man is composed of body and spirit. Man unlike the lower animals is endowed with a soul due to which he has intellect. This intellect should not be confused with intelligence. Intelligence is seen as the ability to learn or perceive things, while intellect stands as the reasoning power which is only possessed by man. Thus only man has intellect but both animal and man have intelligence.

According to the teaching of Islam, Man has dual nature that is man has the material side of which is the body and the immaterial side (spiritual) of which is the mind or the spirit. The spiritual side of man is further divided into two, the rational and the irrational aspects.

The rational aspect refers to that aspect of man which reasons things and judges them before acting and the irrational aspect refers to man's selfishness, bias, prejudice, sentiment and the related.

This clearly shows that every man can engage in act of righteousness (morality) as well as wickedness and evil (immorality). And he can also possess a satanic inclination which turns him away from the right path. Allah says;

 وَنَفْسٍ وَمَا سَوَّيْنَاهَا
 فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا
 قَدْ أَفْلَحَ مَنْ زَكَّاهَا

 وَقَدْ خَابَ مَنْ دَسَّاهَا

By the soul and how it is formed in accordance with what it is meant to be. And inspired (with conscience of) what is wrong for it and (what is) right for it. He shall succeed (to a happy state) who cause this (soul) to grow in purity. And truly he in lost who burries it in darkness).

(Chapter 91 verses 7-10)

Apparently, inculcating into the soul the spirits of submission, piety and servitude to Allah (SWT) can be achieved by focusing the attention on purifying manners through abstaining from doing all bad deeds and repenting of every past evil and intending not to do it again. Allah says;

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا
 خُطُوَاتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوَاتِ
 الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ
 وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا
 مِنْكُمْ مِّنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي مَن
 يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ

O you who believe! Follow not the footsteps of Shaitan (Satan). And whosoever follows the footsteps of shaitan (Satan), then, verily, he commends *al-fahsha'* [i.e. to commit indecency (illegal sexual intercourse)], and *al-munker* [disbelief and polytheism (i.e. to do evil and wicked deeds; and to speak or to do what is forbidden in Islam)]. And had it not been for the Grace of Allah and His Mercy on you, not one of you would ever have been pure from sins. But Allah purifies (guides to Islam) whom He wills, and Allah is All-Hearer, All-Knower.

(Chapter 24 verse 21)

2.2.4 The need for teaching Islamic Morality

Morality teaching and education is synonymous with the Arabic word Tahdhib, which is a branch of Islamic studies. It is through this

branch that virtue, good behaviour, good conduct, righteousness, moral uprightness are inculcated in the young Muslim. The source, of this knowledge are the Qur'an and Sunnah and also the life of the righteous companions and other great men of Islam. This is achieved by training the child to believe that Allah (SWT) sees him and knows his secrets and what he harbors, and He knows the treacherous look of eyes and whatever the heart of eyes and whatever the heat conceals.

Moral teaching is very important for individual and the society at large. The educators must train the learners to fear Allah (SWT) in whatever they do and to be sincere in all their utterances and deeds.

The Prophet (SAW) says in this regard:

(١٨) عَنْ أَبِي ذَرٍّ جُنْدُبِ بْنِ جُنَادَةَ وَأَبِي عَبْدِ الرَّحْمَنِ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ
تَعَالَى عَنْهُمَا عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ، وَاتَّبِعِ السُّبَّةَ
الْحُسْنَةَ تَمْحُهَا وَخَالِقِ النَّاسَ بِخُلُقِ حَسَنٍ»، رواه الترمذي وقال: حديث
حسن، وفي بعض النسخ حسن صحيح^(١).

“Fear Allah wherever you are, do a good deed if you commit an evil one to let it be removed, and treat people with good manners.” (Musnad Vol 5 No 153).

It therefore serves as a reminder to the Muslim that Allah (SWT) is watching over him in every moment of his life. This in turn makes the Muslim to submit his whole self, body and soul to the will of Allah the Exalted. In a hadith the Prophet (SAW) Said:

قال: ان تعبد الله كأنك تراه فان لم تكن تراه فإنه يراك.

“Worship Allah as if you are watching Him, if you are not watching Him have no doubt that he is watching you”.

(Muslim Vol. 1 No 40; Buhari Vol1 No 114).

Such concepts are the good practices of Muslims of our earlier generation. They continued in reminding themselves of Allah watching over them until they all got no doubt of that and subsequently became of the righteous. Al-Jazairy (2007) stressed that in respect of a poet that says:

If you become alone one day
then do not say I’ am alone
but say I have a watcher.
And do not think that Allah
sleeps an hour, that what you
try to conceal will be
concealed under his sight. Are
you not noting that today
harried in travel, and
tomorrow to the expectants, is
rear.

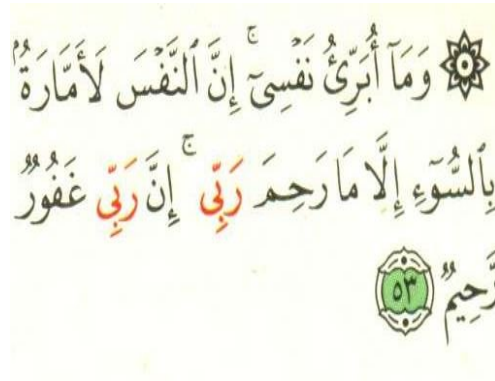
Moral training is the essence of Tahdhib and that equipping a Muslim's character is its true aim.

This does not mean that it under estimates the physical, mental, scientific and practical aspects. The child needs intellectual and practical strength, learning and practical work as well as training of his character, feeling and personality.

Muslim, educators, agreed that the purpose of education is not to stuff the minds of students with fact, but to retain their morals educate their spirits, propagate virtue and prepare them for a future full of sincerity and purity.

In effect, the goal of Islamic moral teaching is virtue that is found in the Qur'an Sunnah of the Prophet (SAW) and books that teach religious ethics and good conducts. It enables a Muslim to continuously struggle against his soul. This is an established fact that the soul is man's severest enemy. The soul by its nature is incline to evil and escapes of good.

Allah says:



... verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He willed). Verily, my Lord is of-forgiving, Most Merciful (chapter 12 verse 53)

The soul loves laziness and staying in comfort. It however dislikes work but inclines to unlawful inclination and desires even if doing so shall make it suffer and unhappy.

A Muslim apparently prepares himself to struggle against his soul as a result of the awareness of weakness of the soul. He declares war on his soul carrying arms and determining to struggle against its desire. If it loves comfort, he shall over work it, if it wants a desire, he shall prevent it of it. If it neglects doing of good deed, he shall blame and punish them take upon it to compensate that decrease and do what it left. He continues the struggle until the soul becomes reassured,

purified and good natured one. The purpose of struggling against soul according the Qur'an is:

وَالَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا
وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ

As for those who strive hard in Us (our cause). We will surely guide them in our paths.

(Chapter 29 verse 69)

When a Muslim struggles against his soul in order to be purified, he knows that so doing is way of the righteous and the truthful believers, so he goes in this way following their examples imitating their actions.

2.2.5 Good manners on related in the Qur'an and Sunnah

Islam encourages a Muslim to strive to be sincere in the performance of all acts of worship for which he is seeking Allah's pleasure and reward. The practice of the religion must fulfill two conditions sincerity and following the Prophet (SAW) in the way one performs the act worship.

Similarly, a Muslim must apply the teaching of the Qur'an into practice. This is achievable through deeming lawful what it permits and deeming forbidden what it forbids; by avoiding what it prohibits

and acting on its commands; by applying its clear verses and believing in its unclear verses; and by applying all of its laws and precepts. A severe punishment awaits those who, despite being blessed by Allah (SWT) with knowledge of the Qur'an do not apply its teachings. In a Hadith where the Prophet (SAW) described a dream he had, he (SAW) said:

Until we came upon a man who was lying on his back, as upon another man who was standing over him with a rock or a stone. (The man was standing) would break the other man's head, and when he would strike him, the rock would roll away.

Whenever he went to retrieve the rock, he would no sooner return than the other man's head would heal return to its previous state. Then the man (who was standing) would strike him (over and over again). I asked "Who is this? The Prophet (SAW) then explained the meaning of what he saw; As for the one whose head would be (constantly) broken, he is a man whom Allah (SWT) taught the Qur'an but who would then sleep from it at night and not apply it during the day.

That will be done to him (his head being struck with the rock, over and over again) until the day of Resurrection.

(Bukhari)

The Muslim is encouraged to contemplate the Qur'an. There are a number of verses in the Qur'an which call upon Muslims to contemplate the verses. Allah says:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ
غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا
كَثِيرًا

Do they not then consider the Qur'an carefully? Had it been from either than Allah, they would surely have found therein much contradiction.

(Chapter 4 verse 82)

Ibn As-Sa'ad explained that contemplating the Qur'an means to contemplate its meaning to reflect on its teaching, aims and wisdoms. Contemplating the Qur'an is the key to an fountain-head of all knowledge. It is through contemplation of it that a Muslim's faith increases in his hearts. Through this, one becomes acquainted with his lord, His perfect qualities and those qualities of imperfection, that He (SWT) is far above from having. Furthermore, one learns the way to worship Allah (SWT) and becomes able to distinguish between the people of righteousness and the people of evil. And the more one reflects on the Qur'an the more will his knowledge, foresight and practical application of the religion increase.

In addition, it was the way of the companions of the prophet (SAW). Then, they would not move on to the next ten until then learned the knowledge and the application of the ten they had with them.

They said:

And so we learned knowledge
and action”.

(Al-Musnad)

2.2.6 Causes of Immorality Amongst Muslim

Youths

Islam requires all the believing men and women to run away from sin or evil however small it may be. Allah says:

قُلْ يَاعِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ
أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ

اللَّهُ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ
الْغَفُورُ الرَّحِيمُ

Say: O Ibad (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not at the Mercy of Allah, verily, Allah forgives all sins. Truly, He is oft-forgiving, Most Merciful. (Chapter 39 verse 53).

Immorality amongst youth may arise when the educator show laxity in observing and ensuring that students keep good company. Having evil associates lead to acquiring dubious and immoral behavior. Supervision of students' activities in their groups is really vital in their developmental stage.

When youth are allowed to attend shows that offer scenes of dissolute behaviors, or that present films of violence, such would actually push youths into an abyss of perilous destruction. Similarly, buying insolent papers and magazines or reading immodest erotic books would lead youth to commit abominations and vices like fornication, drug abuse, murder, truancy, theft, dishonesty to mention but a few.

With all the vicious influences to which the young Muslim may be subjected, it seems now there is no other way except that the educators adopt a resolute stand for all religions values in the upbringing of the youth towards whom you have to shoulder the responsibility of teaching and care. The observance of youth's activities will definitely help towards flourishing them as brilliant and upright individuals in the society.

2.3.0 The Need For Qualified Teachers

The success of any educational programme hinges on the availability of inadequate member of professionally trained, committed,

motivated, conscientious and efficient teachers as FGN (1985) puts it “no educational system can rise above the qualities of its teachers” As a moral subject, Islamic studies requires qualified and competent teachers to impart that knowledge and mould character. In the view of Ukeje (1966) there can be no good institution of learning without good teachers. In fact the national curriculum conference of 1969 (Aderalegbe, 1974), referred to the teacher as the key man in the whole education process: as is the teachers so is the school; as is the school, so in education; as is education, so in the school; as is the school, so is education, as is the education, so is the character, as is the character, so is the identity. It is on the teacher that the implementation of the curriculum lays.

According to Okoro (1994), a good teacher should be an expert in his subject area or discipline; he should also be an expert imparting his knowledge and skills to his students. Therefore, a sound level of Islam knowledge and conduct combined with adequate pedagogical skills and careful lesson preparation make the effective Islamic studies teachers.

Based on Shehu Abdullahi Fodio's works: al-Fara'id al Jalila, Tahzibul insani and Lubabul mudahali, Shagari and Boyd (1978), summarizes the qualities of a good Islamic studies teacher as follows.

A good teacher should by his nature be very patient. He must be truthful, trust worthy and pious and set an example for the children to follow, His appearance must be clean and neat.

He should be a married man, not open to temptation and his wife should be a respectable woman. It is the teachers duty to stay in the classroom with his pupils because if they are left unattended they will become unruly. The teacher is responsible for the behavior of the children while they are in school, therefore it is not proper to leave them without any one to look after them or correct them. A teacher may not leave his class to make visits to the sick, to attend funeral, nor pay his condolence to the bereaved. He must avoid leaving the children unattended. A teacher must himself teach all the children, meaning that he must listen to them read individually...

With the above views, the teacher is one who knows his lord proper and abides by the injunctions of the religion. He is upright who is also learned about Islam and its teaching.

The first and foremost ideal teacher is the prophet (S.A.W). His teaching involve both intellect and moral transformation of individuals as well on the general public.

Allah (S.W.A) has said:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ
لِمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا
(سورة الأحزاب آية 21)

Ye have indeed in the Messenger of Allah
a beautiful pattern (of conduct for any one
whose hope is his Allah and the final day.
(Chapter 33 verse 21)

It has therefore become imperative for an ideal Muslim teacher to emulate the prophet (S.A.W) in his behavior, style of teaching, method of imparting the knowledge and all his actions. His lesson should be made interesting, arousing the interest of the learners through clarity, simplicity of language and above all his faith in what he is teaching.

Furthermore, a Muslim teacher should have clear and well-defined objectives and must be professionally groomed for the job. He must be with noble and sublime character, the way he dresses, his interaction with people his manner of speech should all be in conformity with the teaching of Islam.

There is no doubt about the importance of teaching as the job of the teacher. In imparting knowledge to the learner, attitude is considered as an important component of teaching. Farrant (1980) sees attitude as predisposition to react negatively or positively in some degree

towards a class of object, ideas, instructions or people. In fact it is a behavior. Attitudes that are negative are not wanted in the discipline. Hence, to achieve the objectives of the discipline, positive attitudes are expressed from the teachers and the learners of Islamic studies.

2.4.0 The Need For Effective Learning materials and teaching techniques

The effective teaching of Islamic studies requires facilities for its practical application and support from school authorities for muslim students, so that they can apply what they have learned. These include:

- i. Provision of mosque or recognized place of prayer so that the prayer is given its due importance;
- ii. Encouragement be given in the school for a well-run Islamic society guided by keen, competent and reliable teachers or interested outsiders.
- iii. Ministries and principals need to ensure that social moral and spiritual well-being of muslim students are looked after, muslim students should not be encouraged to participate in activities that are contrary to the moral and social teachings of Islam. Such as mixed dancing, drinking, nude bathing, the wearing of immodest dress etc. (NERC, 1985)

Resources are important machinery for successful implementation of a programme. Resources are of two types. Human or materials. Human being can be adequate resources in institution e.g. a teacher is the most important resources person. Non – human can be educational media and the electronic media which helps to facilitate teaching – learning process. They include magazines, journals, maps, chalk board, radio, video tape, projector, globes and the few available materials. Onwuka (1996) observed that Resource materials do not achieve any of the attributed values on their own. Their usefulness depends on what the teacher makes out of them. Intelligent handling of these materials in the class is necessary.

Thus for any successful implementation of a programme it requires an intelligent handling of the resources for such programme to meet its stated objectives. Every where teachers need basic knowledge and skills necessary to make the fullest use of resource materials. In Islamic studies also resource materials are necessary for successful teaching, learning process. It should be noted that there is no topic in Islamic Studies without needed instructional materials to facilitate learning especially in classroom situation.

These resource materials are very vital instructional materials. Unless the classroom teacher uses these devices and direct the learners attention to what they should look for, the student will not learn much as is intended from the devices. In a nutshell, learning resources present opportunities for teaching as well as sound and effective learning.

The best technique of teaching Islamic studies is that which the prophet (S.A.W) employed in teaching his companions. The following are some of the steps taken by the prophet (S.A.W):

- i.** Encouragement
- ii.** To make learning simple and easy
- iii.** From known to unknown
- iv.** Simple to complex
- v.** Assurance of success
- vi.** Theory to practical

Aliyu (1994) observed that a trained teacher should study his learners and understand their strength and weaknesses, their psychological problem, social problem health problem etc. and sympathize with those who have problems as well as offer some help towards solving such problems for them.

Some topics require practical demonstration while others do not. A teacher should give practical examples, where necessary. According to Yunusa (ND), the utilization of instructional materials is advantageous to both the teacher and the students, it will save the teachers time and energy and enable him to cater for students individual difference due to different learning styles and back ground.

2.5.0 Problems militating against the effective teaching of Islamic studies as a Moral subject

The teaching of Islamic studies like other subjects is faced with a lot of challenges. Some of these challenges include lack of Arabic language background; written textbooks on other language other than Arabic, non usage of instructional materials etc.

1. Lack of Arabic language background. This is a serious problem to the teaching of Islamic studies at all levels. Islamic studies and Arabic language are synonymous, one cannot separate them because the instructions in the religion of Islam came through Arabic language and most of the reference written on the subject are in Arabic language; therefore, Islamic studies teacher must understand a reasonable portion of Arabic language that will enable him/her read and comprehend books written in Arabic language. The Quran and Hadith which are the primary sources of

Islamic law were conveyed to us in Arabic language. In order to comprehend the verses of the Quran better and the tradition of the prophet (S.A.W), one must know Arabic language.

Hussaini and Ashraf (1979), considering the paramount importance of Arabic language in the Quran, it is convenient to classify all learners into two groups. The first group consists of those who can be expected to develop into scholars and who can acquire a reasonable mastering of Arabic so as to have the ability to read and understand the Quran and the teaching of the prophet (S.A.W). The other group includes those who require having an acquaintance with Arabic for the sake of the on their characters.

2. Inadequate textbooks, written in other language other than Arabic.

Many teachers of Islamic studies find it difficult to prepare lesson due to inadequate textbooks written in English language because the instructions are done in English language. Qasim (2006) stressed the need for muslim scholars to write textbooks in English, Hausa, Yoruba, Igbo, Nupe and Kanuri languages in order to assist teachers in preparing their notes and help students in understanding the subject better. For instance, there are some technical terms in Islamic law which are better expressed and

explained in local languages e.g. issues relating to family matters, inheritance criminal cases, business transactions etc.

3. Non-usage of modern instructional materials.

For the effective preparation of Islamic studies teachers need adequate preparation for effective teaching through the use of instructional materials i.e. Films videos, projectors, television, etc. Theoretical teaching of the subject will not suffice, rather modern techniques should be incorporated into the programme.

Qasim (2006) opined that the usage of modern techniques in the teaching of Islamic studies would enrich learning by adding variety to it and also bridge time and space in teaching.

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CHAPTER THREE:

RESEARCH METHODOLOGY

This chapter deals with the procedure used in carrying out this study. It includes the research design, the study population, the sample, the sampling techniques, methods of data collection and the analytical tools employed in the study.

3.1 The Research Design.

Nworgu (1991) defines research design as a plan or blueprint which specifies how data relating to a given problem should be collected and analysed. It provides the procedural outline for the conduct of any given investigation. Bichi (2004) views research design as “a general plan for conducting the research. It is the conceptual framework within which the research is conducted”. A well – developed research design provides the structure and strategy that control the investigation, it suggest the sample of the population to be studied, the observations to make and the statistical analysis to be used in analysing the data.

This study employed as its research design the descriptive survey. According to Nworgu (1991), a survey research is one in which a group of people or item is studied by collecting and analysing data from only a few people or items considered to be representative of the entire group. In respect to this type of design, Sambo (2005) added that “it is a study in

which a random sample is taken from a well defined population, data is collected from the sample, a statistic is calculated from the data, and the statistic is used to estimate the true value (Parameter) in the population”. This guides the collection of pertinent data, which was used in making a systematic description of the existing situation vis-à-vis the role of Islamic studies in curbing moral degeneration amongst secondary students in Kaduna State.

3.2 The Study Area.

According to Nworgu (1991), the area of study refers to the geographical location covered by the study which is usually state in terms of the country, state, education, political or administrative zone, local government area etc as the case may be. This study was conducted in five out of the twelve zonal inspectorate divisions of the Kaduna State Ministry of Education; namely Zaria, Giwa, Rigachikun, Kaduna and Sabon-Tasha Zonal Inspectorate Divisions. These 5 Zonal Inspectorate Divisions comprised of 127 public secondary schools out of the total 378 public secondary schools in the state, representing 33.6% of the total.

3.3 The Study Population

The target population for this study comprise of all Islamic studies teachers and students in Kaduna State. The accessible population is all Islamic

Studies teachers and students in the 127 public secondary schools within the study area.

3.4 Sample and Sampling Procedure.

A sample is a portion of the population being studied, drawn through a definite procedure.

The study employed a multistage random technique. The procedure comprised, first, the selection of the 5 Zonal Inspectorate Divisions purposively based on their accessibility to the researcher. The second stage was the random selection of 6 secondary schools from each of the five Zonal Inspectorate Divisions. The third stage was the selection of the respondents: all Islamic studies teachers and 4 senior secondary school Islamic studies students each from the selected 30 secondary schools. This gives a total sample size of 240: 120 Islamic Studies teachers; and 120 Islamic studies students.

3.5 The Instrument for Data Collection.

To achieve the objectives of the study i.e. to investigate the role of Islamic Studies in curbing moral degeneration among secondary school students in Kaduna State a set of two questionnaires were developed: one for the teachers and the other for the students. The questionnaires were designed to obtain the necessary information required to achieve the objectives of the study and answer the research questions raised.

3.6 Validation of the Instrument

The questionnaires were scrutinized for face and content validity by 5 experts in Islamic studies, who also know much of educational research methods, from the Department of Education of the Ahmadu Bello University. This procedure was done to ensure that the items are valid, face and content wise, and also conformed with concepts and language of the subject. Based on the experts' suggestions and recommendations, necessary modifications were made on the draft questionnaires.

3.7 Reliability of the Instrument

A pilot test of the questionnaires was carried out to observe how the respondents react to both questionnaires: whether the items are clear enough and easily understood, whether there is the need to include more items in certain areas, or whether there are some items to which they would not like to respond, etc. This helped determine the internal consistency and reliability of the questionnaires. A total of 10 teachers and 10 students were randomly selected from a senior secondary school. A test – re – test method was used. According to Johnson (1977), test-retest method is one of the effective methods of measuring reliability. After the first test, an interval of 4 weeks was given before the second test was carried out. After the re-administration of the questionnaires, the responses were collected, scored

and computed using the Pearson product-moment-correlation coefficient to establish the reliability of both questionnaires.

3.8 Method of Data Collection and analysis

The questionnaires were distributed to the respondents in each of the sampled schools. The researcher administered the questionnaires personally.

A total of 117 teacher's questionnaires and 120 student's questionnaires were returned and thus analysed for this study.

All collected data were statistically analysed using frequency distribution, percentages and means.

The main sections of both questionnaires which were structured based on the 5-point Likert scale were analysed as follows. The procedure was to tally the response to each single item on the questionnaire according to the mode of response. For example, Strongly Agree will be scored 5, Agree 4, Uncertain 3, Disagree 2, and Strongly Disagree 1. The percentage of response to each mode was then determined and the mean of each item calculated. The item and their percentage means were grouped according to research questions in a table form and the weighed mean to each research question determined.

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CHAPTER 4: DATA ANALYSIS

The results of the analyses of the data collected and discussions are presented in this chapter based on the objectives of the study.

4.1.0 Teachers' Personal Characteristics

The success of any educational programme hinges on the availability of adequate number of professionally trained, committed, motivated, conscientious and efficient teachers, as FGN (1981) puts it “no education system can rise above the quality of its teachers”. Thus, it is on the teacher that the implementation of the curriculum lays. Teachers' performance and efficiency are influenced by a number of factors. This section reports the findings of this research with reference to personal characteristics of Islamic Studies teachers in the study area.

4.1.1 Age Distribution of Respondents

The age of teachers has a relationship with the quality and quantity of work they can perform in the school. The study revealed that majority of the teachers (80.34%) falls within the active age bracket of 21-40 years. The mean age of 36.28 years indicated that majority of the respondents were in their productive age (Table 4.1). The relevance of age variable to this study is that a teacher's age influences the enthusiasm and zeal with which he/she approaches his/her job, which invariably influence the level at which he can effectively impart learning and character.

Table 4.2 shows the distribution of Islamic Studies students according to their age and class. The mean age of 17.5 for all the respondents, with boys having a mean age of 17.9 compared to girls 16.9 years indicated that almost all the respondents were teenagers. It also revealed that majority of the respondents (60.00%) are boys.

Table 4.1: Age Distribution of Teacher Respondents.

Age (Years)	Frequency	Percentage
21-30	28	23.93
31-40	66	56.41
41-50	19	16.24
51-60	4	3.42
Total	117	100.00
Mean Age	36.28	

Table 4.2: Age Distribution and Class of Student Respondents.

Parameter	Male	Female	Total
SSI	19	14	33
SSII	27	16	43
SSIII	26	18	44
Total	72	48	120
Mean Students age	17.9	16.9	17.5

4.1.2 Educational Qualification of Teachers

As a moral subject, Islamic studies require qualified and competent teachers to impart that knowledge and mould character. Table 4.3 shows the distribution of Islamic Studies teachers according to teaching qualifications. It shows that Professional Graduate teachers (graduates with a teaching qualification) account for 64.11% of teachers teaching Islamic Studies in the schools. Professional non-graduate teachers, the NCE holders, constitute 31.62%. Islamic Studies teachers that are not trained in the subject yet are teaching Islamic Studies are only 4.27%. Thus, more than 95% of the teachers of Islamic Studies in secondary schools are trained and qualified teachers.

Table 4.3: Distribution of Respondents According to Educational Qualification.

Education Level	Number of Respondents	Percentage
NCE (Islamic Studies)	37	31.62
BA, BA (Ed)/B.Ed (I S)	61	52.14
MA/M.Ed (IS)	14	11.97
Others	5	4.27
Total	117	100.00

4.1.3 Years of Teaching Experience

Table 4.4 shows the distribution of Islamic Studies teachers according to years of teaching experience. Years of teaching experience has a strong relationship with teachers' knowledge and the depth of mastery of the subject matter. The table indicates that the average working experience of Islamic Studies teachers in the schools covered is 8.98 years. More than 56% of the 117 teachers that responded to the questionnaire have a classroom experience of six years or more.

Table 4.4: Distribution of Respondents According to Years of Teaching Experience

Years of Experience	Number of Respondents	Percentage
Below 2	28	23.93
2 – 5	23	19.66
6 – 10	37	31.62
Above 10	29	24.79
Total	117	100.00
Mean	8.98	

4.1.4 Distribution of Respondents According to Level Taught

Table 4.5 shows the distribution of Islamic Studies teachers according to the level at which they teach. More than 56% of the respondents teach at the JS level. Only about 20% of the teachers teach at both SS and JS level.

Table 4.5: Distribution of Respondents According to Level Taught

Level	Number of Respondents	Percentage
Junior Secondary	66	56.41
Senior Secondary	28	23.93
Both	23	19.66
Total	117	100.00

4.2. The effectiveness of the Islamic studies curriculum for senior secondary schools.

Table 4.6 shows opinion of the respondents on the potentials and effectiveness of the Islamic studies curriculum; content, validity, relevance and emphasis wise, in curbing moral degeneration among senior secondary school students. The respondents agreed with all the statements in this section. They all agree, with a mean response of 4.20, that the content of the Islamic Studies curriculum for secondary school effectively covers the physical, social, intellectual, moral and spiritual needs of the learners. However, they are of the opinion that though the curriculum as it exists today contains adequate moral lessons to inculcate good moral values in youths, it gives much emphasis on the theoretical rather than the practical aspects of inculcating moral values.

Table 4.6: Opinion of the respondents on the potentials and effectiveness of the Islamic studies curriculum.

S/N	Statement	Mean Response	Decision
9.	The Islamic Studies curriculum for secondary school gives much emphasis on the theoretical rather than the practical aspects of inculcating moral values.	3.92	Agree
10.	The content of the curriculum effectively covers the physical, social, intellectual, moral and spiritual needs of the learners.	4.20	Agree
11.	The content of the curriculum emphasises more on act of <u>Ibadah</u> such as <u>Salah</u> .	3.40	Agree
12.	The content of the curriculum emphasises more on <u>Tahdhib</u> .	3.20	Agree
13.	The curriculum as it exists today contains adequate moral lessons to inculcate good moral values in youths.	3.84	Agree
14.	The curriculum contains relevant topics that encourage the pursuit of knowledge other than Islamic education alone.	3.88	Agree

4.3 Effectiveness of the learning materials (recommended textbooks etc.) and teaching techniques.

Table 4.7 shows the opinion of respondents on the effectiveness of learning materials (recommended textbooks etc.) and teaching techniques adopted by Islamic studies teachers in inculcating good moral values. The results indicate that though the recommended textbooks contain relevant information needed for effective teaching of Islamic Studies as a subject of moral instructions, the reference materials recommended in the curriculum are often written in Arabic, and teachers that lack competency in the Arabic language find it difficult to effectively consult such materials. The respondents also accept, with a mean response of 3.36, that moral topics are often not discussed with adequate practical relevance. The respondents are of the opinion that teaching aids are available; they are rarely used in the teaching of Islamic studies.

Table 4.7: Opinion of the respondents on the effectiveness of learning materials (recommended textbooks etc.) and teaching techniques.

S/N	Statement	Mean Response	Decision
15.	The recommended textbooks contain relevant information needed for effective teaching of Islamic Studies as a subject of moral instructions.	4.28	Agree
16.	The reference materials recommended in the curriculum are often written in Arabic, and teachers that lack competency in the Arabic language find it difficult to effectively consult such materials.	3.28	Agree
17.	Moral topics are often not discussed with adequate practical relevance.	3.36	Agree
18.	Teachers are more concerned with students having good examination grades than positive behavioral change.	3.20	Agree
19.	Teaching aids are regularly use in the teaching of Islamic studies.	2.36	Disagree

4.4: Problems faced by teachers in teaching of Islamic studies.

Table 4.8 shows the opinion of the Islamic studies teachers on the problems they faced in the effective teaching of the Islamic studies curriculum in senior secondary schools within the study area. The respondents disagree

with all but two of the statements in this section. The finding confirmed our earlier finding (section 4.1), that the schools have enough trained and qualified teachers to handle the Islamic Studies curriculum. It also shows that the schools have adequate teaching aids and recommended textbooks required for the effective teaching of the Islamic Studies curriculum. The respondents are of the opinion that the time allocated to Islamic studies on the schools time-table is adequate. The major problems militating against the effective teaching of Islamic Studies as a moral subject of instruction, in the opinion of respondents are that the schools did not have a vibrant MSS where activities are conducted to inculcate good moral values; and that teachers are not given opportunity to attend courses, seminars and workshops.

Table 4.8: Problems faced by teachers in the effective teaching of the Islamic studies curriculum in senior secondary schools.

S/N	Statement	Mean Response	Decision
27.	The School lack enough trained and qualified teachers to handle the Islamic Studies curriculum.	2.28	D
28.	The School lack adequate teaching aids for effective teaching of the Islamic studies curriculum.	2.92	D
29.	The School lack adequate number of the recommended textbooks for effective teaching of the Islamic Studies curriculum.	2.52	D
30.	The time allocated for Islamic Studies on the school's timetable is not adequate.	2.76	D
31.	The school did not have a vibrant MSS where activities are conducted to inculcate good moral values.	3.76	A
32.	Students do not freely ask teachers questions on their personal problems.	2.64	D
33.	The average Islamic Studies teacher is NOT a role model to the youths on moral upliftment	2.48	D
34.	Islamic studies teachers do NOT monitor students' activities during and after school hours in order to give necessary counseling.	2.80	D
35.	Teachers are NOT given opportunity to attend courses, seminars and workshops.	4.28	A

4.5 Senior Secondary School Islamic Studies students on the teaching of Islamic Studies in their schools.

Table 4.9 shows opinion of senior secondary school Islamic Studies students on the teaching of Islamic Studies in their schools. They disagreed with 8 of the 10 statements presented: the school has a vibrant MSS where activities are conducted to inculcate good moral values (2.17); the school has adequate reference books for students' use (2.24); moral topics are often discussed with adequate practical relevance (2.11); teachers regularly use teaching aids like charts, maps etc in teaching (2.00); students freely ask their teachers questions on their personal problems (2.13); the Islamic Studies teacher is often a role model to the students on moral uplift (2.12); Islamic Studies teachers usually monitor students' activities during and after school hours in order to give necessary counseling (2.03); and that teachers of Islamic Studies play a very important role in the behavior of the students (2.40). However, they agreed that Islamic studies teachers usually advice students on morality (3.46), even though the teachers are more concerned with students having good examination grades than positive behavioral change (3.84).

Table 4.9: Opinion of Senior Secondary School Islamic Studies students on the teaching of Islamic Studies in their schools.

S/N	Statement	Mean Response	Decision
7.	The school has a vibrant MSS where activities are conducted to inculcate good moral values	2.17	Disagree
8.	The school has adequate reference books for students' use.	2.24	Disagree
9.	Moral topics are often discussed with adequate practical relevance	2.11	Disagree
10.	Teachers regularly use teaching aids like charts, maps etc in teaching.	2.00	Disagree
11.	Teachers are more concerned with students having good examination grades than positive behavioral change.	3.84	Agree
12.	Students freely ask their teachers questions on their personal problems.	2.13	Disagree
13.	The Islamic Studies teacher is often a role model to the students on moral uplift.	2.12	Disagree
14.	The Islamic studies teachers usually advice students on morality	3.46	Agree
15.	Islamic Studies teachers usually monitor students' activities during and after school hours in order to give necessary counseling	2.03	Disagree
16.	Teachers of Islamic Studies play a very important role in the behavior of the students	2.40	Disagree

Chapter Four Reference

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CHAPTER FIVE: SUMMARY, CONCLUSION, MAJOR FINDINGS AND RECOMMENDATIONS

This chapter summarized the objectives and methodology of the study, highlights the major findings and advance recommendations based on the findings of the study.

5.1 Summary

The study set out to determine the relative effectiveness of the Islamic studies curriculum in curbing moral degeneration among senior secondary school students in Kaduna State.

The specific objectives of the study are:

- (i) To determine the potentials and effectiveness of the Islamic studies curriculum; content, validity, relevance and emphasis wise, in curbing moral degeneration among senior secondary school students in Kaduna State.
- (ii) To examine the effectiveness of learning materials (recommended textbooks etc.) and teaching techniques adopted by Islamic studies teachers in inculcating good moral values.
- (iii) To determine the availability of qualified teachers of the Islamic studies curriculum in schools.
- (iv) To identify the problems faced by teachers in the effective teaching of the Islamic studies curriculum as a moral subject.

- (v) To evaluate Islamic Studies students assessment of the teaching of Islamic Studies in their schools.

To achieve the above objectives, the study employed a multistage random technique. The procedure comprised, first, the selection of the 5 Zonal Inspectorate Divisions purposely based on their accessibility to the researcher. The second stage was the random selection of 6 senior secondary schools from each of the five Zonal Inspectorate Divisions. The third stage was the random selection of the respondents: all 120 Islamic studies teachers in the 30 sampled schools; and 4 senior secondary school Islamic studies student from each of the 30 senior secondary schools. This gave a combined sample size of 240: 120 Islamic Studies teachers and 120 Students of Islamic studies. However, only 117 teachers' questionnaires were returned; all students' questionnaires were returned. Data was collected using a set of two semi-structured questionnaires and statistically analysed using frequency distribution, percentages and means. The main sections of both questionnaires were structured on the 5-point Likert scale

5.2 Major Findings

The high point of the findings and conclusions that emerge from this are as follows:

1. The curriculum as it exists today contains adequate moral lessons to inculcate good moral values in youths. Though the content of the

- curriculum effectively covers the physical, social, intellectual, moral and spiritual needs of the learners, there is much emphasis on the theory rather than the practice of inculcating moral values.
2. The recommended textbooks contain relevant information needed for effective teaching of Islamic Studies as a subject of moral instructions. However, the reference materials recommended in the curriculum are often written in Arabic, and teachers that lack competency in the Arabic language find it difficult to effectively consult such materials.
 3. Teachers are more concerned with students having good examination grades than positive behavioral change.
 4. The Schools have adequate teaching aids for effective teaching of the Islamic studies curriculum, but the teaching aids are rarely used in the teaching of the subject.
 5. The Schools have enough trained and qualified teachers to handle the Islamic Studies curriculum.
 6. The schools did not have vibrant MSS where activities will be organized and conducted to inculcate good moral values.
 7. Most teachers are not given the opportunity to attend courses, seminars and workshops.
 8. Most schools have inadequate reference books for students' use.

9. Most Islamic Studies teachers are often not seen as good role models by the students on moral uplift issues.

5.3 Recommendations

In view of the findings of this study, the following recommendations are advanced to enhance the effectiveness of teaching Islamic Studies as a moral subject in secondary schools:

1. Teachers that lack competency in the Arabic language should be encouraged and motivated to learn the Arabic language. This will make them effectively consult the reference materials recommended in the curriculum that are often written in Arabic.
2. Teachers should realize that effective teaching can result in the attainment of both goals of students achieving good examination grades and positive behavioral change. Effective use of teaching aids is a good starting point.
3. MSS Patrons and other Islamic studies teachers should explore ways to make the MSS vibrant by organizing and conducting activities that will inculcate good moral values to students.
4. There should be capacity building for teachers to be attained through their regular attendance at courses, seminars and workshops.
5. Schools should provide adequate reference books for students' use.

6. Islamic Studies teachers should be seen as good role models by the students on moral uplift issues.

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Yunusa K. (ND) Identification and Management of social studies Instructional Resources in scholls. *Tambari* Vol 1 x 2

APPENDIX A: TEACHERS' QUESTIONNAIRE

Ahmadu Bello University

Faculty of Education

Department of Education

Islamic Studies Section

INTRODUCTION

This research aims at assessing the role of Islamic Studies in curbing moral decadence among secondary school students in Kaduna State. To accomplish the purpose of the study, this questionnaire was designed to obtain your opinion. It is hoped that you will answer the questionnaire objectively to make it effective. The information you provide will be treated with utmost confidentiality and used for the research purpose only.

SECTION 'A': TEACHER'S PERSONAL CHARACTERISTICS

Instruction: Please provide your answer to the questions below by indicating with a tick [] in the appropriate box and/or filling in the blank spaces.

1. Name of School _____
2. Location _____
3. Year of Establishment _____
4. Teacher's age _____
5. Sex: Male [] Female []

6. Educational Qualification

NCE (Islamic Studies) []

BA. BA (Ed)/BEd (Islamic Studies) []

MA/MEd (Islamic Studies) []

Others (specify)

7. Years of Experience in teaching Islamic Studies

Below 2 years []

2-5 years []

6-10 years []

More than 10 years []

8. What class(es) do you teach Islamic Studies? _____

SECTION ‘B’: The potentials and effectiveness of the Islamic studies curriculum; content, validity, relevance and emphasis wise, in curbing moral degeneration among senior secondary school students.

Instruction: Please indicate with a tick in the appropriate column the extent of your agreement with the statements below.

Key: SA= Strongly Agree, A= Agree, UC= Uncertain, D= Disagree, SD= Strongly Disagree.

S/N	Statement	SA	A	UC	D	SD
9.	The Islamic Studies curriculum for secondary school gives much emphasis on the theoretical rather than the practical aspects of inculcating moral values.					
10.	The content of the curriculum effectively covers the physical, social, intellectual, moral and spiritual needs of the learners.					
11.	The content of the curriculum emphasises more on act of <u>Ibadah</u> such as <u>Salah</u> .					
12.	The content of the curriculum emphasises more on <u>Tahdhib</u> .					
13.	The curriculum as it exists today contains adequate moral lessons to inculcate good moral values in youths.					
14.	The curriculum contains relevant topics that encourage the pursuit of knowledge other than Islamic education alone.					

SECTION ‘C’ The effectiveness of learning materials (recommended textbooks etc.) and teaching techniques adopted by Islamic studies teachers in inculcating good moral values.

Instruction: Please indicate with a tick in the appropriate column the extent of your agreement with the statements below.

Key: SA= Strongly Agree, A= Agree, UC= Uncertain, D= Disagree, SD= Strongly Disagree.

S/N	Statement	SA	A	UC	D	SD
15.	The recommended textbooks contain relevant information needed for effective teaching of Islamic Studies as a subject of moral instructions.					
16.	The reference materials recommended in the curriculum are often written in Arabic, and teachers that lack competency in the Arabic language find it difficult to effectively consult such materials.					
17.	Moral topics are often not discussed with adequate practical relevance.					
18.	Teachers are more concerned with students having good examination grades than positive behavioral change.					
19.	Teaching aids are regularly use in the teaching of Islamic studies.					

SECTION ‘D’: The availability of qualified teachers of the Islamic studies curriculum.

Instruction: Please provide your answer to the questions below by indicating with a tick in the appropriate box and/or filling the blank spaces.

20. How many Islamic studies teachers do you have in your school? _____

21. What are the Population of Islamic Studies students in your school?

22. How many Islamic Studies teachers have teaching qualification(s) in your school? _____

23. How many Islamic Studies teachers are without teaching qualification(s) in your school? _____

24. Do your school allow Muslim graduates of other fields to teach Islamic Studies? Yes [] No []

25. Are all teachers of Islamic Studies in your school fulltime staff? Yes []
No []

26. Is Islamic Studies a compulsory subject for all Muslim students in your school? Yes [] No []

SECTION ‘E’: Problems faced by teachers in the effective teaching of the Islamic studies curriculum as a moral subject.

Instruction: Please indicate with a tick in the appropriate column the extent of your agreement with the statements below.

Key: SA= Strongly Agree, A= Agree, UC= Uncertain, D= Disagree, SD= Strongly Disagree.

S/N	Statement	SA	A	UC	D	SD
27.	The School lack enough trained and qualified teachers to handle the Islamic Studies curriculum.					
28.	The School lack adequate teaching aids for effective teaching of the Islamic studies curriculum.					
29.	The School lack adequate number of the recommended textbooks for effective teaching of the Islamic Studies curriculum.					
30.	The time allocated for Islamic Studies on the school’s timetable is not adequate.					
31.	The school did not have a vibrant MSS where activities are conducted to inculcate good moral values.					

32.	Students do not freely ask teachers questions on their personal problems.					
33.	The average Islamic Studies teacher is NOT a role model to the youths on moral upliftment					
34.	Islamic studies teachers do NOT monitor students' activities during and after school hours in order to give necessary counseling.					
35.	Teachers are NOT given opportunity to attend courses, seminars and workshops.					

36. Suggest any other problem faced by teachers in the teaching of the Islamic studies curriculum as a moral subject not mentioned above.

37. Suggest solutions to the problems mentioned in this section.

APPENDIX B: STUDENTS' QUESTIONNAIRE

INTRODUCTION

This research aims at determining the relative effectiveness of the Islamic studies curriculum in curbing moral degeneration among senior secondary school students in Kaduna State. To accomplish the purpose of the study, this questionnaire was designed to obtain your opinion. It is hoped that you will answer the questionnaire objectively to make it effective. The information you provide will be treated with utmost confidentiality and used for the research purpose only.

SECTION 'A': STUDENT'S PERSONAL CHARACTERISTICS

Instruction: Please provide your answer to the questions below by indicating with a tick [] in the appropriate box and/or filling the blank spaces.

1. Name of School _____
2. Location _____
3. Year of Establishment _____
4. Student's age _____
5. Sex: Male [] Female []
6. Class: SSI [] SSII [] SSIII []

SECTION 'B': STUDENTS' OPINION ON THE TEACHING OF ISLAMIC STUDIES IN THEIR SCHOOLS

Instruction: Please indicate with a tick in the appropriate column the extent of your agreement with the statements below.

Key: SA= Strongly Agree, A= Agree, UC= Uncertain, D= Disagree, SD= Strongly Disagree.

S/N	Statement	SA	A	UC	D	SD
7.	The school has a vibrant MSS where activities are conducted to inculcate good moral values					
8.	The school has adequate reference books for students' use.					
9.	Moral topics are often discussed with adequate practical relevance					
10.	Teachers regularly use teaching aids like charts, maps etc in teaching.					
11.	Teachers are more concerned with students having good examination grades than positive behavioral change.					
12.	Students freely ask their teachers questions on their personal problems .					
13.	The Islamic Studies teacher is often a role model to the students on moral upliftment.					
14.	The teacher usually advice students on morality					
15.	Islamic Studies teachers usually monitor students' activities during and after school hours in order to give necessary counseling					
16.	Teachers play a very important role in the behavior of the students					