COMPARATIVE STUDY OF ISLAMIC STUDIES CURRICULUM IMPLEMENTATION IN PUBLIC AND PRIVATE SECONDARY SCHOOLS IN ZARIA EDUCATIONAL ZONE, KADUNA STATE, NIGERIA

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A DISSERTATION SUBMITTED TO THE POSTGRADUATE SCHOOL, AHMADU BELLO UNIVERSITY ZARIA, IN PARTIAL FULFILLLMENT OF THE REQUIREMENTS FOR THE AWARD OF MASTER DEGREE IN EDUCATION, (CURRICULUM AND INSTRUCTION)

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APRIL, 2016

DECLARATION

I declare that this dissertation entitled "COMPARATIVE STUDY OF ISLAMIC STUDIES CURRICULUM IMPLEMENTATION IN PRIVATE AND PUBLIC SECONDARY SCHOOLS IN ZARIA EDUCATIONAL ZONE, KADUNA STATE, NIGERIA" is a record of my own research work under the supervision of Dr. A. Guga and Dr. H.O Yusuf. To the best of my knowledge it has not been presented previously in any diploma, degree or higher degree award at any institution or university.

_____ _____

Kabir Zainab ABDULKADIR Date

CERTIFICATION

The thesis entitled "COMPARATIVE STUDY OF ISLAMIC STUDIES CURRICULUM IMPLEMENTATION IN PRIVATE AND PUBLIC SECONDARY SCHOOLS IN ZARIA EDUCATIONAL ZONE, KADUNA STATE, NIGERIA" by Zainab Kabir Abdulkadir, meets the requirements and regulations governing the award of the degree of masters in curriculum and instruction of Ahmadu Bello University, Zaria, and is approved for it's contribution to knowledge and literary presentation.

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DEDICATION

This work is dedicated to my devoted husband, Barrister Alh. Moh'd Rabi'u Abdulkadir, my four dear children Yusra, Salma, Moh'd Nafiu and Ihsan R. Abdulkadir; to my mother Haj. Hulerat Danjuma Haruna (best mum ever) and to the memory of my late father Alhaji Kabiru and the entire family of late Alh. Kabiru.

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I lastly appreciate my family members, my dear husband Alh. Rabiu Abdulkadir, my children Yusra, Salma, Moh'd Nafiu & Ihsan R. Abdulkadir, my parents Haj. Hulera Danjuma Haruna & late Alh. Kabiru and other relatives, bearing in mind their contributions, prayers and advises, jump with joy. I also appreciate them for tolerating me during my absence at home which caused lots of inconveniences in one way or the other, may paradise be their abode.

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ABSTRACT

This study compared the implementation of Islamic studies curriculum in private and public secondary schools in Zaria Educational Zone, Kaduna state. The objectives of the study include comparison of: the curricular used in public and private secondary schools; differences that exist in public and private secondary schools in terms of quality and number of Islamic studies teachers; time allotted to Islamic studies subject; assessing the methods used in teaching the subject in private and public secondary schools; extent of students assessment academically and morally and to determine extent teaching methods promote morality and social interaction. The research design used was a descriptive survey which is desirable in reaching all the sampled respondents. The population consisted of all Islamic studies teachers and principals in both public and private secondary schools in Kaduna state. The population of the study is 108 teachers, from which 86, Islamic studies teachers were sampled in Zaria Educational Zone, Kaduna state. The instrument used was a structured questionnaire comprising of two main parts, consisting of 69 items. The data collected was analyzed using the computer statistical package for the social sciences IBM 20. The descriptive statistics were used to analyze the bio data and response to research questions while t-test inferential statistics was used to test the research hypotheses at 0.05 alpha level. The main findings of the study include that: teachers in public schools are better qualified than teachers in private schools; that the curriculum is uniformly provided by the government for all secondary schools in Kaduna state; number of periods for Islamic studies in public and private schools are sufficient to cover the scheme of works by the teachers; the methods of teaching employed in private schools are not as adequate as those of public schools, and that there is difference in terms of assessment strategies in public and private schools; publics and private schools both agreed the Islamic studies teaching methods and process promote morality. Based on these findings, it was concluded that the teaching of Islamic studies in private schools should be improved to meet up with what obtained in the public schools and the set standards. The study recommended among others, based on the above findings that: government should pay more attention to the teaching of the standard Islamic studies curriculum in private schools as it does in public senior secondary schools; the methodology employed in teaching Islamic studies in private and public schools, should be harmonized and well supervised.

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LIST OF ABBREVIATIONS

SSS:	Senior Secondary School
NPE:	National Policy on Education
FME:	Federal Ministry of Education
LGA:	Local Government Area
NGO:	Non-governmental Organization
ERC:	Education al Resource Centre
NERDC:	National Educational Research and Development Council
UPE:	Universal Primary Education
UNICEF:	United Nation International Children Education Fund
GCE:	General Certificate in Education
FRN:	Federal Republic of Nigeria
ICT:	Information and Communication Technology
PTA:	Parent Teachers Association
ETF:	Education Trust Fund
PTDF:	Petroleum Trust Development Fund
NCE:	National Certificate on Education
NUT:	National Union of Teachers
TSS:	Teachers Salary Structure
NUC:	National University Commission
NCCE:	National Commission for Colleges of Education
FCT:	Federal Capital Territory

OPERATIONAL DEFINITION OF TERMS

Implementation: The strategies and process of teaching Islamic Studies.

Curriculum implementation: This is seen as the means of accomplishing the desired educational objectives or the means of actualizing the real planned Islamic studies curriculum.

Curriculum planners/Experts: This is referring to those who are specialist in the development and planning of a curriculum.

Stakeholders: This is referring to those who are involved in the curriculum activities directly and are benefiting either positively or negativ from it.

CHAPTER ONE

INTRODUCTION

1.3 Background to the Study

Education is perhaps the most influential social institution in any society. The role of schooling is to transmit the common set beliefs, values, norms, and ways of understanding from the adult members of a society to its youth. Muslims worldwide share a common set of values based on the Qur'an and sunnah of prophet Muhammad (S.A.W). It is a function of Islamic schools and parents to teach these values to Muslim students through the use of well designed curricular.

Parents in Muslim countries are increasingly looking to Islamic schools as a source of education for their children. Indeed, with the mandate of education for all, and the millions of children who attend Qur'anic or other forms of Islamic schools. Many governments are beginning to put effort on how to define acceptable minimum standards for Islamic schools, such that their pupils may be counted among the children enrolled in "schools" (example, public, private and other recognized schools) and receiving quality basic education. This is certainly the case in Nigeria, where the public, private and private Islamic school sectors are growing and not just in the Muslim north of the country. (USAID, 2006).

In Nigeria, three main educational traditions; viz the indigenous, Islamic and western, are known to have flourished at various times. Each type of education served its purpose for consumers but also had its problems. However, Islamic studies was formalized in the western type of schools (both public and private schools). Islamic education started at local Qur'anic schools, and in Nigeria Islamic schools especially in the north, now compete with public schools because they offer a full range of subjects in addition to standard religious instruction.

The archetype of traditional Islamic education across the Middle East, Africa including Nigeria was a one-room school, with a male teacher and several assistants (graduates of this school or advance older students) who taught children the memorization of Qur'an through a combination of copying activities and memorization. In Nigeria, there are still many traditional Qur'anic schools like the model described above. A significant number of such schools transformed themselves into "Islamiyya schools" by upgrading their curriculum and expanding it to teach a wider range of subjects. Many have jettisoned their old pedagogical techniques in favour of age group classes, whole group instruction and examinations used in the public schools. In Nigeria these type of schools, which are still generally community financed and managed, have flourished and are proving to be a popular alternative to the public schools for Muslim. Secondary education according to National policy on education 4th edition (2004) stated that it's the education children receive after primary education and before the tertiary stage. The broad goals of secondary education shall be to prepare the individual for: useful living within the society; and higher education.

To achieve the objectives of the secondary school education, Islamic studies has been identified as one of the subjects that should be taught. The senior secondary school Islamic studies curriculum, spells out four broad objectives to be achieved at the end of its implementation. These according to Federal Ministry of Education (1985), in Ajidagba (2005:4) are to:

Prepare the students spiritually, morally, socially, and intellectually for his role as a Muslim in the world which he is entering;

Give him an insight into the broad view of Islam in both the past and the present;

Help him to further his studies of Islam both formally and otherwise throughout life in accordance with the saying of the prophet (S.A.W): “Seek knowledge from the cradle to the grave”; and

Enable him to practice properly all his religious duties.

The well-articulated objectives of secondary education cannot be achieved if all the issues involved in implementation of curriculum at secondary education level are not addressed squarely. Curriculum implementation in secondary schools, involve provision of facilities which will aid the development of effective and conducive learning experiences, funding, teachers qualification etc. The issues at stake are: How can these facilities be provided? To what extent are the available facilities being used for effective implementation at secondary school level? We also have teacher’s participation in decision making and curriculum implementation; teachers are deliberately neglected when major decisions on education and matters concerning their welfare are taken. There are other curriculum implementation issues at secondary school which involve; adequate qualified teachers; funding or financing the educational system; application of information and communication technology; motivation of teachers to mention but few.

Private and public secondary schools in Kaduna state, implement and posses one single curriculum under the same educational system. Private schools which are seen as independent schools or non-state schools are not administered by local, state or national government but they retain the right to select their students. While public schools are also seen as state schools and generally refers to all primary or secondary schools mandated or provided for all children by the government, whether national, local or regional administration of civil government and paid for, in whole or in part by state. The term may also refer to institutions of post secondary education. Therefore the study is aiming to compare the teaching and learning of Islamic studies to bring

out the similarities as well as differences and provide possible majors on how to manage the affair of Islamic studies curriculum implementation in both public and private senior secondary schools in Kaduna state.

1.4 Statement of the Problem

Islamic studies curriculum implementation at secondary school level in both private and public schools in Kaduna State is in a uniform form, both the curricular design, comprising; content, syllabus, methodology and evaluation processes are equal and carried out at same degree level. According to Ajidagba (2005: 4) "In any curriculum planning endeavour, goal setting which is also known as selection or formulation of aim, goals and objectives, is the first and crucial stage on which all other stages depend. Therefore, Islamic studies curriculum implementation carried the same degree level of activities in both private and public schools, and using the same methodology, since it deals with same dispcline of study and implementation of no differential inclination.

Unfortunately, the implementation of Islamic studies curriculum at secondary school in Kaduna state could be said to be incomplete, in the sense that syllabus within the allotted periods are not completed at various levels; this is inline with what Mohd Sani (2006) attributed the issues to the lack of qualified teachers for proper implementation, periods allotted not sufficient for the coverage of the expected teachings, contents in curricular and syllabus not covered, there are also congested classrooms with students combine in single classes sitting on bare floors in some public schools not as in private. Moreover, the issue of having standard text books to guide the teachers to develop a kind of uniform work through the syllabus guide is not applicable. Rather a teacher is given free hand or assigned to use any textbook to handle the case, even if it does not comply with what the curriculum and syllabus content is all about. Despite that all

curriculum contents are being design and one single curriculum was in control.There have been observed by teacher that, there is a degree of differences pertaining curriculum implementation at secondary school level between the Public and Private schools, in some cases private schools are using contents or books which does not comply with the curriculum content designed by the stipulated Islamic studies curriculum.

In Kaduna state the Educational Research Center (ERC), has brought harmonized syllabus and scheme of work. The harmonized scheme of work which is base on the National Educational Research and Development Centre (NERDC) curriculum has been develop in all subjects including Islamic studies. The use of the harmonized scheme of works is mandatory for all state schools but not so for federal and private schools in Kaduna state.

The question therefore is, to what extent are the private and pubic schools in Kaduna state are using such curriculum. Isiaku (2008: 120) observed base on the problem of particular study, he added that; "the private school administrators and proprietor's adherence to the regulations of the educational policies with the state and at national level through government control could enhance the implementation of the Islamic studies curriculum in the secondary schools."

Thus, the aim of this study is to investigate the degree to which implementation of secondary school Islamic studies is being carried out, and to investigate the differences in private and public schools, on the implementation activities and qualification of teachers employed, so as to provide effective teachers at secondary school level and their will be no any differential inclinations between the public and private schools in any sense. Students also will be uniformly provided with the knowledge of Islamic studies as being design by the stipulated Islamic studies curriculum.

1.3 Objectives of the Study

The study sought to achieve the following objectives:

1. compare the Islamic studies curriculum used in both public and private senior secondary schools in Kaduna state.
2. determine whether difference exist between the teachers' quality and quantity employed to teach Islamic studies in public and private secondary schools in Kaduna state.
3. compare the time allotted to the teaching and learning of Islamic studies in senior secondary schools in Kaduna state.
4. assess the methods used for teaching Islamic studies in public and private schools in Kaduna state.
5. examine the extent to which students are assessed academically and morally in public and private secondary schools in Kaduna state.
6. determine the extent to which the teaching methods promote morality in public and private secondary schools in Kaduna state.

1.4 Research Questions

The following questions were raised to guide this study:

1. how different is the Islamic studies curriculum content used in public and private senior secondary schools in Kaduna state.
2. what are the difference in the quality and quantity of teachers employed to teach Islamic studies in public and private senior secondary schools in Kaduna state?
3. what are the difference in the time allotted for teaching Islamic studies in public and private secondary schools?
4. what are the methods used for teaching Islamic studies in public and private senior secondary schools in Kaduna state?
5. to what extent are students in public and private schools assessed academically and morally?
6. to what extent do the teaching method and process promote morality?

1.5 Hypotheses

The following hypotheses were formulated for the study:

1. there is no significant difference in the curriculum content used in public and private senior secondary schools.
2. there is no significant difference between the quality and quantity of teachers employed to teach Islamic studies in public and private schools in Kaduna state.
3. there is no significant difference in the time allotted for the teaching of Islamic studies in public and private schools.
4. there is no significant difference in the methods used by public and private schools for the teaching of Islamic studies.
5. there is no significant difference in the extent to which students are assessed academically and morally.

6. the teaching method and process have no significant impact on the morality of students in public and private schools.

1.6 Basic Assumptions

The study was conducted on the assumption that:

1. all Islamic studies teachers are qualified to teach Islamic studies at senior secondary school level in Kaduna state.
2. curriculum was uniformly provided by the government, and all schools irrespective of public, private and others adhered to the same and abide by the national policy on education system.
3. students are assessed equally using the same assessment strategies at gradual and final examinations.
4. professional qualified and morally sound Islamic studies teachers influence and made great impact on students' performance academically and spiritually.

1.7 Significance of the Study

The findings of the study is significant in the following ways:

The study will provide curriculum planners an insight on how public and private schools are implementing Islamic studies curriculum to overlook or re-plan the curriculum itself in order to make adjustment and take possible measures on how to harmonize with other interfering curricular. Highlight to school administrators the differences and similarities in the implementation of Islamic studies curriculum in public and private schools, in order to know where the differences exist and why some of them are lacking behind from their counterparts, thereby employing possible measures to caution school heads, proprietors and other bodies

concern such as educational zonal offices, examination bodies, students/teachers etc to map-out all disparities in administration of both public and private schools. It will give the government and policy makers an insight on how public and private schooling system is taking place in the state and country at large in order to pay more attention and introduce effective supervisory measures set to look into the affairs of public, private as well as voluntary organizations activities to conform with the standard national policy and ministry of education system in the country.

The study will be of great benefits to teachers and students-teachers to know how to successfully implement the Islamic studies curriculum and the role they are to play in the implementation activities, thereby giving them a clear and conscious measures to adjust and take possible corrections. The study will be of great benefit to students and researchers, as the work will be as a reference when it comes to issues related to the topic of concern, to build upon their works.

1.8 Scope of the Study

The study compared Islamic studies curriculum implementation in public and private senior secondary schools in Zaria Educational Zone, Kaduna state. The study covered both male and female teachers of Islamic studies. Moreover, the study was delimited to the implementation of Islamic studies curriculum in Sabon Gari and Zaria local government areas of Kaduna state.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

2.1 Introduction

This chapter contains a review of related literatures to the study at hand. The reviewed covered conceptual framework, models of curriculum implementation, Islamic studies overview, aims and objectives of Islamic studies, scope of Islamic studies curriculum, methods of teaching Islamic studies, the concept of curriculum implementation, implementation issues in secondary education curriculum, prospects of implementing secondary education curriculum strategies and tactics of curriculum implementation, empirical study and lastly summary.

2.2 Conceptual Framework

There are numerous scholastic views on the concept of curriculum and curriculum implementation. Curriculum is the content which embodies structure, organization, balance and presentation of the content in the classroom and the way it is designed and delivered. Ivowi, Nwafo, Nwaghara, Ukwungwu, Emah, and Uyagu (2009), said curriculum is also a set of materials that include both content and instructional guidelines. The ability to put this curriculum (content and instructional guidelines) into practice in the classroom is curriculum implementation. Tricia (2010) in Yusuf (2012) defines curriculum as a prescribed course of study which students must fulfill in order to pass a certain level of education. She further highlighted this statement when she added that it is all the courses offered in a school. This is particularly true of schools at the university level where the diversity of a curriculum might be an attractive point to a potential student. Adeniyi (2001) in Yusuf (2012) highlighted that curriculum is a plan for a school to follow in order to bring a change in a learner with the teacher

being the director of all the activities. Willki (2005) in Yusuf (2012) defines curriculum as all the experiences children have under the guidance of the school.

Curriculum implementation is the actual engagement of learners with planned learning opportunities. It is the stage when in the midst of learning activities, teachers and learners are involved in negotiations aimed at promoting learning Offorma (2005), in Ivowi (2009). The teachers adopt the appropriate teaching methods and resources to guide learning activities. Curriculum implementation is the transmission of the planned curriculum into the operational curriculum. Ivowi (2004) defined curriculum implementation as "the translation of theory into practice, or proposal into action. Garba (2004) viewed curriculum implementation as the task of translating the curriculum document into the operating curriculum by the combined efforts of students, teachers and others concerned. Abdu (2010) viewed curriculum implementation as the interaction between the teachers, learners and other stakeholders in education, geared towards achieving the objectives of education. Islamic studies is a multidisciplinary major incorporating the fields of art, politics, religion, history, philosophy, literature, international studies, and others. Islamic studies is concerned with the teaching of Islam from various perspectives, as a doctrine, legal science, law, geographical expansion, language diversification and other fields related to Islam. Bilal (1997).

Islamic studies can be an umbrella term for virtually all of academia, both originally researched and as defined as Islamization of knowledge. As such it includes all the traditional forms of religious thought, such as Islamic jurisprudence. Islamic studies generally refers to the historical study of Islamic religion, culture and philosophy. Luckhoo (1997).

The religion of Islam affects the lives of over a billion people around the world in complex and powerful ways. Islamic studies as an academic discipline provides critical insights

into Islam by taking into consideration the central belief systems which shape the practical experiences of Muslims around the world. In the end, Islamic studies, will ensure that students have a reasonable understanding of the basic tenets of Islam as expounded in the sacred texts (The Qur'an and Hadith literature), an appreciation of Islamic law and philosophy, as well as, a critical understanding of the influence of Islam in different parts of the world and insight into Islamic history; with a particular focus on the early period and its impact on Muslims societies.

Inline with what Ivowi, et'al (2009) stated that; curriculum is the content which embodies structure, organization, balance, and presentation of the content in the classroom and the way it's design and delivered; this is base on the study which deals with the implementation activities in public and private secondary schools; looking at the organizational pattern of the curriculum; implementation aspect at classroom level; balance and presentations, design and delivery by the teachers; this conform with what content of this research work is all about.

Another definition by Garba (2004) viewed curriculum as the task of translating the curriculum documents into the operating curriculum by the combined efforts of students, teachers and others concerned; therefore it's in this respect that; Islamic studies curriculum implementation is transferred into real actual sense, involving efforts done by Islamic studies teachers, students, head of schools thereby actualizing the real curriculum text to the classroom situation.

2.3 Models of Curriculum Implementation

There are basically three models of implementation which base on what Ben Yunus (2008) justifies, they are as follows:

i. **Centre Periphery Model**: In this model, the implementation is centrally controlled either by the government or an agency. The experts monitor the implementation. The resources required and the training facilities are all centrally controlled by the agency charged with the responsibility for implementation. It is from there that the implementation spreads and diffused into the periphery or other parts. For this system to work effectively, there is need for adequate communication network, effective supply of materials and a constant monitoring of feedback for the periphery.

ii. **Proliferation of Center Model**: This model maintains that in implementation there should be both primary and secondary implementation centres. They provide them with training materials and the resources needed. The secondary centres engage in diffusing or spreading the changes in their individual's area of control. This resembles what we have in the national primary education commission. The commission means the primary school boards in the states, while the state boards coordinate the affairs in the various local government and send feedback to the commission. For this to succeed there should be sufficient materials and training facilities at the centres. There should also be an effective communication network, adequate finance and effective supervision.

iii. **Shifting Centre Model**: This involves the implementation of an innovation in a particular place at a time. The idea dies off. Later, another locality embraces the innovation and implements it in its own way. This may continue from place to place. This is a reflection of the UPE scheme in Nigerian. In 1954, it was introduced in the western region; in 1959, it was introduced in the east, but with some modifications. Then in 1973, the federal government of Nigeria introduced in nationwide. Note that the experiments in both west and eastern regions operated independently. In Nigeria, each of these implementation strategies had been tried at different points in time. Ben- Yunus, 2008

The model adopted from these aforementioned models for the study is the centre pheripheryl model; from what the model is all about; curriculum is being centrally controlled by the government and other agencies concerned. Looking at this, the study focus on the curriculum of Islamic studies how its being carried out and what possible measures have being taken by government (example; public schools implementation and control) and that of other agencies (example; private schools and how they implement the system), there by comparing the two schools on how each are running the same programme of study, at the same level and using uniform curriculum controlled by government, private organizations and others.

2.4 Islamic Studies: An Overview

Islamic schools that facilitate memorization of the Qur'an- the Islamic Holy book-have existed in the Middle East, Africa and Asia for centuries. These schools share a set of historical roots that can be traced back to 7th century Arabia and the educational practices of the prophet Muhammad. These practices continued and expanded after his death, as Arabs armies and then traders spread Islam west and south to Africa, east to Asia and north into Europe. Fouad, (2006).

As Islam spread, so did the schools which taught the Qur'an. Like the religion they promulgated, these schools intermixed with local institutions and took on the distinctive cultural characteristics of the localities in which they were planted, Wagner, 1989, 1998, in Usaid (2006). Indeed, these schools were the bedrock of a system of Islamic education that flourished in many Muslim countries in pre-colonial times. Islamic schools flourished in Nigeria as Nigerians journeyed to the Middle East, to Egypt Al-Azhar University and to Saudi Arabia-during the 19th and early 20th centuries, and returned home to open schools and institutions of higher learning in their local communities. In particular, the Nigerian city of Ilorin, home of Al-Hikmah University, became a centre of Islamic learning in West Africa and is still known as such. Today, despite the

exploding demand for modern public schooling that developed over the last 40 to 50 years and the inclusion of instruction in the history, rites and beliefs of Islam in public schools in many countries, traditional Islamic schools have not been subsumed or eliminated as a separate and distinctive form of education.

In Morocco, for example, approximately 80% of all children still attend some form of Islamic schools for a portion of their school years Fouad, A., Helen, B. and Daniel, P. (2006). According to Usaid (2006) report, UNICEF estimates that 40% of students in Senegal attend Islamic schools. Islamic education has seen a steady resurgence in Nigeria, where many Islamic schools, especially in the north, now compete with public schools because they offer a full range of subjects in addition to the standard religious instruction.

The archetype of traditional Islamic education across the Middle East, Africa, and Asia was a one-room school, with a male teacher and several assistants (graduates of this schools, or advanced, older students) who taught children to memorize the Qur'an through a combination of recitation and copying activities. Through memorization of the Qur'an, children learned to read and write in the Arabic language. The typical school consists of students of varying ages, mostly males from about 7 to 20. The students and the teachers sat on straw mats or sheep-skins on the floor. The Qur'an was usually the only printed text in evidence, if indeed the school was fortunate enough to have one. Students wrote with an ink mixture on a wooden slate called 'Aluh". Schools were generally sparse, resource-lean environments. This was in part because support for the school came largely from the community in which it was situated. The community, and occasionally wealthy benefactors, supplied for the school with space, provided

housing and food for the teacher, and made decisions on the hiring of teachers and on the provision and kind of school resources necessary.

Teachers at the Islamic schools employed moderately effective instructional techniques. The teacher taught by one-by-one coaching of individual students or by working with small groups of students who were at the same place in their studies but not necessarily of the same age. Students also worked in groups (learning circles) and worked independently. Learning was self-paced. As a student completed one verse or chapter of the Qur'an, the teacher assigned him/her a new verse. There were no formal tests, only the demonstration of mastery, which was characterized by correctly reciting and writing verses from the Qur'an. Students often came and went, depending on their family's need for help with work around the home; no stigma was attached to dropping out of school. Talented students memorized the entire Qur'an and studied other subjects (interpretation, translation, or Arabic poetry) before perhaps moving on to higher Islamic institutions, Fouad, A (2006).

These schools had their negative side as well. Corporal punishment was widely used both to remedy mis-behaviour and punish a student for not memorizing or reciting well. Truly gifted students had opportunities for advancement, as did students whose parents could afford to allow them to remain in school. The majority of students studied for a few years and then had to move out of school and into work. Opportunities for girls to avail themselves of an education were more restricted, more so far cultural reasons than religious ones. Indeed the Qur'an specifically exhorts men and women to seek knowledge and learn, but prohibitions against the mixing of the sexes usually led to fewer formal educational opportunities for females.

This archetypal model is increasingly rare as public schools have proliferated. Islamic schools have adapted to the competition by becoming pre-schools, "after schools" school,

summer schools or full service private schools. In Nigeria, there are still many traditional Qur'anic schools like the model described above. However, a significant number of Qur'anic schools in Nigeria have transformed themselves into "Islamiyya schools" by upgrading their curriculum and expanding it to teach a wider range of subjects. Many have jettisoned their old pedagogical techniques in favour of age grouped classes, whole group instruction and examinations used in the public schools. In Nigeria, these types of schools, which are still generally community financed and run, have flourished and are proving to be a popular alternative to the public schools for Muslim parents.

Islamic education institutions (Islamiyya schools) in Nigeria have carved out new educational territory, filing their traditional niche as purveyors of religious instruction. At the same cases, certified public school educated teachers and a slate of secular or public school subjects. As such, the Islamic school sector in Nigeria has managed to expand its role and continue to be an educational force in the daily lives of children and communities; Usaid report, (2006) in Fouad, (2006).

2.5 Islamic Education in Nigeria

Record shows that Islam was first accepted by a Kanem ruler, Ummejilmi (1085-1097). Subsequent rulers, Dunama I (1097-1150) and Dunama II (1221-59), continued the tradition of Islamic learning such that by the end of the 13th century, Kanem had become centre of Islamic learning, (Fafunwa, 1974:53).

In the early 14th century, Islam was brought into Hausa land by traders and scholars who came from Wangarawa to Kano in the region of Ali Yaji (1349-1385). Before long, most of what later became northern Nigeria was Islamized. Islamic education brought along with it Arabic

learning. Since Arabic and Islam were taught simultaneously in primary schools. As a result of the political and social influence which Islam and Qur'anic learning conferred on those who possessed it, many rulers employed Islamic scholars as administrators.

The jihad by Uthman Dan fodio helped to revive, spread and consolidated Islamic studies and extend access to education also to women. Thus, before the arrival in Nigeria of the western type education in the 19th century, Islamic learning had been established. Islamic studies had also penetrated the western parts of Nigeria before the arrival of the jihadists; but the jihad strengthened the religion where it was weak. Support for Islamic education came from some northern Nigerian leaders, especially Abdullahi Bayero, (Emir of Kano), who on his return from Mecca in 1934, introduced new ideas by building a law school for training teachers of Islamic subjects and Arabic as well as English and Arithmetic.

The school continued to grow and expand in scope such that before long, and with the support of the then northern region ministry of education, it had grown into the popular Bayero College, Kano, which became a part of Ahmadu Bello University and later the present Bayero University, Kano. The institution helped to expand the scope of Islamic studies in Nigeria. Many institutions have sprung up over the years, in many parts of the country, for the purpose of teaching Islamic ideas and practices. However, one major problem of this educational tradition is the focus on Arabic which in many parts of Nigeria, is not the language of literature, instruction and correspondence. (Mkpa 1998).

2.5.1 Aims and Objectives of Islamic Studies

In any curriculum planning endeavour, goal setting, which is also known as selection or formulation of aims, goals and objectives, is the first and crucial stage on which all other stages

depend. This is why efforts have been made by scholars to institute certain criteria which worthy objectives should satisfy. According to Daramola, (1995) and Onwuka (1985), in Ajidgba, (2005), such criteria include adequacy, appropriateness, consistency, un-ambiguity, behavioural interpretations and feasibility.

Similarly, there is a consensus of opinion among curriculum theorists that content selection should be based on certain principles. These, according to Daramola (1995), and Tanner (1975), in Ajidgba, (2005) include principles of validity, relevance, suitability, utility and variety. Although there have been complaints over the problems being faced by teachers and students in the implementation of the senior secondary school Islamic studies curriculum, attention has not been directed to content analysis of the package since its inception.

Coincidently, the curriculum itself contains internal impetus for periodic assessment. For instance, section six, sub section (b) of the preamble to the curriculum points at the ill preparedness of the country for all-embracing senior secondary school Islamic studies curriculum in the area of textbooks for the subject. It states that "some of the textbooks used for the five years secondary school Islamic studies are also suitable for parts (underlining) of the new curriculum (FME, 1985, p.11). The word "parts" underscores the fact that there are areas of the curriculum that cannot be sourced from the only available textbooks.

The senior secondary school Islamic studies curriculum, spells out four broad objectives to be achieved at the end of its implementation. These according to FME (1985) in Ajidagba (2005:4), are:

1. To prepare the students spiritually, morally, socially and intellectually for his role as a Muslim in the world which he is entering.

2. To give him an insight into the broad view of Islam in both the past and the present.
3. To help him to further his studies of Islam both formally and otherwise throughout life in accordance with the saying of the prophet (S.A.W): "seek knowledge from the cradle to the grave".
4. To enable him to practice properly all his religious duties (p.1) of the four objectives, this research observes that only the first two can be attained, even if the curriculum is successfully implemented. The word "to prepare" in the first objective conveys a clear meaning and focus because, it indicates that Islamic studies at the SSS level is only a spring board for more serious study of Islam which abound in classic Islamic literature. Similarly, in the second objectives, the word "to give him insight" means that students, at that level can only be "given a gist of the broad spectrum of Islamic studies.

Conversely, the word "otherwise" in the third objective can be misleading because the phrase "both formally and otherwise" could come as either formally and non-formally or formally and informally", the two words "non-formally and informally" are not the same. If the objectives states that Islamic studies could be studied formally and non-formally, then, it would be understood that the subject could be studied in conventional schools and non-conventional schools such as evening classes, adult classes etc. The difference between the two school systems, according to Fafunwa, (1974), in Ajidagba, (2005), is that while the former takes place in organized environment, with a set of rules governing it sown, while the informal takes place in an unorganized manner or according to the private arrangement of the individual concerned.

The word informally, as used in education, means 'unorganized', as we have it in traditional education. In this system of education, there is no specific teacher no specific syllabus. In short, no coordination in the context of education, therefore informal Islamic

education would refer to Islamic knowledge gained through various public lecture, discussions etc.

The word "study" connotes learning something in a deliberate manner with devoted time and attention. While one can learn informally, one cannot study informally, so to aim at studying Islamic studies informally is as vague as confusing. Furthermore, if an Islamic study is to be pursued non-formally, then, the knowledge of Arabic is essential; this is because the textbooks from which the students learn are written in Arabic. So a mere exposure of students to the senior secondary school Islamic studies cannot adequately prepare them to study the subject non-formally, the implication of the foregoing, is that the third objective as fraught with many ambiguities.

To practice Islam properly, as contained in the fourth objective, means practicing Islam correctly. This is only possible in the areas covered by the curriculum if effectively implemented. Therefore, it is too ambiguities to say that "all religious duties" could be performed properly only with the implementation of the senior secondary school Islamic studies curriculum. Although, the curriculum in reference, according to Bidmus (1996), is extensive and complex, it does not cover all the essential aspects of Islam. Whereas, the objective in question does not limit the proper practice of Islam to any particular aspect of the religion, it says all religious duties", there are so many other areas of the religion that are not covered by the curriculum. The simple fact that students can still go further in their study of the religion at a higher level, as contained in the second and third objectives, means that there is more to be learnt after the senior secondary school education. It is also over ambitious to say that all religious duties can be performed

properly with the implementation of the curriculum for instance, the curriculum does not cover Ta'niq or Haqiqah generally.

There are a lot of religious activities which parents are enjoined to perform whenever they have additional member to the family but which the curriculum does not cover. In Islam, such activities are believed to have implications on individual's life. Also, the curriculum does not deal with Janazah (Islamic funeral rites) how to treat a dead Muslim up to when he/she is finally interred. This is not just an ordinary aspect of Islamic studies. Although, areas like the aforementioned are better dealt with at higher levels, they are not just ordinary aspects of Islamic studies. Lastly, taken as whole, the statements as formulated cannot be taken or regarded as objectives, in addition, education purposes at the level of curriculum development is referred to as "goals" because it is expected that they emanated from the national educational 'aims' while "objectives" are at approximate level which is the classroom situation Lawal (2001). Another limitation of the objectives as stated in the curriculum is that they are not stated in measurable terms i.e. in a way that their achievability can be determined in concrete terms. At best they are instructional, being directed at teachers and not behavioural-which, affect the taught.

2.5.2 Scope of Islamic Studies Curriculum

The senior secondary school Islamic studies curriculum scope or content are divided into three major divisions each with three sections, making a total of nine sections or units to Ajidabga (2005:6) the divisions and the units are:

1. Hidaya (guidance)

a. The Qur'an b. The Hadith c. Tahdhib (moral education)

2. Fiqh (Islamic law) jurisprudence

a. Tawhid (theology) b. Ibadat (worship) c. Mu'amalat (human transactions)

3. Tarikh (historical development of Islam)

a. Sirah (life of prophet and the leadership of the four orthodox caliphs)

b. The spread of Islam to West Africa

c. Contribution of Muslims to world civilization

The arrangement of the content and scope of the curriculum can be said to be both spiral and linear, there are intra and interrelationships among various themes, topics, divisions and units. For instance, in the Qur'an unit of Hadiya, chapter 93 and 94, to be learnt In SSS I are related. They can even be treated under one theme. Yet, both are relevant when discussing the first 5 verses of chapter 90 which is earmarked for study in SSS III. The Federal Ministry of Education (1985) also asserted that all other divisions and units of Islamic studies derived their origin, and relevance from the Qur'an and Hadith. Another example is chapter 59:22-24 of the Holy Qur'an which is earmarked a topic under Tawhid in SS II. Similarly, the major part of chapter 4 of the Qur'an is the reference point of discussion in the whole 3rd term work in SS II Fiqh. The instances are many. However, it is observed that the structure and arrangement of the content of the curriculum are fraught with some limitations as follows:

The chapters of the Qur'an earmarked for coverage in SSS II are only a revision work suggesting that they must have been covered at the J.S.S level, since they do not feature in SS I and SS II works. It is strongly felt that even if they are to be a revision work, their timing is not appropriate because the lengthy period between the J.S.S days and SSS II can affect retention and recall. This may take a closely look at table I shows that the arrangement does not follow any particular order, either chronologically or thematically, table II as proposed represents an amendment of the arrangement. The order, as suggested shows some interrelatedness among the

Ahadith of An-Nawawi's collection and those of the appendix. For instance, the arrangement of An-Nawawi's is chronological just as contained in the original book, to collaboratively match with those of the appendix. Not only this, it engenders movements from simple to complex. For instance, Hadith No. 5 of An-Nawawis collection is relevant to Hadith 1 of the Appendix, while Hadith No.7 of the same An-Nawawis collaborate Hadith No. 2. Furthermore, Hadith No. 12 and 13 can be used to buttress Hadith no. 3, 4, 5, and 7 of the appendix etc.

Like the Qur'an Hadith also requires some amount of cramming. Since students had already learnt some Ahadith in the junior secondary school, and in order to make JSS attractive to them, the historical aspect of Hadith should have come before asking them to memorize at the beginning of the senior secondary school. Therefore, topics like the importance of Hadith, criteria for its authenticity, 6 sound collection, as well as the difference between Hadith and the Qur'an should be treated first.

Another inadequate area of the content is the Tahdhib (moral education) unit of Hidayah. This unit is concentrated in the 2nd and 3rd terms of SS II. That is to say, students would not be taught moral education in SS I and SS III. This arrangement would not be helpful enough to realize our dream to breed vibrant.

Youth would be worthy in both learning and character. Since tile students are graduating from early to late adolescence, there is a compelling need not only to expose them to early religious precepts, but also to continue to give them moral instruction throughout their stay in the school, because not all of them would pursue religious education later in life. The Tahdhib unit

of Hidayah should therefore be fairly distributed to all the terms and classes of the senior secondary school. Closely connected with the fore going is the time allocation. The one period slot embarked in the curriculum for the teaching of a chapter of the Qur'an is not consistent with the proposal of the same curriculum on the expectation of students in the learning of Holy Book. In it, it was proposed that students are expected to recite properly with Tajwid, memorize, draw the lessons contained in a chapter and apply some of the experience, all within a lesson period of about forty minutes. For this curricular objective to be achieved and if the teacher wishes to cover what is earmarked in the curriculum, a chapter will take at least 3 periods to accomplish. There are two Suwar of the Qur'an slated for the study in the curriculum. There are also 3 verses that have been selected for study in addition to a topic in Tafsir, all within the three years of the senior school education. A careful examination of the curriculum shows that, not less than 43 contact periods would be required for a meaningful teaching and learning of the chapters and the selected verses. A part from the above, there are other aspects of the Qur'an, such as its revelation, compilation, preservation etc. These aspects would also gulp a minimum of 4 periods. In all the Qur'an unit of the Hidayah alone would take 47 periods.

Under the Hadith unit of the Hidayah, there are 23 Ahadith to be covered in the senior secondary school. In addition, students are to be taught the difference between Hadith and Qur'an, the importance of Hadith, 6 sound collections etc. again, with the analysis of the curriculum, at least 46 periods would be needed for the 23 Ahadith, while others would take at least 9 periods, making a total of 35 periods, if only any meaningful learning is expected.

Table 2.1: The proposal re-arrangement of Ahadith in table 1

S/N	An-Nawawi's collection	Theme	Hadith in appendix	Theme
1	5	Position of Islam	1	Table manner

		innovation		
2	7	Religion is good Advice	2	Need to be compassionate with others
3	12	Intrusion in to others people affairs	3	The signs of hypocrisy
4	13	Love other like yourself	4	The ethics of greeting
5	15	Need to guide against foulk talk	5	Repugnance of tribalism in Islam
6	16	Do not get angry	6	Unity and indissoluble nature of Muslims as brothers
7	18	Consciousness of Allah always	7	Greed and selfishness
8	34	Method of correction of abomination	8	Guiding against black biting. Slandering and Haram
9	41	Need to shun bigotry	9	Truthfulness
10			10	Kindness to ones wife
11			11	God's hatred for divorce
12			12	Need to seek knowledge
13			13	Seeking for knowledge is Ibadah
14			14	The first person to be good is the mother

The table above represents a proposed re-arrangement of both Ahadith of An-Nawawi's collection & those of the appendix.

Source: Ajidagba (2005).

The Tahdhib unit of the Hidayah covers almost all the strategic areas of moral life, which an average adolescent leads. They include honesty in words and deeds, bribery and corruption, dignity of labour, gambling, alcohol, adultery and fortification, obscenity, pornography, dancing and so on. In order to have effective, sufficient and result-oriented teaching/learning session, the analysis shows that nothing less than 12 periods should be set aside. Put together therefore, the Hidayah section or SS I and SS II Islamic studies alone would gulp a total of 113 periods.

It would be recalled that the curriculum under reference, while suggesting the number of periods, envisaged that SS I would be allotted 4 periods per week out of the periods suggested, Hiddayah would take 2, the reality on ground according to Arikewuyo (1999) in Ajidabga (2005), is that for a league of factors, the best some to allocate periods per week 3 almost each of

the subjects. JSS secondary schools earmark 2 periods per week for subject they consider to be of less importance or that are not core. Today, it is becoming increasingly difficult for most schools to implement what they put on timetable. This pitiable situation is premised on a number of factors which include insufficiently of academic staff. In a situation where a subject can only be taught for not more than twice in a week, it only stands to reason that proposing that a unit or section of that subject be taught more than the time slated for the whole subjects would remain a tall ambition which may not be realized. This is just one of the areas where the extensiveness of the curriculum is situated.

Looking into the Fiqh (jurisprudence), the second division of the whole Islamic studies in the curriculum, there are two major units, theology and jurisprudence. The starting point of division is alright and the topics interrelated. This is however, not without some limitations. For instance, Iman or faith as a topic should come before any discussion on other pillars of Islam. Other areas that need to be amended are:

1. Amendment of Salat should be preceded by how to join congregational salat. This is because the later is part of prayer itself. It is possible to observe salat without any necessity to amend, if there is concentration that averts omission or commission.
2. Marriage, as a topic in Fiqh, should be followed by divorce as a twin topic: Both are to come before any discussion on Shariah. Similarly on marriage, its definition, conditions for its validity, principles etc are better treated before the prohibited degree of marriage (the categories of people a Muslim should not marry). Despite the aforementioned amendments, the Fiqh; consisting of jurisprudence and theology, would gulp not less than 53 lesson periods to deal with.

The third and the last division of Islamic studies in the curriculum is Tarikh or historical development of Islam. Like the other two divisions, which contain 3 units each as discussed above, Tarikh also contains the biographies of the prophet and those of the orthodox caliphs: the spread of Islam to the whole world; including Africa, and the contribution of the Muslims to world civilization.

It is observed that both the structure and sequencing of topics need a review. For instance, it should be pointed out that Hajjatul-wada (farewell pilgrimage) which is slated for study in the first term of SS I is premature. As the name suggest, the farewell pilgrimage is said to be the last pilgrimage performed by the prophet. It took place towards the last stage of his life and mission. It should therefore be treated as such. It should come only after dealing with such topics as the battle fought in defense of the aggression of the infidels; his stern qualities, his socio-economic and political programmes in Madinah, etc. all of which are billed for study in the 1st and 2nd terms of the same year.

Furthermore, the Islamic, economic system as practiced by the prophet and his companions, in which issues like Halal, Haram, Tatfif etc, feature is relevant to the Tahdhib unit of Hidayah. In fact, it can be treated along with the 3rd term work of SS II which contains the Islamic attitude to cigarette smoking, stealing, fraud, trust, etc on its own Tarikh take nothing less than 49 periods that is a total of suggested amendment.

With the content analysis of the curriculum, it is revealing that the Hidayah section would require at least, 113 periods. Fiqh 53 period and Tarikh nothing less than 49 periods that is the total of 215 lesson periods would be need for a meaningful implementation of the senior secondary school Islamic studies curriculum.

Apart from the 1st term of an academic year which is 13 week long, the other two terms have 12 weeks each that gives a total of 37 weeks. From experience, it is observed that in a term of 13 or 12 weeks, at least, 4 weeks are lost to non-academic activities on resumption, at least a week is spent on cleaning and other preliminaries a week is gone on mid-term break, and a sundry holidays like children's day, Islamic festival days, independence day etc, and lastly at least 2 weeks for revision and terminal examinations. It would not be less than 2 weeks for promotional examination which would involve computation. It should be added that the above does not include periods aside for inter-house sports, founder's days etc., by simple computation, only 23 weeks are left for real academic work in a session. Yet at the senior secondary school level, only the first 2 years can be said to be available for rigorous academic work. In the 1st term of SS III most students keep themselves busy preparing for the external GCE examinations, the preponderance of whom thin down students population in classes, and thus take class teaching less attractive to teachers. But if one considers the rural schools where the GCE syndrome may not necessarily affect classes in the 1st term of SS III, only 54 weeks can still be countenanced for academic work. If Islamic studies in time tabling, is given 3 slots per week, and 54 weeks are available for study. It means the subject would feature 162 times. This contradicts the 215 times require. It is only evident that the situation would be worse if the subject is earmarked only 2 periods per week. This is the manifestation of the extensiveness of the curriculum.

Furthermore on the complexity of the curriculum, it was proposed in the booklet that the characters of the Qur'an slated for study would have to be reach with Tajwid (science of Qur'anic recitation). This proposal alone makes a great demand from both the teacher and the students because, Tajwids, is not only scientific, it is also technical, it requires a mastery of

Arabic language to grasp. As a matter of fact, it's a subject on its own in Arabic institutions: it is available at degree level in most Arabian universities. Because of the complementary role of Hadith in the understanding of Qur'anic messages, this researcher opines that the number of Ahadith slated for study in the curriculum be left intact but, with proper a range as suggested.

On the Fiqh, the inclusion of advanced topic like inheritance is an unnecessary contribution to the extensiveness and complexity of the curriculum. Inheritance as a topic requires a good knowledge of Arithmetic to comprehend. In addition, the teacher himself/herself should be versatile in the knowledge of both the Qur'an and Hadith.

Lastly, on Tarikh some areas can be expunged completely from the curriculum without any harm to the general philosophy of our secondary education, they include biographies of Ibn Sinna, Al-Ghazali, Ibn Rushud, Ar-Razi, Jabir and Ibn Khaldun. Discussion of the personalities can be reserved for those interested in higher education in Islamic education. If they later elect not to pursue a course in Islamic studies with effective implementation of the curriculum they can lay hands on related literature and read understandably about them. Ajidgba, (2005)

2.6 Methods of Teaching Islamic Studies

Islamic studies teaching dated back to the time of the prophet (S.A.W). From that time onward, different methods have been evolved by different people to make teaching a rewarding profession. Most of these methods used in the Kuttab and Masajid, which developed into universities, have their origin in the methods used by the prophet (S.A.W) and the Sahaba. The great Muslim educationists like Al-Ghazali have also developed new methods of teaching during his teaching in Nizamiyah of Baghdad and Nisabur. In this context we are going to examine a

number of teaching methods that can be applied to Islamic studies teaching and adopt the use of modern terms of teaching methodology, to Fafunwa (1974); these include: -

1. Lecture method, 2. Discussion method, 3. Discovery method, 4. Kuttab method,

5. Demonstration method, 6. Drama method, 7. Al-Ghazali method, 8. Problem solving method (simple ijtihad), 9. Group method, 10. Memorization method

The Lecture Method

The phrase lecture method may take either of the following meaning:

a. The teaching method in which the teacher verbally presents pre-planned materials to his class for a duration of a period allotted.
b. General teaching method in which different methodologies are used taking into consideration the appropriateness of each methodology to a particular set of students and the subject. There are two types of lecture methods; formal and informal lecture method. The first type refers to a state in which a teacher delivers pre-planned materials to a passive class for the duration of a period allotted for the lesson. The second refers to occasional explanations and summaries a teacher does in the course of a class discussion, drama presentation etc.

Lecture method is one way communication line where the teacher does the talking, analysis, evaluation and summary of his pre-planned lesson. The students are in this respect passive participants who do not contribute in the lecture going on. Their only involvement may be the casual questions by the teacher to keep them alert and test their understanding of the lecture. This method of teaching at the primary and post-primary levels has been described by Opeloye (2002) in Ramadan (2002) as a bad teaching method. The same method was detested by

Kuttab teachers because it does not provide student with any part to play in what they are being taught. Again students at this level of education as shown by experience, become bored. The only level the lecture method could be used is the university and other tertiary institutions where the lecture method serves the purpose of guiding students while the students put extra efforts to learn from the library. A teacher should avoid the lecture method in primary and secondary schools in which the students become completely passive. He can only use that by the way of making explanation, or summarizing. These are areas where students' participation is not necessary.

Discussion Method

The second method used in class teaching is called discussion method. Discussion method involves the participation of students in the learning process. This method is still used in Makarantun Ilmi in some parts of northern Nigeria. There are three aspects of discussion method they are the teacher, the discussion topic and the students.

This methodology is good for teaching ILM al-Tawhid and moral related issues which the students could perceive. Topics like the effect of alcohol, fornication and gambling in the society could be taught through the use of this teaching method. The same could be used in teaching the concept of Allah, His creation powers, the revealed books etc. Those topics are better taught through students participation. The method is good for secondary school students even though a teacher in primary school can use it by way of modifying it to make it very simple for the students.

Demonstration Method

Demonstration method in teaching entails three things they are: to tell, to show, and to act. That means a teacher will dominate the score but not delivering only pre-planned materials. On the contrary he also calls the attention of the students to how he demonstrates what he says. These are all done simultaneously. This method is good because it affords students not only to hear what a teacher says but also to see the way he demonstrates it. Thus, the two learning organs, that is the ears and the eyes, participate in capturing what the teacher says and does.

The tendency is that students remember quickly what they see. What they see will therefore enforce what they hear. This method has been used in the past and is being used now in kuttab schools in teaching some aspects of ritual.

This method is appropriate in teaching at both the primary and post-primary schools. Ritual observance is best taught with the use of the method. Ablution both the wet and dry, Salat in its complete form, slaughtering animals and Hajj rites should be taught with this method. These rites require practical demonstration so that the students will be able to understand them in quick way and also remember them whenever they are asked.

Drama Method

This is a way of teaching by dramatizing the content of the lesson to be taught to students. The difference between dramatic and demonstration method is that the teacher is the actor in the former while he is a guide in the latter. That is to say when demonstration is to be used, it is the teacher who will do it. But when drama is to be used, it is the student who will do it. When drama is to be staged in order to teach in a class, the teacher will here assume the position of a manager if the members of the drama troupe are from the class. But if they are from outside the school, the teacher will be a passive participant.

The use of drama in teaching is to give a practical impression of something to be taught. For example, the battle of the badr and the battle of Tabkinkwato fought by the prophet (S.A.W) and shaykh Uthman respectively could be taught in a dramatized way. Students will find their learning experience in this situation very enjoyable. This is also capable of making the students to retain in their memory what they have seen.

This method is used in modern Nizaniyya schools of Sokoto. They used it to depict some historic Islamic happening like the down of Islam, migration of the prophet from Makka and Madina etc. This method is made part of the teaching methods of these schools, its very appropriate in teaching topics of historical nature. Topic like the ones mentioned above, history of the prophets, the Sahaba, the jihad of shaykh Uthman Ibn Fodiyo etc could be taught by the use of this method. We can also use the method in both the primary and the secondary school. A teacher who makes good use of this method will find his class teaching very easy and his students will understand the topic very well.

Discovery or Deductive Method

This method means that a student should deduce or infer something from what he has been introduced to. In this situation, a student is going to use his mental capability aided by only the introduction from the teacher to discover what is required from him. This can be in a form of assignment or homework given to students by the teacher. Discovery method aims at allowing students to discover phenomenon and facts by themselves thereby understanding why they happen to be so. Similarly it teaches students to learn the skill and process in arriving at their answer. For example, if a teacher wants to teach the effect of telling lies on the personality of the liar, all he needs to do is to introduce the topic and start by asking the questions what is a lie? Who is a liar? What do people think of a liar? How does a father react to telling lies against his

son? How do friends react to a friend who tells lies against them? Through these and similar questions, the teacher could guide his students to learn what is the effect of telling lies. This method is appropriate for primary schools. However, assignment or home work is better given to secondary school students.

This method can be used in teaching Islamic morality. A teacher should make use of this method in teaching social habits in both primary and secondary schools. He should remember to take into consideration the level of his student and the availability of what he wants them to discover. He should also guide them in a democratic way to the path of obtaining the answer. Fafunwa (1974)

Al-Ghazali Method

The term al-Ghazali method is used here in place of Socratic Method being used in some places. The method was preferred to be called al-Ghazali method because Imam al-Ghazali introduced the method of teaching by way of questions in the curriculum of Islamic studies. The methodology, as explained by al-Ghazali in his book al-mustasfa fi ilmi al-usul, contains three essentials. They are the Mas'ala (the problem), al-hadd (the defined scope of the problem), and al-Burhan (that is the elaboration or elaboration of the problem). When these three essentials are available, al-Ghazali method is set in motion. The teacher will ask questions and guide students in the light of the three essentials towards the goal, that is the solution of the problem.

This method can be used together with other methods like the discovery method. The best area it can be used is the problem solving. There are also other areas in which it can be used. It can be used for evaluating demonstration method and discussion method. It can be used to

stimulate and motivate students. Lastly, it can be used in brain storming in a senior class in post-primary institution. This method is appropriate for ILM al-Tawhid and rituals. It's use should be better confined to post-primary schools. Fafunwa (1974).

Kuttab Method

This method derives its root meaning from the kuttab system of schooling. The children schools is referred to as Qur'anic school by Fafunwa (1974), and it is this type of school which is called kuttab by Muslims scholars before the decline of the classical caliphate. Fafunwa described the scene of Qur'anic school in the following words:

> "In a typical Qur'anic school the (Mallam) sits under a tree, or in his parlour, verandah, or poch surrounded by volumes of the Qur'an. A little father off, but near enough to be within reach of his long cane (sit) some ten to forty pupils in semi-circle, they hold proudly before them (slates) and chant different verses of the Qur'an." Fafunwa, (1974: 59).

This is referred to the Qur'anic school or 'Makarantan Allo' of northern Nigeria and which were supposed to have been copied from the model of kuttab schools in the Middle East. This word kuttab is an Arabic word derive from Taktib (pen manship). According to Ahmad Shalaby in Fafunwa (1974). Later the word kuttab became transformed into Maktab (educational institution) as a result of cultural development. The art of reading, writing skills or pen manship

and language study appeared to be an important curriculum of child education in the Muslims world right from the period of the prophet Muhammad (S.A.W). It was this which prepared Muslim children for religious education. The earliest record relating to this, mentioned the early effort made by the central authority to train Muslim children the art of reading and writing. The record says, after Muslims returned from the battle of Badr in the second year after Hijrah, the non-Muslim captives were introduced by the prophet (S.A.W) to teach the Muslims the art of reading and writing. Fafunwa (1974)

At what stage does a child begin to learn Qur'an? Ibn Khaldun (died 808 A.H) stated in his book that children learnt pen manship from kuttab sibyan or elementary schools then move to another school to learn the Qur'an. This was because the act of teaching, reading, writing and other crafts were regarded as separate professions, and had special professional teachers and schools. This report of Ibn Khaldun should be understood in the light of the explanation below: -

Moral education is taught to a student who is ready. The emphatic word here is READINESS which requires proper familiarity with the art of reading, writing, language and memorization of things that are necessary. The immediate concern of the prophet (S.A.W) in the programme of education was to teach adults who were ready, the message of the Qur'an, while they in turn taught their wives and children. Children who were ready were also taught the Qur'an.

Problem Solving Method

The Sahaba of the prophet (S.A.W) were found of solving problems they encountered. Sometimes they attempted to solve the problems of interpretation arising from the textual content of the Qur'an and sometimes from the modality of the practical aspects of Ibadat. They

performed simple form of ijtihad which western scholars refer to as problem solving method. The example of simple ijtihad conducted by the Sahaba was in relation of a verse in the Qur'an which instructed the believers to stop eating their suhur (i.e. pre-dawn meal) only when they distinguished white thread from black thread. A Sahaba who had not understood the figurative nature of the verse tried to distinguish a white thread from the black thread by examining the two. All his attempts proved unsuccessful. He therefore went and reported to the prophet. The prophet told him that the verse was in figurative form. It meant that he should eat and drink until the light of the down (the white thread) become distinct from the darkness of the night. The Sahaba regarded this as a simple form of ijtihad while a western educationist may refer to it as problem solving.

This method is as old as the religion of Islam itself as it was discovered above. The Fuqaha (jurist) who came later used the method in formulating the rules of the shariah. This resulted in the emergence of the schools of thought and law.

Problem solving method requires a formular with which problems are solved but what then is a problem? Here, it can be said that a problem exists. Going back to the example above, one will see that the Sahaba could not distinguish white thread from black thread. And at that particular time, they didn't have either partial or full solution of the problem.

In normal life, one can come across such problems which require solution. Some of them could be religious, social and some even economic. Students also encounter problems at school which require solutions. Some of these problems are in subjects like mathematics and Islamic studies. In Islamic studies they may be confronted with problems such as the position of Islam with regards to family planning and how the students who attend conventional primary school feature in an Arabic secondary school.

Therefore, it is necessary to study and know problem solving method. Without it we cannot solve our problems. Similarly the knowledge of this method makes one to be creative in both solving problems and creating new things as a result of problem solving. More importantly it helps Islamic studies scholars to solve some of Ibadat (religious) related problems and social problem as well.

Group Method

This method is also another way of teaching Islamic studies in formal secondary schools. Group method; means teaching students by means of organizing them into manageable units. The number of students in each group depends on the objective, the basis of grouping and possibilities. Here, the teacher is to experiment and see the value of grouping students within a classroom, like grouping a class forty into four manageable units, lead the discussion, or coordinate the activity within the group. There were occasions in the past when such method developed in the mosques for adult education in the Muslims world and the kuttab (children schools) and other centres of learning, which famous scholar of education like Sahab by narrated. (Islamic religious knowledge).

Memorization Method

This is another approach whereby a teacher apply in teaching of his lesson aiming at complete preservation of his presentation by way of committing it to memory. This method is arrived at by frequent repetition of exercise or act. This can be divided into particles of lesson to become easier to the student to cope with the lesson, this can be as what is referred to as part of drill method, to master a part of lesson and latter add new lesson to the other learned or memorized part. This is mostly used in our Qur'anic and Islamic schools which emphasizes the

memorization of the Holy Qur'an and textual Ahadith of the prophet (S.A.W), as this can be traced back to the lifetime of the prophet and companion, different portions of the Qur'an was divided among the companions as they learn and commit to their memories. This is what bring about the compilation of the Qur'an on a complete voluminous and chapterized book. (National Teachers Institute Kaduna).

2.6.1 Teaching and Learning of Islamic Studies

It is now proper to know in what way researchers or specialists have grasped or dealt about Islamic studies as an academic subject. Islamic studies education aim at preserving and promoting the religion and culture of the Muslim community. These essences of Islamic education to produce the type of man who will act as the vice-gerent of God on earth. Allah mentions:

"Behold, thy lord said to the angels; I will create a vice-gerent on earth." (Qur'an, 2:30)

As the Holy prophet of Islam is an examplanar of the Qur'anic principles and a model for mankind to follow, Islamic studies consist of the very practices that permitted the life and teachings of the prophet (P.B.U.H). Allah mentions:

"There has certainly been for you in the messenger excellent pattern for anyone whose hope is in Allah and the Last Day and who remembers Allah often." (Qur'an, 33:21)

Prophet Muhammad (S.A.W) said: Narrated by Ibn Abbas:

"Whom-so-ever Allah plans goodness for him/her, Allah will grant him/her good understanding of Islam." Sunan Al-Tirmizi (1998) Qur'an.

Islamic studies is a multidisciplinary major incorporating the fields of art, politics, religion, history, philosophy, literature, international studies, and others. Islamic studies is concerned with teaching of Islam from various perspectives: as a doctrine, legal science, law, geographical expansion, language diversification, and other fields related to Islam.

The religion of Islam affects the lives of over a billion people around the world in complex and powerful ways. Islamic studies as an academic discipline provide critical insights into Islam by taking into consideration the central belief systems which shape the practical experiences of Muslims around the world. In the end, Islamic studies, will ensure that students have a reasonable understanding of the basic tenets of Islam as expounded in the sacred texts (the Qur'an and Hadith literature), an appreciation of Islamic law and philosophy, as well as, a critical understanding of the influence of Islam in different parts of the world and insights into Islamic history; with a particular focus on the early period and its impacts on Muslim societies. Luckhoo, (1997) in his book, "Islamic studies for school certificate", and in his introduction, states that: "The aim of Islamic studies is not simply to pass an examination, but it is something that concerns everybody at every moment of life in order to guide one's actions to fashion one's behaviour. Islamic studies equate the balance between secular and religious education, the former caters for the material needs of man while the latter ennobles the human character and enlightens the inner soul of man by help of which he can discover himself. He can identify the ultimate objectives of his existence and he can acquire self-reliance, self-control and self-motivation".

The learning Islamic studies as an academic subject is not meant merely as a means to promote secular education, but present religious information, Luckhoo (1997). He insists that Islamic studies can to a great extent satisfied both the material and spiritual needs of men. The

learning of Islamic studies as a subject helps in both academic success and at the same time "enlightens the inner soul", through contact with the spiritual teachings of Islam.

The aim of Islam has never been to preach at the point of sword as alleged by the orientalists. It was the charm of its sublime teachings which attracted so many of the nations, and millions of people accepted it as their way of life within a very short period of time. Islam culture became dearer to them than their own traditions and customs" Majid (1997:1).

Scholars has expanded their views base on the major areas in the contents of Islamic studies, Abu Ameerah (1997) buttresses the fact that:

"The text is based on the following four major areas of study: "Tawheed, Tafseer, Hadeethand Fiqh". It is therefore assumed that the "Qur'an skills" of reading and recitation would be covered in Arabic classes". Dr. Abu Ameerah Bilal Philips, therefore, clearly demarcates between Islamic studies, hearing of the Qur'an or Islamic history. They are for him specific fields of study to be covered in Islamic studies. The study of Islamic studies as a subject is based on the four areas of study-enumerated according to Bilal (1997), that is, Tawheed, Tafseer, Hadeeth and Fiqh.

In its mission statement, the Bahauddin Zakariyya University, multan, Pakistan, Department of Islamic studies, has this to say about Islamic studies: the main objective of Islamic studies are:

1. To educate the students who could analyze modern social science i.e. economics, philosophy, political science and sociology etc in the light of the teachings of Islam.
2. To present scientifically and effectively the truth of the revolutionary teachings of Islam in every field of life.

2.7 Evaluation of Islamic Studies

Evaluation is an integral part of the educational process. Its purpose includes fortering learning, improving teaching, and providing information about what has been done or achieved. It provides important feedback for students and teachers and information on the educational system for society at large. Evaluation offers opportunities for the assessment of curricular and for students' progress and for the certification of achievement. Certification of achievement can have a positive effect on student's motivation. It rewards students, in a practical way, for time and effort given to the study of a syllabus. Evaluation at secondary school level also provides information and decisions that may be taken with regard to pathways at senior cycle.

While it is clear that evaluation can have many purposes within the educational process, it should be noted that not all such purposes are compatible. Evaluation for certification purpose may, for example, provide important feedback or information on students' performance, but it may be less useful in providing feedback for students on the quality of their learning and understanding. Bidmus (1996).

Implication for the Evaluation of Religious Education for National Certification

Evaluation is not new to religious education. Teachers of religious education currently use a range of formal and informal modes and techniques of assessment for feedback, evaluation and planning purpose. Some schools include information on performance and achievement in religious education in the reporting and feedback arrangement for parents. Effective teaching includes effective assessment, and the effective teaching of religious education is no exception.

The introduction of new syllabus for the certificate offers the option of evaluation for the first time. Proposals for the assessment of religious education for certification draw on the experiences of assessment for certification in other subject areas as well as current research and insights into the nature of thinking and understanding the role of assessment in the promotion of learning and teaching. In particular evaluation and assessment arrangements for religious education for national certification focused on:

- ◊ Linking of modes and techniques of evaluation to the aim of the syllabus. The aims of the syllabus are broad and refer to a variety of broad outcomes; the modes and techniques for the assessment of the syllabus should reflect the same pattern.
- ◊ Structuring the evaluation around stated objectives. The specific objectives for each part of the syllabus should guide and design of the evaluation procedures.
- ◊ Evaluation that has a positive effect on teaching and learning. The evaluation procedures adopted should support the use of a variety of approaches to teaching and learning.
- ◊ Evaluation that is valid and reliable have to reflect the aims of the syllabus and have the reliability and credibility required for national certification purposes.
- ◊ Evaluation that is equitable; students should be afforded a range of opportunities to their full potential.

Modes of Evaluation for Religious Education (Islamic Studied).

In common with other syllabuses examined for the purposes of national certification and normal educational programmes, religious education are assessed at higher and ordinary school level in examination. The ordinary level students will be expected to:

- Identify information relevant to the question

- Recall relevant information and express it in a coherent form
- Relative given information to other information and draw conclusions
- Express relevant opinions supported by appropriate evidence link different elements of the course
- Identify and label characteristics in familiar contexts
- Read and comprehend relevant material

The assessment will consist of two components. These components- a final written paper (one at ordinary level and one at higher) and journal work-offer the widest range of opportunities for students achievement within the practicalities of a national examination. These components reflect the breath of the aims of the syllabus, which include a range of knowledge, understanding, skills and attitude. (Bidmus 1996)

2.8 Objectives of Secondary Education

The Federal Ministry of Education has certain aims and goals which was state out and translated to objectives of secondary school education for any child to fulfilled. National policy on education (FRN, 2004: 18) identified the objectives of secondary education as prepare the individuals for:

a. Useful living within the society, and
b. Higher education

The well-articulated objectives of secondary education cannot be achieved if all the issues involved in implementation of curriculum at secondary education level are not addressed squarely.

2.8.1 Implementation Issues in Secondary Education Curriculum

There are so many implementation issues in secondary education curriculum, as outlined by Onyeachu (2006). They are:

1. Provision of facilities
2. Provision of instructional materials
3. Teacher's participation in decision-making and curriculum planning
4. Adequacy of qualified teachers
5. Funding
6. Application of information and communication technology
7. Motivation of teachers

Provision of facilities

Facilities are plants, equipments, buildings, furniture such as table, chairs which enable workers to perform their work effectively. To Ehiametalor (2001: 305) facilities are: "those factors which enable production workers to achieve the goals of an organization," supporting Ehiametalor (2001), Olokor (2006), (in Abdu, 2010) noted that the use of instructional facilities enhances learning experience and leads to interaction within the learning environment.

The issue at stake is to what extent are these facilities being provided for effective implementation of secondary education curriculum? Facilities are not provided adequately. What is found in most secondary schools in Nigeria are dilapidated buildings, leaking roofs, lack of chairs and tables for students and teachers use. These affect student's performance lamenting on the type of building found in our secondary schools, Nwachuku (2005) remarked that, the public sector of education (primary and secondary levels) has witnessed stagnation and decay. Nwachuku (2005) further complains with dismay that most schools are caricature of what schools should be in a modern state-collapsing buildings, leaking roofs, houses with few or no

public toilets, school that are designed and run merely to maintain the statuesquo, that is, poor quality services for majority of the population. This issue needs to be re-addressed because of its negative effect where not available. Appreciating the importance of facilities, Ehiamelator (2001: 305) opined that: "school facilities are the operational inputs of every instructional program. The school is like a manufacturing organization where plants and equipment must be in a top operational shape to produce result". In line with the view of Ehiamelator (2001), Ivowi (2004) noted that to ensure that curriculum must be effectively implemented, infrastructural facilities, equipments, tools and materials must be provided in adequate quantities.

Provision of instructional materials

This is another implementation issue in secondary education curriculum. Instructional materials which Dike (1987), in Ehiametelor (2001) described as alternative channels of communication which a teacher can use to compress information and make them more vivid to his learners is needed for effective implementation of secondary education curriculum. Appreciating the need to provide instructional materials for effective teaching and learning in Nigeria schools, Onyejemezi (1991), in Ehiametelor (2001: 7) asserted that:

> "All learners in various levels of the nation's educational system are expected to be provided with appropriate learning experiences. A systematic integration of variety of resources in a teaching-learning process or environment produces appropriate learning experiences, which in turn result in effective (active) or meaningful learning".

Onyejemezi (1991) in Ehiametalor (2001:67), further noted that since experience implies activity of some kind- it is not simply something that happens, experiencing for the learners

means having them (learners) see, hear, touch, taste, make do, and try. In line with the view of Dike (1987) and Onyejemezi (1991), Ughamadu (1992) (in Ehiametalor 2001) opined that curriculum materials are indispensable in the teaching/learning process and curriculum implementation. To that end, Babalola (2004: 114) noted that: "instructional materials are designed to promote and encourage effective teaching-learning experiences".

Instructional materials are ways and means of making the teaching and learning process easy, more meaningful and understandable. Babalola (2004), noted that as ingredient is to soup, so also is resource materials to curriculum implementation.

These instructional materials are lacking in Nigerian secondary schools, as a consequences, teachers take to teacher chalk and talk as they have no visual or audio-visual materials which the student can see, touch, smell and hear in the process of teaching and learning. Onyeachu (2006) in Ehiametalor (2001) observed that when instructional materials are not available learners cannot do well. This means that when learners are not doing well, the set objectives of education cannot be achieved.

Teacher's participation in decision-making and curriculum planning

For the set objectives of secondary education to be achieved, teachers must be involved in decision making and planning of curriculum, Obinna (2007: 8) observed that: "no government policy on education can be realized if it does first of all perceive the problems and opportunities before initiating decision-making process." The teacher is in the best position and most qualified resource person to be consulted. Mkpa (1987: 345) emphatically remarked that: "as a most important person in the programme of curriculum implementation, the teacher must be involved in all stage of the curriculum process." Obinna (2007) also found that in most cases, teachers are

deliberately neglected when major decisions on education and matters concerning their welfare are taken. This ugly situation has tragic and negative consequences on curriculum implementation. This is an implementation issue that needs to be looked into. This is necessary because, as Ugwu (2005: 234) observed, the relevance of a curriculum is determined only when it is implemented. Kanno (2004) recognize the fact that the success of any curriculum, significantly, depends on the extent to which the classroom teacher is able not only to interpret the curriculum but to implement it. No wonder Ereh (2005) concluded that teacher characteristics can make more curriculum implementation since the responsibility of interpreting and putting the curriculum into use solely rest with the teacher. Unfortunately, these teachers are not involved in decision-making and curriculum planning. This is very big impingement to implementation of curriculum content and learning experiences.

This issue needs to be looked into because a situation where teachers who are the key implementers of curriculum are not involved in decision-making and curriculum planning, effective implementation of the content and learning experiences will be very difficult. Confirming this, Onwuka (1981), noted that, a curriculum has been planned to feature appropriate learning experiences is not guarantee that appropriate learning experiences will result because most of the activities required depends on the teacher.

Inadequacy of qualified teachers

This is one of the critical issues in implementation of secondary education curriculum. For any programme to be successfully implemented, the implementation must be adequate. It is disheartening to note that in most secondary schools; very few teachers are in existence to the extent that in most cases, teachers are compelled to teach subjects that are not the area of their specialization. For instance, a situation where a teacher who read Christian religious knowledge

is allowed to teach English language and mathematics, one wonders the type of knowledge he is going to impart to the learners since no teacher teaches what he does not know.

The question that arises is how can we get adequate number of qualified subject teachers to handle effectively all the subjects meant for secondary education? This need to be looked into for appropriate action because as Offiong (2005) observed the teacher is a major hub around which the success of education revolves. Lassa (2007) therefore viewed the teacher as the key to proper development of the child and consequently they are needed in greater number in all the secondary schools.

Funding

This is another issue that affects implementation of secondary school education curriculum. Fund refers to money, every project requires money for its effective implementation. Confirming this Onyeachu (200) in Abdu (2010) noted that, no organization functions effectively without fund. Unfortunately, fund allotted for education is grossly inadequate. This affects implementation of a well-designed curriculum. A situation where there's no money for payment of teacher's salaries, purchase of equipment, books, furniture and other facilities, teachers cannot perform effectively. Commenting on the negative effects of inadequate funding of education in Nigeria, Nwachuku (2005) lamented that the present level of underfunding by the state, the public sector of education (primary and secondary levels) has witnessed stagnation and decay.

In Nigeria, education received less per capital funding than many other African countries Gwany (2006:89). Gwany further noted that the education industry is usually the first and easiest victim of budgets cuts during "Austerity" "Low profile" "Structural adjustment" and other

economic reform strategies. This means that for the well-designed curriculum of secondary education to be implemented, the issues of money have to be addressed.

Application of information and communication technology (ICTS) in teaching secondary schools

The issue at stake is can information and communication technology be applied in teaching secondary school subjects? ICT as an innovation proved very useful and effective in the teaching of secondary school subjects. For instance, a teacher can demonstrate what he is going to teach through motion pictures. A teacher can also type his lessons, save it in the system so that students can open it and use the information for their personal studies.

Teacher's in ability to apply ICT in teaching school subjects in our secondary schools is one of the problems militating against effective implementation of secondary education curriculum. Majority of secondary school teachers do not use computers while teaching their lessons. This can be attributed to many factors which include problem of electricity. Onyeachu (2006) observed that since ICTs require electricity for their use, where there is power failure users will be stranded. Another factor is lack of computer as well as experience knowledge in the use of computer. Observing this problem, (Emmanuel, 2005) complained that: the poor socio-economic condition in most developing countries of the world, including Nigeria, has compelled the governments and institutions to show little concern for the application of ICT in education. Many institutions in these countries cannot afford to buy or have access to computers and even where computers are available or can be purchased; there is lack of the human and material resources to use ICT.

Motivation of teachers

Motivation can be described as anything that encourages an individual to perform his or her duty in an expected manner. Ofoegbu (2001) viewed motivation as any force that would reduce tension, stress, worries and frustration arising from a problematic situation in a person's life. Ofoegbu further argued that where such an incidence of tension, stress and worries are traceable to as work situation it might be referred to as negative organizational motivation. Ofoegbu (2001) therefore described teacher motivation as those factors that operate within the school system which if not available to the teacher but would hamper performance, cause stress, discounted and frustration all of which subsequently reduce student quality output. This means that in order to improve performance in the part of students, teachers have to be motivated. Ugwu (2005) therefore, of the opinion that when a person is gingered to do something, that person is motivated. To that end, Ugwu (2005) noted that for a worker to live up to expectations, such worker must be motivated. He must in addition to getting his salaries and entitlements, be given other incentives and materials which will make his work easier and faster for him.

In implementing secondary education curriculum, the teacher who is the key actor needs to be motivated. The issue at stake now is how is a teacher to be motivated so that he can do the work of implementing secondary education curriculum well? Teachers can be motivated by all the stake holders in education by realizing the need to regard teachers as the number one worker in their list to be cared for in terms of prompt payment of salaries, promotion and payment of other allowance and remuneration. Motivation of teachers is very important because without teachers, the educational objectives as specified in national policy on education for all levels of education will not be achieved. Again, reformers of education may establish new schools, effect changes on the structure and curriculum, recommend and prescribe teaching methods and aids

but in the end, the teacher will be responsible for applying them. When the applier is not happy, he cannot apply the changes in the curriculum.

Non-motivation of teachers affects their performance. When teacher's salaries, allowances and other remunerations are not given to them, they cannot implement the content of the curriculum. A case in point is the recent National strike embarked upon by the Nigerian union of teachers (NUT) which lasted for five weeks. A proverb says, a hungry man is an angry man. The angry teachers embarked on industrial action on the request for a promise made to them for over 17 years (request for teacher's salary structure). In a situation such as this, how can a well-designed curriculum be fully implemented. Ipaye (2002) noted that the prime motive of men engaging in some activities or going into a career is to obtain the resources to meet his psychological needs and support family among others. Unfortunately, teacher's monthly take home salaries and allowances are very poor and unattractive, and as such, cannot sustain them in the face of the rising cost of living.

2.8.2 Strategies of Islamic Studies Curriculum Implementation

Strategies and tactics of curriculum implementation like processes, structures, resources, learning environment and space are methods employ to induce and implement an innovation. For any successful implementation to occur there must be re-organization of key factors. Such factors are planning, assessment and teaching/learning practice. There are some evidences which show that pre-service training, experience in service training, resources support, feedback mechanism and participation are part of those factors.

a. Pre-Service Training

Pre-service training is very essential majority of teachers are unqualified, untrained and inexperience, so pre-service training give much to teachers as they will be equipped under the professional realm of teacher education. Hawes (1972) in Abdu (2010), has argued that "teacher education can be considered as the first essential in the process of implementation. In another study, Beedy (1966) (in Abdul 2012), shows that the ability of an educational system to change innovations to be implemented successfully depends on the level of general; education of teachers and as well as the kind and amount of training they received. Both the two studies stressed the significant of teacher qualification in implementation of curriculum. Majority of the teachers are under qualified, untrained and if perhaps; in experienced, it is likely that implementation may be possible. Instead, old ideas and practices would continue to prevail in spite of the changes that have been introduced.

b. In-Service Training

In-service training teachers received to improve their knowledge of the subject matter and method of teaching when an innovation is to introduced; through in-service training, teachers become aware of new curricula objectives and contents but Oloye (1981), Beacher and MacClure, (1978) in Abdu (2010) found out that in-service training is an instrument of curriculum implementation. They also observed that teachers mostly take in-service training as training on how to use techniques or information; about new subject matters rather than something important that has influence on what they do in the classroom, an attitude that affects curriculum innovation. Beacher and MacClure (1978), also show that teacher see in-service training as an opportunity to be a way from schools, whatever learnt during the training is not taken seriously as such this will give diverse effect on the implementation of the curriculum. The

researchers also shows that as in-service training is mostly voluntary, it is not every teacher in all subjects attend the training that the coverage of the courses sporadic.

Soloman in Fullan and Pomfret (1977), in a study conducted in the United State of America at pre-school level found that teachers who received maximum (pre-services, in-services and material) scored 10% higher degree of implementation than teachers who were given minimum training on materials only. In a research on secondary schools found a significant relationship between in-service training and degree of implementation. Ashley and Butts (1970) in Abdul (2010) also in United States, in a research on elementary schools studies a sample of 20 teachers all to whom received in-service training. They reported a slight shift towards behaviour consistent with the implementation of the curriculum.

MacDonald and Walker, (1974) in Abdu (2010) reported a research conducted in the United Kingdom on in-service training which two groups of teachers were involved. One group received training and the other group receive no training. Pre-test and post-test data were collected by using variety of pupils test consistent with the objectives of the innovation. At the end, the researcher found a substantial shift in pupils score on many of the test for the trained group compared with the untrained group. Generally, in-service training is expensive and often takes longtime to organize centrally and regionally. This may be the reason why government and education establishment are reluctant to organize training courses. In any case, in-service training as distinct from single workshops or pre-service training is an important strategy for implementation.

c. Resource Support

Resources support includes the provision of time, materials, finance and other facilities during implementation. No matter how well a curriculum is planned and how well it is adequate,

absence of resources support could hamper the effective implementation of the curriculum, lack of time and adequate materials where identified by Gross, et al (1971) Charters and Pellegrin (1973) and Downey, et al (1975) as barriers to implementation in various projects. Bernan and Pouly, (1975) in the United State concluded that inadequate materials and space were found as problem of implementation well above all other factors except lack of clarity and of familiarity with materials and methods.

Use of information and communication technology (ICT) in communicating Islamic studies and other related arts subjects and humanities is quiet inevitable in rapidly changing world of technology. ICT is very useful in many areas of Islamic studies teaching, for example, in the area of assessment, computer simulation, update and new researches information, current development report etc.

d. Participation

Curriculum implementation engages many participatant. Such participants can be broadly grouped into two: that is participants outside and inside the school. Participants outside the local school include institutes of education commission and board, federal government controlled bodies like Nigerian teacher institute (NTI), Nigeria educational research and development council (N.E.R.D.C), J.A.M.S, WAEC, Nigeria universities commission (N.U.C) and the national commission for colleges of education (N.C.C.E). Such bodies engage on research work, training of personnel, planning and production of materials that facilitate any changes introduced. While participant within the school include the learners, supportive staff, the parent teachers association and the principal.

e. Feedback Mechanism

There is a need to monitor curriculum and provide feedback to the stake holders such as teachers, students and parents. This is necessary because stakeholders would need to know about new knowledge and skills of the programmes. This monitoring or implementation could be done by school leaders using informed conversation and formal process, for example, observation checklist, looking at students work or tools, etc. it should be noted that monitoring is a professional mechanism for ensuring responsibility for curriculum implementation.

2.9 Empirical Studies

A number of previous works had been carried out in this field and other fields related to this study. Such works shall be examined in order to shed light on the study.

Afolabi (2005) conducted a research on the comparison of student performance in chemistry in both private and selected public secondary schools in Kaduna south local government area, Nigeria. The study sought to bring out the differences that exist between public and private secondary schools in terms of performance and assessment, and to highlight those factors affecting the academic performance of students in chemistry. The researcher took simple random sampling where he selected two schools, one from private and one from public secondary schools. He conducted stratified sampling in selecting the population of the study where he selected Kaduna south zone out of the zones in Kaduna state. The schools he selected were Danbo International School and Command Secondary School, Kaduna. The research found that with increasing number of students enrolment in private school, the less the performance and the more it tends towards average scores of between C4-C6 and passes or failure (F). The fewer the number of students enrolled, the higher the percentage performance tends towards A1-B2 and the more the enrolment, the less performance. The compressed data is subjected to student t-test. This is the t-test of the difference between the mean of the products of private and public

schools' score in chemistry. The student t-test employed here involved the use of the formula as represented thus; where x, and x2= the means of group 1 and 2 respectively. Group 1 Danbo International school; Group 2- Command secondary school S2- standard deviation n= number of subject in each group. An alpha level, $P<0.05$ was considered significant.

The two studies are similar in the sense that they focused on performance in both public and private secondary schools in Kaduna state, differ because while the work of Afolabi (2005) focused on performance in chemistry, the current work focuses on performance in Islamic studies.

A study by Ali (2000) on the comparative study of schools under government and private management with respect to socio-economic status of the parents and academic achievement of the student at secondary stage of education, where 40 secondary schools were selected as a sample with stratified random sampling technique, 20 schools were government and 20 schools were private. Out of the sample of 1566 students 771 students were government secondary school students and 795 students from private secondary schools. For the analysis of data, the researcher used descriptive and inferential statistics. Such as central tendency (mean), standard deviation (SD), t-test for significant difference between two means. Socio economic status scale (SESS) developed by Sunil Kumar and Alka Saxena, were used as tools for the study. And the measure of academic achievement is based on the marks obtained in the VIIIth grade examination conducted by the school.

The study sought to determine; the academic achievement of government and private secondary school students; the effect of socio-economic status (S.E.S) of parents on academic achievement of students enrolled in public secondary schools; the socio-economic status (S.E.S) of parents on academic achievement of children enrolled in private secondary schools. It found

out that; students' academic achievements were highly influenced by socio-economic status; students with high socio economic status performed academically better. Unlike the current study, the study looked at the socio economic status of parents as a factor affecting the performance of students comparing both social background and economic background to bring out relationship.

Secondly, it focused on general management aspects of the schools, while the study at hand, deals with the curriculum content, implementation aspect, general management aspect as well as selected subject area (Islamic studies) to be the focal area of comparism between the public and private schools. Similar aspects on both study deal with comparing academic performance of students from both private and public schools at secondary stage. Isiaku (2008) conducted research on the implementation of the integrated curriculum in Islamic junior secondary schools in Kaduna state. The study which sought to; investigated whether the integrated curriculum of Islamic junior secondary school in Kaduna state can be implemented; and to identify the various obstacles to the implementation of the integrated curriculum of the Islamic junior secondary schools in Kaduna state.

He used random sampling technique in order to provide a fair representation in the selection of schools and teachers for his research work. Three schools from each of the three local governments were selected, making a total number of twenty seven schools from the nine local government areas chosen from the three zones. He also picked six teachers from each of the three schools selected, making a total number of one hundred and sixty two (162) teachers respectively. The instruments used were questionnaire, interview and observation rating format, as source for data collection. Descriptive and inferential statistics were used for the study, percentages were also used to infer meaning out of the data collected from the questionnaire. T-

test statistical tool was used to show the significant level. The findings of the study are; the proprietor's adherence to the regulations of the educational policies within the state and at the national level through government control could enhance the implementation of the Islamic studies curriculum in the secondary schools.

The work by Isiaku (2008) is similar to the current study in that both were concerned with curriculum implementation. However while Isiaku (2008) focused on integrated Islamic studies curriculum, the current study is concerned with the conventional secondary school Islamic studies curriculum.

Adeniyi (2002) carried out a research on the teacher quality and quantity as correlates of secondary school students' academic performance in Ogun state. The research work aimed at looking into the quality and quantity of teachers at secondary school level, and looking into the performances of students based on teachers posted and employed. He selected principals of one hundred (100) out of the two hundred and fifty four (254) secondary schools in the state, using stratified random technique. He used questionnaire as the main instrument for data collection using the principals of the sampled schools as the respondents. Pearson product movement correlation coefficient was used in the analysis of data.

The study found that:

i. There is a high positive relationship between teacher quality and quantity and secondary school students academic performance.
ii. That students academic performance may be a product of leaner's characteristics, environmental conditions and other teachers' variables.

The study is different from the current study as the former was based on performance of students at secondary school, academically relating quality and quantity of teachers to determine the effectiveness, while the current one deals with comparism of private and public secondary schools base on the teaching and learning (implementation) Islamic studies. However, both studies concerned themselves with the secondary school level of education.

Ajidagba (2000) worked on student competence in Arabic language as a predictor of performance in the junior secondary school Islamic studies. The study whose main objective was to establish in empirical terms, if students' knowledge of Arabic would influence their performance in Islamic studies, and to give JSS level students an insight on the impact of Arabic studies to Islamic studies.

He selected 10 secondary schools, located at Ilorin metropolis. Five of the schools offer both Arabic and Islamic studies at junior secondary school level, while the other five offer only Islamic studies at the same level. A total of 200 respondents were randomly selected from the 10 institutions, this was made up of 20 students from each of the schools. T-test statistics was used to test hypothesis one, while Pearson product moment correlation coefficient was used to test hypothesis two. Hypothesis 1: There will be no significant different between the performance, in Islamic studies, of students, who offer Arabic along with Islamic studies and those who offer Islamic studies alone. Hypothesis 2: There would be no significant relationship between students' performance in Arabic test and their performance in Islamic studies test. The findings from the study reveal that:

i. The mean scores of the students who offered Islamic studies alone was 46.25 while those of their colleagues who offered Arabic along with Islamic studies was 47.55, an average difference of only 1.3. This cannot be said to be significant.

The study is similar to the current study at hand, in terms of the methodology where the researcher selected 10 secondary schools, five from the Arabic and five from Islamic schools respectively. Where also the current study selected same number of schools and same divisions from the private and public schools respectively.

The area of disparity from both studies is that the earlier dealt with the impact of a variable on the other to determine relationship and efficiency, while the current study is dealing with the determination of relationship via comparism of performance of students.

The research carried out by Bara'u (2009) on the impact of teacher quality on Islamic studies teaching and learning in junior secondary schools in Kaduna state, adopted cluster sampling, where 20 schools were selected from junior secondary schools. For the study, is purported to:

i. Investigate the qualifications of Islamic studies teachers before teaching at the junior secondary level of Kaduna state; and
ii. Determine the criteria used on recruitment of Islamic studies teachers in the study area.

The study took simple random sampling of local government areas and divisional zones in the state, then a random sampling of junior secondary schools in the selected local governments and divisional zones. Six respondents were selected from the 12 educational zones selected. Questionnaire was the instrument used. The researcher employed descriptive statistics of frequency count, percentage and T-test to analyze and interpret the results.

From the findings of the study we can see that:

i. Those Islamic studies teachers make effective introduction of the topic at hand. And
ii. Islamic studies teachers are very logical in their presentation.

The above study is similar to the current one in terms of looking into same area of specialization (Islamic studies), teachers and implementation aspect of the work. It differs in terms of carrying out the work at junior secondary school level, while the current study at the senior secondary school level, it also select cluster sampling where 20 schools were selected, while the study at hand use a correlational design to determine the relationship that exist between public and private schools.

El-Yakub (2007) conducted a study on the assessment of curriculum content and organization of Qur'anic system of education, in states of the northern parts of Nigeria: a proposed alternative, a study whose main objective is aimed at training the individual Muslims based on the teaching of the Qur'an, which is the basis of Islamic education. Nine out of nineteen states of the northern part of Nigeria were sampled and picked respondents from each state; the instrument for data collection was questionnaire. Means scores, frequencies and percentages were used to describe the data and analysis of a variance (ANOVA) were employed, for hypotheses testing.

Findings of the study include:

i. That the system of Qur'an education is not assisted by government tuition fee, no fixed salaries and wages for the teachers, it uses absolute teaching method, no instructional materials to facilitate learning, no good reward, no good evaluation system and no inspection or supervision to ascertain the standard of the system.
ii. That the curriculum has different dimension from Islamic education or conventional system of education.
iii. That the curriculum is not reformed to include other conventional subjects like Math, Social studies and so on.

The two studies are similar in the sense that they both focused on Islamic education. However they differ in the sense that while El-Yakub (2007) worked on Qur'anic system of education, this study is on conventional secondary schools. Besides, while El-Yaqub's work did a general assessment of the Qur'anic system, this study focused on students performance.

Igwesi (2000) conducted a comparative study on the academic achievement of students from monogamous and polygamous families in Offa, Kwara state. The study was mainly to investigate the study was mainly to investigate the relationship between students' family type and their academic achievement, and to enlighten parents on how to provide conducive environment at home for students' learning and the need for teachers to act as 'loco parents' and as counselors. T-test statistics was used in analyzing the data, the result shows that a significant difference exists between the academic achievement of students from monogamous homes and those from polygamous homes. The findings from the study reveal that the nature of social interaction within the family and the school can influence the child's personality. A negative influence on a child's emotions and psychology will consequently affects his or her academic achievement. Igwesi therefore recommended that the social climate for learning in the school should be made conducive so that the students can do better in their academics.

The similarity of the two studies is that both are at secondary school level, and are comparative studies. But the dimension of both studies are quite different, Igwesi's work focused on the family background of students to determine academic achievement in Offa, Kwara state of Nigeria, while the current one deals with curriculum implementation and is based on schools in Kaduna state.

A study carried out by Nwosu and Ikeotuonye (2005) on qualifications and experiences of teachers a factor in the performance of students from selected secondary schools in federal

capital territory FCT Abuja. The study aimed at linking teacher's ableness, academic and working experience to the performance of students, while the study at hand looks at both the qualification and the process being employed (i.e. implementation aspect), instructional techniques and methodology as their influencing factor for students performance. The researcher sampled four hundred and five (405) students and one hundred and eighty six (186) teachers, information's were collected on qualification and years of experience of teachers who taught the sampled students. Questionnaire was used as instrument, student performances on respective subjects, English, Mathematics, Chemistry, Physics and Biology were collected, Spearman ranking correlation coefficient was used. The findings of the research were that; teachers qualification and experience are strong factors in students performances; teacher's qualification and experience are important factors contributing to students performance; experience generally showed stronger relationship than qualification with student's performance.

Unlike the former study, the current work seeks to compare the performances of students, after teachers efforts, experience and qualifications are being observed, both schooling organization is seen according to this work to be an influential factor responsible for academic performance (e.g. comparing both private and public schools).

Oladeji and Sangotayo (2004) did a comparative study of performance of male and female students in selected basic engineering courses at Ladoke Akintola University of Technology, Ogbomoso. The main objective of the study was to compare the performance of male and female students in selected and basic engineering courses, which are EEE 201 Electrical Engineering I, EEE 203 Basic Electrical Engineering laboratory, and other related courses. It also sought to ascertain whether or not biological differences necessarily determine what males and females are able to do in all these courses. The study went further to investigate

the trend of performance of students based on gender, courses, as well as years of study in both harmattan and rainy semesters.

In the study, descriptive survey was used. Secondary data in form of the result or scores from the past five years were collected from the examination officers of various departments with the permission of their heads of departments. Data were analyzed using means and standard deviations at 95% confidence level. Data were further subjected to ANOVA tests. The method was used because it is considered to be the most appropriate method of comparing means of many groups, which are subjected to the same conditions. The trends of performance of students based on gender, course, and as well as years of study were also investigated. All the statistical analysis were performed on a micro-computer using SPSS 11.0 (Statistical package for social science, 2002).

From the results of the study, which seems to disagree with the reports of Buckland and Joyce (1996) and that of Yahaya (2005) that gender analysis of performance is not on biological differences. And also disagree with the work of Adeyinka (2010), where the researcher concludes that, there was no significant difference in the overall performance between the male and female students in the agricultural science and biology in Kwara state college of education, Oro in the 2012 set. And finally the result of this study supported the views of some teachers who believe that males are academically superior to females in some developing countries of Africa as expressed by Adhimabi and Henveld (1995) and also show that performance of male students is better than their female students' counterpart.

The similarities that exist between the two studies is in terms of the methodology, where descriptive analysis is used for data collection. And the collection of some past scores of examination will also be applicable for the study at hand.

The difference is clear for both studies in the sense that earlier study was conducted at university level while the current study is dealing with senior secondary schools and at different locations.

2.10 Summary

This chapter has attempted reviewing various related literature of other researchers and writers who made various efforts to write on similar issues of discuss. Newly developed researches were discovered. The study is able to tackle with some aspects, while some aspects are not covered. The study touches some relevant aspects such as, the different methods of teaching Islamic studies; looking into both traditional and conventional methods of the subject. The division of the curricular content of Islamic studies was also discussed and analyze. Implementation issue at secondary school level as well as factors which facilitates well implementation level were pin pointed and explained. Several empirical studies were cited as well as findings of such studies. The study goes beyond, touches some areas which other study have not resolve. Various authorized references was involve in the study, thereby giving it positive and relevant effects.

CHAPTER THREE

METHODOLOGY

3.1 Introduction

This chapter contains a description of the methodology used in carrying out this research. The methodology is discussed under the following headings: - research design, population, sample and sampling techniques, data collection instrument, validity of the instrument, reliability of instrument, pilot study, procedure for data collection, method of data analysis.

3.2 Research Design

The descriptive survey research design was employed for the study. This design was used and selected because the study has to do with a comparative study of the implementation of Islamic studies curriculum in public and private secondary schools in Kaduna state. This was based on the assertions of Obioa, (1987) and Awotunde, (2004) in Bara'u (2009), who stressed that descriptive survey research in education provides information on facts, opinions, and attitudes of individuals on educational events, problems, and large population.

3.3 Population of the Study

Population of the study was one hundred and eighty two (182) secondary schools both public and private in Zaria educational zone. Fifty seven (57) sampled senior secondary schools were selected, which comprise of both public and private senior secondary schools. One hundred and eight (108) teachers were used spread across fifty seven (57) public and private schools in the zone, and from both male and female teachers in the study area.

Table 3.1: The target population and schools

Educational Zones	Sampled Senior Secondary Schools	Number of Schools	No. of Islamic Studies Teachers
Zaria LGA	Public	13	20
	Private	15	30
S/Gari LGA	Public	14	28
	Private	15	30
	Total	57	108

3.4 Sample and Sampling Procedure

Fifty seven (57) schools were selected from one hundred and eighty two (182) public and private senior secondary schools, through cluster sampling. Twenty seven (27) public senior secondary schools and thirty (30) private senior secondary schools, making fifty seven (57) schools in the educational zone. They were chosen because it is a descriptive survey design which depends on the selected sample for obtaining necessary information. The study took a simple random sampling of local government areas and educational zones in the state, then a random sampling of senior secondary schools in the selected local government and educational zone. The researcher wrote the names of all the twelve (12) educational zones in the state followed by the list of senior secondary schools under each zone in a separate sheet of papers, the selection however took into cognizance the types and location of the school, the researcher then folded the papers and picked two out of the 12 zones in the state which were used in conducting the research.

From the sampled population of one hundred and eight (108) teachers, eighty six (86) were selected for the study, this is inline with Krejcie and Morgan (1971) who recommend

eighty six (86) for the population of 110. This is also applicable to the target population of the study. Fifty eight (58) teachers from public schools while fifty (50) teachers from private schools were sampled.

3.5 Instrumentation

The instruments used for the collection of data for this research consists of questionnaire and observation (schedule). The questionnaire was designed and developed to elicit information required to answer the stated research questions, hypotheses and satisfy the stated objectives of the study. The questionnaire for the Islamic studies teachers had of six sections, consisting questions in relation to the implementation of Islamic studies curriculum at senior secondary school level so as to collect the necessary information needed. The questionnaire was structured in the form of direct questions and statements. The response format was in a form of Strongly Agreed (SA), Agreed (A), Disagree (DA), Strongly Disagreed (SD). The subjects were required to tick any response pattern of their choice. The questionnaire consisted of the general information or the Bio data of the respondents. Other six sections had 10 items under each section. The first section was based on the quality and number of teachers employed to teach Islamic studies in public and private schools. While the second section was on the curriculum used in the teaching of Islamic studies in senior secondary schools in Zaria educational zone, Kaduna state, Nigeria. The third section was on the time allotted to the teaching and learning of Islamic studies while the fourth section was based on the methodology or teaching methods employed to teach the subject. The fifth section was on the academic and moral assessment of the students in Islamic studies. And the last section was on the extent to which the teaching methods and processes promote morality of the student. The study used modified likert scale

with strongly agreed, (SA), agreed (A), strongly disagreed (SD), and disagreed (D), to obtain the necessary data.

The observation schedule was on the performance of the students, looking into some implementation activities such as instructional materials used students participation, availability of textbooks and other relevant information.

3.5.1 Validity of the Instruments

In order to make sure that the final copies of the instruments were valid for the study, the researcher submitted the draft instrument to supervisors in curriculum and instruction department and other scholars from the Islamic Studies section in the Department of Arts and Social Science Education Ahmadu Bello University, Zaria. Based on the input, the drafts of the instruments were corrected and a final copy made up of nine items of the demographic characteristics of respondents, and 60 others based on the research questions on a 4-point modified likert scale.

3.5.2 Pilot Study

A pilot study was conducted using twenty (20) Islamic studies teachers, 10 teachers from public and 10 teachers from private senior secondary school and from different locations in the state. Twenty (20) Islamic studies teachers were selected in order to ensure adequate and fair justification. This will determine the feasibility of the study through pre-test, appropriate of instruments, and the proposed statistical analysis.

3.5.3 Reliability of Instrument

The data thus collected from the pilot study were statistically analysed for purpose of reliability co-efficient. The Crouchback alpha reliability coefficient method was used for testing the questionnaire since the study design is a survey. Consequently, reliability co-efficient of alpha level of .941 was obtained for the survey questionnaire instrument. This reliability co-efficient was considered adequate for the internal consistency of the instruments. According to Olayiwola (2010) an instrument is considered reliable if it lies between 0.5 and 1.00 and that the closer the calculated reliability co-efficient is to zero, the less reliability is the instrument while the closer the calculated reliability co-efficient is to 1, the more reliable is the instrument. This therefore confirms the reliability of the data collecting instrument used for the study as fit.

3.6 Procedures for Data Collection

The researcher employed the service of two (2) research assistants in each of the selected senior secondary schools to administer the instruments and collect the data. Islamic studies teachers have the highest number of questionnaire given to; and some selected principals from public and private schools, to respond to, while the researcher wait for the period of two (2) days after which the questionnaires was collected in order to minimize causes of unreturned questionnaires. Eighty six (86) copies of the questionnaires were printed and administered out of which 84 were responded. The analysis of data was based on the information collected from the correct copies of the questionnaires. Research assistants were trained base on how to successfully conduct and administer questionnaire to respective schools and teachers, how to encourage and motivate those concern to fill the questionnaires, wait and collect all copies within the periods of two (2) days.

3.7 Method for Data Analysis

This study made use of number of statistical procedures, which were used in data analysis and interpretations. The statistical package for social sciences (SPSS) 20th edition was used with the aid of independent t-test statistics to carry out the analysis and interpret the results of the expected findings which could go inline with the stated research questions and hypothesis. Independent t-test is used for the study because independent t-test is used to find difference within a variable that has only 2 groups. That is to say, the differences between public and private schools in curriculum implementation; type of schools = public and private.

CHAPTER FOUR

DATA ANALYSIS AND RESULT

4.1 Introduction

The study is titled “Comparative Study of the Curriculum Implementation of Islamic Studies in Public and Private Senior Secondary Schools in Zaria Educational Zone, Kaduna state, Nigeria”. A total of 86 respondents were sampled for the study out of which 84 responded. The analysis of this study is presented in number of sections for easy comprehension. The first section presents the data analysis of the nine bio data variables and in frequencies and percentages. The Second part presents the answers to research questions using comparative frequency of responses and mean perceptions of private and public school teachers respondents in each of the items in each section that answered the six research questions. The third part tested the six research hypotheses with the aid of Independent t test statistics at 0.05 alpha level of significance. Reason for using the Independent t test statistics, is obvious as the study is purely a comparative study between private and public secondary schools on the implementation of the Islamic Studies curriculum in their schools, and that independent t-test is used to find difference within a variable that has only 2 groups. The summary of all the major findings was also presented as well as discussion of findings.

4.2: Description of Study Variables

Distribution of respondents by their Bio data variable in frequencies and percentage

Table 4.1: Distribution of respondents by gender

	Frequency	Percentage
Male	46	54.8%
Female	38	45.2%
Total	84	100.0%

Table 4.1 shows the gender of the teachers of Islamic Studies. It shows that 46 or 54.6% were males and 38 or 45.2% were females. This shows that both male and female were well represented in the teaching of Islamic studies in senior secondary schools.

Table 4.2: Distribution of respondents by age

	Frequency	Percentage
20-29 yrs	36	42.9%
30-39 yrs	32	38.1%
40-49 yrs	12	14.3%
50 yrs and above	4	4.8%
Total	84	100.0

The age of the Islamic Studies teachers as presented in table 4.2 revealed that 36 or 42.9% were between 20-29 years while 32 or 38.1% others were between 30-39 years as against 12 or 14.3% that were between 40-49 years and 4 or 4.8% were 50 years and above

Table 4.3: Distribution of respondents by ownership of school

	Frequency	Percent
Private	40	47.6%
Public	44	52.4%
Total	84	100.0%

On the type of school ownership of the Islamic teachers, 40 or 47.5% were from private owned secondary schools and 44 representing 52.4% were from public schools.

Table 4.4 Distribution of respondents by position

	Frequency	Percentage
PRINCIPAL	4	4.8%
TEACHER	80	95.2%
Total	84	100.0%

The respondents classification by the position held showed that while 4 representing 4.8% were principals/vice principals, 80 representing 95.2% were teachers.

Table 4.5: Distribution of respondents by highest teaching qualification. This suggest that

	Frequency	Percent
NCE	16	19.0%
BED	50	71.4%
MED	4	4.8%
OTHERS	4	4.8%
Total	84	100.0%

On the distribution of respondents by highest teaching qualification, 16 or 19.0% had NCE while 50 or 71.4% had BE.d as against 4 or 4.8% that had MED and the rest 4 or 4.8% had other forms of teaching qualification.

Table 4.6: Distribution of respondents by working experience

	Frequency	Percentage
1-5	12	14.3%
6-10	48	57.1%
11-15	12	14.3%
16-20	4	4.8%
20 yrs and above	8	9.5%
Total	84	100.0%

The table above shows the distribution of respondents by working experience in years. It was observed that 12 or 14.3% had between 1-5 years as against 48 or 57.1% who had spent between 6–10 years while 12 or 14.3% had spent between 11-15 years. Four (4) or 4.8% had spent between 16-20 years and 8 or 9.5% had spent over 20 years in services.

Table 4.7: Distribution of respondents by number of Islamic Studies Teachers

Number of Islamic Studies teachers	Frequency	Percent
1	8	9.5%
2	16	19.0%
4	36	42.9%
Others	24	28.6%
Total	84	100.0%

Regarding the distribution of respondents by number of Islamic teachers in their schools, shows that while 8 or 9.5% said only 1 Islamic teacher, 16 or 19.0% others said there were 2 Islamic studies teachers in the school, as against 36 or 42.9% that said their school had 4 Islamic teachers and the rest 24 or 28.6% had other numbers of Islamic teachers in their schools

Table 4.8: Distribution of respondents by number of minute per period (length of period)

Number of minutes per period	Frequency	Percent
30	12	14.3%
35	28	33.3%
40	24	28.6%
45	20	23.8%
Total	84	100.0%

Table 4.8 shows the distribution of respondents by the number of minutes per period/length of period. While 12 or 14.3% said 30 minutes, 28 or 33.3% said 35 minutes as against 24 or 28.6% that said 40 minutes and 20 or 23.8% said that they spent an average of 45 minutes per period

Research Questions

Research question 1: Is there any difference in the quality and number of teachers employed to teach Islamic studies in public and private secondary schools in Zaria educational zone, Kaduna state?

Table 4.2.1: Descriptive statistics on difference between the public and private schools in terms of quality and number of teachers teaching Islamic studies

Variable	Type of sch.	No	Mean	Std. dev	Std. err	Remarks
Quality and no of teachers employed to teach Islamic studies	Private	40	30.1250	8.6629	1.3996	No difference between public and private
	Public	44	31.750	3.9035	0.5952	

Table 4.2.1: shows no difference between public and private schools in terms of quality and number of teachers employed to teach Islamic studies. Calculated mean perception on the quality of teachers employed in teaching Islamic studies were 30.1250 and 31.7500 by private and public school respondents respectively, implying that they both had almost the same level of perception regarding the quality and number of teachers employed in teaching Islamic studies.

Research question 2: How different is the curricular content used in public and private secondary school in Zaria educational zone, Kaduna state?

Table 4.2.2: Descriptive statistics on differences in the curricular content used in public and private secondary schools in Zaria educational zone, Kaduna state

Variable	Type of sch.	N	Mean	Std. dev	Std. err	Remarks
Curricular content used in public and private schools	Private	40	29.7500	5.16274	.81630	No different between private and public
	Public	44	30.0101	2.62691	.39602	

To answer this research question, the above table shows that

No difference in terms of the curricular content used in public and private senior secondary schools. The calculated mean perception on the curricular content used in teaching Islamic studies in secondary schools were 29.7500 and 30.0101 by private and school respondents respectively, implying that they both have almost the same level of perception regarding the curricular content used in teaching Islamic studies in secondary schools.

Research question 3: Is there any difference in the time allotted for teaching Islamic studies in public and private senior secondary schools in Zaria educational zone, Kaduna state?

Table 4.2.3: Descriptive statistics on differences in time allotted for teaching Islamic studies in public and private secondary schools in Zaria educational zone, Kaduna state

Variable	Type of sch.	N	Mean	Std. dev	Std. err	Remarks
Time allotted for teaching Islamic studies	Private	40	30.0750	8.6094	1.3612	No difference between public and private
	Public	44	31.3409	4.4195	.6662	

To answer this research question, the above table shows that

No difference in terms of the time allotted to the teaching and learning of Islamic studies. The calculated mean perception on the time allotted for teaching Islamic studies were 30.0750 and 31.3409 by private school respondents respectively, implying that they both have almost the same level of perception regarding the time allocated for teaching Islamic studies.

Research question 4: There is no significant difference between the public and private schools in terms of methods used for teaching Islamic studies

Table 4.2.4: Descriptive statistics on difference between public and private schools in terms of methods used for teaching Islamic studies

Variable	Type of sch.	N	Mean	Std. dev	Std. err	Remarks
Method used for teaching Islamic studies	Private	40	27.3750	8.9662	1.4176	No difference between public and private
	Public	44	31.5227	4.1286	.6224	

The above revealed that the calculated mean perception on the methods used for teaching Islamic studies were 27.3750 and 31.3409. This shows that both public school and private school respondents had almost the same level of perception regarding the methods used for teaching Islamic studies.

Research question 5: To what extent are students of Islamic studies in public and private secondary schools assessed academically and morally in Zaria educational zone, Kaduna state?

Table 4.2.5: Descriptive statistics on to what extent are students of Islamic studies in public and private secondary schools assessed academically and morally in Zaria educational zone, Kaduna state

Variable	Type of sch.	N	Mean	Std. dev	Std. err	Remarks

Extent students assessed academically	Private	40	29.6500	8.3988	1.3279	No difference between public and private
	Public	44	30.5455	4.3265	.6522	

The table above reveals that, the calculated mean perception on extent students are assessed academically in Islamic studies were 29.6500 and 30.5455 by private and school respondents respectively, implying that they both have almost the same level of perception regarding the extent students are assessed academically in Islamic studies.

Research question 6: To what extent the teaching method and process promote morality of Islamic studies in public and private secondary schools in Zaria educational zone, Kaduna state?

Table 4.2.6: Descriptive statistics on to what extent are the teaching method and process promote morality of Islamic studies in public and private secondary schools in Zaria educational zone, Kaduna state

Variable	Type of sch.	No	Mean	Std. dev	Std. err	Remarks
Extent teaching methods and process promote morality	Private	40	29.7250	7.1682	1.1334	No difference between public and private
	Public	44	30.3864	5.1948	.7831	

The above table revealed that, the calculated mean perception on extent teaching methods and process promote morality were 29.7250 and 30.3864 by private and public school respondents respectively, implying that they both have almost the same level of perception regarding the extent teaching methods and process promote morality.

4.3 Testing of Hypotheses

Six hypothesis were formulated and tested, these hypotheses are based on data collected from items related to quality and quantity of Islamic studies teachers employed in teaching Islamic studies, and in terms of the curriculum content used, time allotment for the teaching of Islamic studies and others involve the methodology of teaching Islamic studies, to which extents students are accessed academically and morally and whether their teaching methods and process promote morality. The level of significance set for the study was o.o5. Thus, hypothesis is rejected when the probability value is lower than the level of significance set for the study. On the other hand hypothesis is retained when the probability value is more than the level of significance.

Hypothesis one: There is no significant difference between the public and private schools in terms of quality and number of teachers employed in teaching Islamic studies. The Independent t-test sample statistics was used to test this hypothesis because the computed test quantitative variable of Mean perception on quality and number of teachers employed in teaching Islamic studies (dependent variable) was answered by two different groups of respondents of private and public (Factor/independent) variable).

Table 4.3.1: Independent t test statistics difference between the public and private schools in terms of quality and number of teachers employed in teaching Islamic studies

Variable	Type of school	N	Mean	std.dev	std.err	Df	T calculated	t critical	Sig (p)
Quality and number of teachers employed in teaching Islamic studies	Private	40	30.1250	8.66229	1.3696	82	1.242	1.96	0.562
	Public	44	31.7500	3.93035	.59252				

Calculated p > 0.05, calculated t> 1.96 at df 82

Results of the above independent t-test statistics showed that there is no significant difference between private and public schools in terms of quality and number of teachers employed in teaching Islamic studies. Reason being the fact that the calculated p value of 0.562 is higher than the 0.05 level of significance while the calculated t value of 1.242 is lower than the 1.96 critical t value at df 82. Their calculated mean perception on the quality of teachers employed in teaching Islamic studies were 30.1250 and 31.7500 by private and school respondents respectively, implying that they both had almost the same level of perception regarding the quality and number of teachers employed in teaching Islamic studies. Therefore, the null hypothesis which state that there is no significant differences between private and public schools respondents in their perception on quality and number of teachers employed in teaching Islamic studies is hereby accepted and retained.

Hypothesis Two: There is no significant difference between the public and private schools in terms of curricular content used in teaching Islamic Studies

Justification for statistical technique: The Independent t-test sample statistics is used to test this hypothesis because the computed test quantitative variable of Mean perception on curricular content used in teaching Islamic Studies(dependent variable) was answered by two different groups of respondents of private and public (Factor/independent) variable).

Table 4.3.2: Independent t test statistics difference between the public and private schools in terms of curricular content used in teaching Islamic Studies

Variable	Type of school	N	Mean	std.dev	std.err	df	T calculated	t critical	Sig (p)
curricular content used in teaching Islamic Studies	Private	40	29.7500	5.16274	.81630	82	1.124	1.96	0.264
	Public	44	30.0101	2.62691	.39602				

Calculated p> 0.05, calculated t < 1.96 at df 82

Results of the above independent t-test statistics showed that there is no significant difference between private and public schools in terms of curricular content used in teaching Islamic Studies in Secondary schools. Reason being the fact that the calculated p value of 0.264 is higher than the 0.05 level of significance while the calculated t value of 1.242 is lower than the 1.96 critical t value at df 82. Their calculated mean perception on the curricular content used in teaching Islamic Studies in Secondary schools were 29.7500 and 30.0101 by private and school respondents respectively, implying that they both have almost the same level of perception regarding the curricular content used in teaching Islamic Studies in Secondary schools. Therefore, the null hypothesis which state that there is no significant differences between private and public schools respondents in their perception on curricular content used in teaching Islamic Studies in Secondary schools is hereby accepted and retained.

Hypothesis Three: There is no significant difference between the public and private schools in terms of time allocated for teaching Islamic studies

Table 4.3.3: Independent t test statistics difference between the public and private schools in terms of time allocated for teaching Islamic studies

Variable	Type of school	N	Mean	std.dev	std.err	df	T calculated	t critical	Sig (p)
Time allocated for teaching Islamic studies	Private	40	30.0750	8.6094	1.3612	82	859	1.96	0.393
	Public	44	31.3409	4.4195	.6662				

Calculated p> 0.05, calculated t> 1.96 at df 82

Results of the above independent t-test statistics showed that there is no significant differences between private and public schools in terms of time allocated for teaching Islamic studies. Reason being the fact that the calculated p value of 0.393 is higher than the 0.05 level of significance while the calculated t value of 0.859 is lower than the 1.96 critical t value at df 82. Their calculated mean perception on the time allotted for teaching Islamic studies were 30.0750 and 31.3409 by private and

school respondents respectively, implying that they both have almost the same level of perception regarding the time allocated for teaching Islamic studies. Therefore, the null hypothesis which stated that there is no significant differences between private and public schools respondents in their perception on time allocated for teaching Islamic studies is hereby accepted and retained.

Hypothesis Four: There is no significant difference between the public and private schools in terms of methods used for teaching Islamic studies.

Justification for statistical technique: The independent t-test sample statistics is used to test this hypothesis because the computed test quantitative variable of mean perception on methods used for teaching Islamic studies (dependent variable) was answered by two different groups of respondents of private and public (factor/independent) variable.

Table 4.3.4: Independent t test statistics difference between the public and private schools in terms of methods used for teaching Islamic studies

Variable	Type of school	N	Mean	std.dev	std.err	df	T calculated	t critical	Sig (p)
methods used for teaching Islamic studies	Private	40	27.3750	8.9662	1.4176				
						82	1.764		
	Public	44	31.5227	4.1286	.6224				
								1.96	0.432

Calculated p > 0.05, calculated t < 1.96 at df 82

Results of the above independent t-test statistics showed that there is no significant differences between private and public schools in terms of methods used for teaching Islamic studies. Reason being the fact that the calculated p value of 0.432 Is higher than the 0.05 level of significance while the calculated t value of 1.764 is lower than the 1.96 critical t value at df 82. Their calculated mean perception on the methods used for teaching Islamic studies were 27.3750 and 31.5227 and 31.3409. This shows that both public school and private school respondents had almost the same level of

perception regarding the methods used for teaching Islamic studies. Therefore, the null hypothesis which stated that there is no significant difference between private and public schools respondents in their perception on methods used for teaching Islamic studies is hereby rejected.

Hypothesis Five: There is no significant difference between the public and private schools in the extent students are assessed academically in Islamic studies

Table 4.3.5: Independent t test statistics difference between the public and private schools in extent students are assessed academically in Islamic studies

Variable	Type of school	N	Mean	std.dev	std.err	Df	T calculated	t critical	Sig (p)
Extent students are assessed academically	Private	40	29.6500	8.3988	1.3279				
						82	.622		
	Public	44	30.5455	4.3265	.6522				
								1.96	0.535

Calculated p> 0.05, calculated t > 1.96 at df 82

Results of the above independent t-test statistics showed that there is no significant differences between private and public schools in terms extent students are assessed academically in Islamic studies. Reason being the fact that the calculated p value of 0.535 is higher than the 0.05 level of significance while the calculated t value of 0.622 is lower than the 1.96 critical t value at df 82. Their calculated mean perception on extent students are assessed academically in Islamic studies were 29.6500 and 30.5455 by private and school respondents respectively, implying that they both have almost the same level of perception regarding the extent students are assessed academically in Islamic studies. Therefore, the null hypothesis which stated that there is no significant differences between private and public schools respondents in their perception on extent students are assessed academically in Islamic studies is hereby accepted and retained.

Hypothesis Six: There is no significant difference between the public and private schools in the extent of which teaching methods and process promote morality

Table 4.3.6: Independent t test statistics difference between the public and private schools in extent teaching methods and process promote morality

Variable	Type of school	N	Mean	std.dev	std.err	df	T calculated	t critical	Sig (p)
extent teaching methods and process promote morality	Private	40	29.7250	7.1682	1.1334	82	. . .487	1.96	0.627
	public	44	30.3864	5.1948	.7831				

Calculated p > 0.05, calculated t > 1.96 at df 82

Results of the above independent t-test statistics showed that there is no significant differences between private and public schools in terms of extent teaching methods and process promote morality. Reason being the fact that the calculated p value of 0. 627 is higher than the 0.05 level of significance while the calculated t value of 0.487 is lower than the 1.96 critical t value at df 82. Their calculated mean perception on extent teaching methods and process promote morality were 29.7250 and 30.3864 by private and school respondents respectively, implying that they both have almost the same level of perception regarding the extent teaching methods and process promote morality. Therefore, the null hypothesis which stated that there is no significant differences between private and public schools respondents in their perception on extent teaching methods and process promote morality is hereby accepted and retained.

FINDINGS FROM OBSERVATION CHECKLIST

Observed Items

In comparing the implementation of Islamic studies curriculum in public and private secondary schools in Zaria educational zone, Kaduna state, activities were observed using observational checklist as the second instrument for data of the study; under which the following listed objects observed and from which these were noticed:

Item 1: Indicate the number of Islamic studies teachers in both public and private schools, where two (2) teachers were found teaching all the arms in both public and private secondary schools.

Item 2: Teachers qualification of public e and private schools majority are B.ed degree holders 60%, other qualifications such as B.A Islamic studies 10% and NCE 25%, Higher Islamic certificate 5%.

Item 3: Lesson plan in public schools are more properly written and used than in private secondary schools.

Item 4: In terms of resources used by teachers at work, there were more relevant resources and materials in private than public schools, but they could not manage time to accomplish task.

Item 5: Both public and private schools used the NERC's curriculum but in rare cases both NERC and ERC's curriculum are used in some schools, it was found that 30% of public and private schools harmonized both NERC and ERC's curriculum whilst others does not.

Item 6: Time allotment shown that both public and private schools fall under afternoon and morning shift, and the recommended number of periods per week are two, which is not recommended by the Islamic studies curriculum.

Item 7: It was observed that the number of minutes per lesson is 40 minutes in both public and private secondary schools.

Item 8: The assessment strategies used in secondary schools in both public and private schools included oral questions in class, written tests and terminal exams.

Item 9: Methods of teaching in both public and private schools, included conventional/Islamic methods, both teacher/student centre are employed. In addition, private schools utilized activity based which was not found in public secondary schools.

4.4 Summary of Major Findings

The following are the summary of the major findings of the study:

1. Both private and public school teachers agreed that the Islamic Studies curriculum is uniformly provided by the government for all secondary schools in Zaria educational zone, Kaduna state.
2. Teachers employed to teach Islamic studies, both private and public school teachers agreed that the professional qualifications of teachers in private schools are not as that of teachers in public schools and that public secondary school teachers are more motivated to work than the teachers of private secondary schools.
3. Both private and public school teachers agreed highly that the numbers of periods per week in time table are sufficient to cover teachers scheme of work in both public and private schools
4. The methodology employed in teaching Islamic studies in private school is not as that of public school, the public school teachers agreed that discussion method is more employed in public schools than in private secondary schools.
5. Both public and private school teachers agreed that there is difference in terms of the assessment strategies used in private and public schools, and that final grading of students in public and private schools are different.
6. As regard the extent to which the teaching method and process promote morality of Islamic studies in public and private secondary school in Kaduna state, the private school teachers agreed that students are able to cope with the spiritual training of Islamic studies subjects in private schools and public schools, while the public school teachers agreed that the outfit of teachers in terms of dressing codes more in private schools than public schools.

4.5 Discussion of Findings

The discussions on findings are the view of details of the results of the hypotheses and their outcome of their corresponding research questions.

Hypothesis 1 revealed that there is no significant difference between private and public schools in terms of quality and number of teachers employed in teaching Islamic studies. Their calculated mean perception on the quality of teachers employed in teaching Islamic studies were 30.1250 and 31.7500 by private and school respondents respectively, implying that they both have almost the same level of perception regarding the quality and number of teachers employed in teaching Islamic studies. This explains why the null hypothesis was accepted and retained. The answer to the corresponding research question one showed that both private and public school teachers believe that the professional qualifications of teachers in private schools are not as that of teachers in public schools and that public school teachers are more motivated to work than the teachers of private secondary schools. This is inline with the view of Mohd Sani (2000) in Usaid (2006) who attributed the problem of unqualified teachers in secondary schools to some Islamic bodies who introduced programmes that one can get diplomas in few months. This is really devastating because most of our Islamic studies teachers are far away from the knowledge of Islamic studies.

According to the outcome of the second hypothesis, there is no significant difference between private and public schools in terms of curricular content used in teaching Islamic Studies in Secondary schools. To buttress this point, their calculated mean perception on the curricular content used in teaching Islamic Studies in Secondary schools were 29.7500 and 30.0101 by private and school respondents respectively, implying that they both have almost the same level of perception regarding the curricular content used in teaching Islamic Studies in Secondary schools. Ajidabga, (2005) include principles of validity, relevance, suitability, utility and variety, on how curriculum content of Islamic studies should be used in secondary schools, although have been complaints over the problems faced by

teachers and students in implementation of the senior secondary school Islamic studies curriculum, attention has not been directed to content of the package since its inception. This necessitated why this null hypothesis was retained and accepted. In testing the research question two it was observed that both private and public school teachers believe that The government pays more attention to the teaching of the standard Islamic studies curriculum in public than in private secondary schools and The curriculum is uniformly provided by the government for all secondary schools in Zaria educational zone, Kaduna state.

Hypothesis three revealed that there is no significant difference between private and public schools in terms of Time allocated for teaching Islamic studies. Their calculated mean perception on the time allotted for teaching Islamic studies were 30.0750 and 31.3409 by private and school respondents respectively, implying that they both have almost the same level of perception regarding the time allocated for teaching Islamic studies. Therefore, the null hypothesis which state that there is no significant differences between private and public schools respondents in their perception on time allocated for teaching Islamic studies was consequently accepted and retained. This is inline with Arikewuyo (1991) in Ajidagba (2005), that for a league of factors, the best some allocate periods per week (3) almost each of the subject but today its becoming increasingly difficult for most of schools to implement what they put on timetable, in a situation where a subject can only be taught for not more than twice in a week.

Outcome of answer to question three revealed that on the time allotted for teaching Islamic Studies in public and private secondary schools in Zaria educational zone, Kaduna state, both private and public school teachers believe highly that Islamic studies periods are disturbed by other school activities such as assemblies, sanitation, etc, in private school not as in public and also believe that The numbers of periods per week in time table are sufficient to cover teachers scheme of work in both public and private schools.

Hypothesis four revealed that there is no significant difference between private and public schools in terms of methods used for teaching Islamic studies. To buttress this outcome, their calculated mean perception on the methods used for teaching Islamic studies were 27.3750 and 31.5227 and 31.3409. This shows that both public school and private school respondents had almost the same level of perception regarding the methods used for teaching Islamic studies. Therefore, the null hypothesis was retained and accepted. Outcome of question four showed that, on the methods used for teaching Islamic Studies public and private secondary schools in Kaduna state, methodology employed in teaching Islamic studies in private school is not as that of public school, the public school teachers believed that Discussion method is more employed in public schools than in private secondary schools. With the above findings, research question (4) which stated what are the methodology employed in teaching Islamic studies has been answered by item 31-40 in the questionnaire, and item (9) of the observation schedule.

Hypothesis five that there is no significant difference between private and public schools in terms extent students are assessed academically in Islamic studies. Their calculated mean perception on extent students are assessed academically in Islamic studies were 29.6500 and 30.5455 by private and school respondents respectively, implying that they both have almost the same level of perception regarding the extent students are assessed academically in Islamic studies. The null hypothesis was therefore accepted and retained. Bidmus (1996) opines: “Evaluation is not new to religious education. Teachers of religious education currently use a wide range of formal and informal modes and techniques of assessment for feedback, evaluation and planning purpose. Some schools include information on performance and achievement in religious education in the reporting and feedback arraignment for parents. Effective teaching includes effective achievement, and effective teaching of religious assessment is no exception. Answer to research question five showed that on the extent students of Islamic Studies in public and private secondary schools are assessed academically and morality in Kaduna state, both public and private school teachers believe that There is uniform assessment

strategies in private schools as that of public schools in Zaria educational zone, Kaduna state, and also believe that Questions and assessment techniques are consistent and relevant to the content of the study.

The outcome of hypothesis six using the independent t-test statistics was that there was no significant difference between private and public schools in terms of teaching methods and process that promote morality. Their calculated mean perception on extent teaching methods and process promote morality were 29.7250 and 30.3864 by private and school respondents respectively, implying that they both have almost the same level of perception regarding the extent teaching methods and process promote morality. This goes with what Onyejemezi (1991) in (Ehiametelor 2001) asserts that: "All learners in various levels of nation's educational system are expected to be provided with appropriate learning experiences. A systematic integration of variety of resources in a teaching-learning process or environment produce appropriate learning experiences, which in turn result in effective (active) or meaningful learning. This was why the null hypothesis was accepted and retained. According to the corresponding research question six, as regards the extent to which the teaching method and process promote morality of Islamic Studies in public and private secondary schools in Zaria educational zone, Kaduna state, the private school teachers believe that Students are able to cope with the spiritual training of Islamic studies subjects in private schools and public schools, while the public school teachers believe that the outfit of teachers in terms of dressing codes more in private schools than public schools.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

The study was a comparative study of the curriculum implementation of Islamic Studies in Public and Private Senior Secondary Schools in Zaria Educational Zone, Kaduna State. To achieve the main objective, six specific objectives were highlighted, these included compare the curricular used in both public and private senior secondary schools in Kaduna state and compare and analyze the difference that exists between the public and private schools in terms of quality and quantity of teachers employed to teach Islamic studies. Six research questions and six hypotheses were postulated to guide the study.

Relevant literature was reviewed. The research design employed was the descriptive design. The population of the study consisted of the one hundred and eight (108) Islamic studies teacher and principals in Zaria educational zone. The sample for the study were (86) Islamic studies teachers from Zaria and Sabon gari local government areas. A questionnaire and an observational checklist were used to collect data from the various respondents. The t-test statistics was used to test the hypotheses. Percentage and tabulation were used for analyzing biographical data.

The results revealed that: both private and public schools implemented the same curriculum; public schools have better qualified teachers; the number of periods in the time table are adequate; the public and private schools differ in the strategies used to promote morality and for evaluation.

5.2 Conclusion

Based on the findings it can be concluded that the teaching of Islamic studies in private senior secondary schools falls short of the set standard and is also below what obtains in the public senior secondary schools

5.3 Recommendations

The following recommendations are hereby suggested for this study.

i. Private schools teachers should be equally motivated as their public school counterparts by improving their salaries and sending them for higher studies on curriculum implementation.
ii. The government should pay as much attention to the teaching of the Islamic studies curriculum in private schools as it does in public secondary schools.
iii. Islamic studies periods should not be interfered by other school activities such as assemblies, sanitation, etc, especially in private schools.
iv. The methodology of teaching Islamic studies in private and public schools should be harmonized and well supervised.
v. The assessment strategies used in private and public schools, should be harmonized.
vi. Students, especially in public schools should be taught on how to cope with the spiritual demands of Islamic Studies.

5.4 Contributions to Knowledge

i. This research would contribute immensely to scholarly research exercises on the improvement of curriculum implementation and teaching and learning processes, not only in Islamic studies subjects perhaps, all other subjects can look into this aspect of the work and make a meaningful analysis on its curriculum and implementation activities, at secondary school level and other levels of educational system at large.

ii. Islamic knowledge background; teachers will be exposed to definite and recognize institutions and training centers base on the field of study, those introduced courses and diplomas where one can get certificate in few months, will be upgraded, so as teachers will be equip with the basic and fundamental aspect of Islamic studies filed, as well as professional teaching qualification provided in the curriculum content of Islamic education.

iii. The study research work can serve as reference point for future researchers.

5.5 Suggestions for further studies

This study is by no means exhaustive, further studies could be carried out in the relevant fields such as: Comparative analysis of the performance in Islamic Studies in Private and public senior secondary schools in Zaria Educational Zone, Kaduna state, Nigeria.

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APPENDIX

A COMPARATIVE STUDY OF THE IMPLEMENTATION OF ISLAMIC STUDIES CURRICULUM IN PUBLIC AND PRIVATE SECONDARY SCHOOLS IN KADUNA STATE.

DEPARTMENT OF EDUCATIONAL FOUNDATIONS AND CURRICULUM AHMADU BELLO UNIVERSITY, ZARIA

Questionnaire for M.Ed research on the implementation of Islamic Studies Curriculum at Senior Secondary School level in Kaduna State

(Tick and fill)

Section A: Bio Data

1. Gender:
a. male ( )
b. female ( )

2. Age:
a. 20-29 yrs ( )
b. 30-39yrs ( )
c. 40-49yrs ( )
d. 50 and above ( )

3. Type of school
a. Private ( )
b. public ( )

4. Position:
a. principal ( )
b. teacher ( )

5. Please tick your highest qualification in your teaching subject:
a. M.A Islamic studies ( )
b. B.A Islamic studies ( )
c. Diploma in Islamic studies ( )
d. Certificate ( )
e. Others (specify) _____

6. Please tick your highest teaching qualification:
a. NCE ( )
b. B.ED ( )
c. M.ED ( )
d. PGDE ( )
e. other specify _____

7. Working experience;
a. 1-5 ( )
b. 6-10 ( )
c. 11-15 ( )
d. 16-20 ( )
e. 20 and above ( )

8. What is the number of Islamic studies teachers in your school?
    a. 1
    b. 2
    c. 4
    d. Other specify _____
9. What is the number of minute per period/length of period

a. 30
b. 35
c. 40
d. 45
e. Other specify _____

10. Please tick the option among the opinions provided that reflects the situation in your school

Strongly Agreed (SA)

Agreed (A)

Disagreed (DA)

Strongly disagreed (SD)

Quality and quantity of teachers employed to teach Islamic studies in public and private senior secondary schools in Kaduna State.

1. The academic qualifications of teachers in private secondary schools are better than those in public secondary schools.	SA	A	DA	SD
2. The professional qualifications of teachers in private schools are not as that of teachers in public schools.				
3. There are generally more qualified teachers for implementation of Islamic studies curriculum in public than in private secondary schools.				
4. Most of the teachers of Islamic studies have no sufficient training qualification.				
5. Majority of Islamic studies teachers have no adequate background in Islamic studies field.				
6. Public secondary school teachers are more motivated to work than the teachers of private secondary schools.				
7. Pubic secondary school teachers are more in number than teachers in private secondary schools.				
8. Private Islamic secondary school teachers are more experienced than public Islamic secondary school teachers.				
9. Private secondary school teachers are competent in terms of subject matter delivery.				
10. Private secondary school teachers are socially wiser than teachers in public secondary schools.				

Islamic studies curriculum used in public and private senior secondary schools in Kaduna State.

11. Curriculum content use in public schools is the same as that of private schools in Kaduna state.	SA	A	DA	SD
12. The curriculum is uniformly provided by the government for all secondary schools in Kaduna state.				
13. The curriculum content in public schools correspond that of the private schools at secondary school level.				
14. The government pays more attention to the teaching of the standard Islamic studies curriculum in public than in private secondary schools.				
15. Public secondary schools stick more to the standard Islamic curriculum than the private schools.				
16. Public school teachers work are less supervised in terms of lesson notes and lesson plans etc than those of private schools.				
17. Records schedules are effectively done by teachers in teaching Islamic studies at secondary school level.				
18. Syllabus are completed within the stipulated period of time more in private schools than in public.				
19. The breakdown of syllabus and content in private schools are different from public secondary schools.				
20. Reading materials used for the delivery of the curricular content in private schools are different from that of public schools.				

The time allotted for teaching Islamic studies in public and private secondary schools.

21. SThe time allotted for teaching Islamic studies in private secondary schools are different from that of public secondary schools.	SA	A	DA	SD
22. The numbers of periods per week in time table are sufficient to cover teachers scheme of work in both public and private schools.				
23. Periods allotted for teaching/learning Islamic studies is sufficient for the subject matter delivery.				
24. Inadequate time allocation for teaching/learning Islamic studies leads to ineffective subject matter delivery.				
25. The breakdowns of syllabus content are covered effectively per term and yearly basis in both schools.				
26. The numbers of timing or periods spent per lesson in private schools are different from public schools.				
27. Private schools maintain extra-curricular time activities than public secondary schools.				
28. Duration of classes resuming from break hours in private schools is not as in public schools.				
29. The time of school resumption after holidays in private is not same as in public schools.				
30. Islamic studies periods are disturbed by other school activities such as assemblies, sanitation, etc, in private school not as in public.				

Methods used for teaching Islamic studies in public and private secondary schools in Kaduna State.

31. The method employed in teaching Islamic studies in both private and public secondary schools are effective to achieve the desired outcome.	SA	A	DA	SD
32. The method employed in teaching Islamic studies in private schools is not as that of public secondary schools.				
33. Problem solving method is a method commonly used in Islamic studies. It is used effectively in both public and private secondary schools.				
34. Discussion method is more employed in public schools than in private secondary schools.				
35. Demonstration method is more used in private schools as students are not as much as that of public schools.				
36. Kuttab method which is the informal Quranic schools method was copied by the formal public and private secondary schools in any form.				
37. Group method which is based on discussion and actively correlation is more in use in public schools than in private secondary schools.				
38. Discovery or deductive method was used in Islamic studies. Subjects as used in other conventional subjects in both secondary schools.				
39. Teachers in private schools make use of new and conventional methods in teaching Islamic studies than in public schools.				
40. The students performance is encouraging in terms of the methodology employed in teaching Islamic studies in both schools.				

Extent to which students in public and private schools are assessed academically and morally.

41. The assessment strategy employed in Islamic studies determines students success in there performance in both schools.	SA	A	DA	SD
42. There is difference in terms of the assessment strategies used in private and public schools.				
43. Examinations conducted determine the weakness of students in Islamic studies in both public and private secondary schools.				
44. Examinations conducted in private schools are different from that of public secondary schools.				
45. There is difference in the range of failure determine in both public and private schools base on semester exams.				
46. Student in private school are morally upright than students in public school.				
47. The assessment scheme in both schools provides how students should be assessed morally.				
48. There is provision on how student should assessed spiritually in public not as in private.				
49. Final grading of students in public and private schools are different.				
50. Management are doing well in private more than in public schools.				

Extent to which the teaching methods and process promote morality

51. The methods used by teachers are able to change the behavioural patterns of students in both public and private secondary school.	SA	A	DA	SD
52. Students are able to cope with the spiritual training of Islamic studies subjects in private schools and public schools.				
53. There is difference in the expected change in behaviour of students in both schools.				
54. Teachers in both schools meet up the standard in their moral uprightness more in private than in public schools.				
55. Teachers in both schools try to exhibit moral trainings as models to copy in both schools.				
56. The outfit of teachers in terms of dressing codes more in private schools than public schools.				
57. There is difference in terms of dressing code of students in both schools.				
58. There are extra-curricular activities and religious sessions to guide moral trainings in both schools.				
59. There are demonstrational or dramatize sessions to relate religious and societal issue in both schools.				
60. There are code of conducts by schools and government to guide the spiritual and social well being in both schools.				

A COMPARATIVE STUDY OF THE IMPLEMENTATION OF ISLAMIC STUDIES CURRICULUM IN PUBLIC AND PRIVATE SECONDARY SCHOOLS IN KADUNA STATE.

OBSERVATIONAL CHECKLIST

Name of Sch: _____

Ownership of Sch: Public ( ) Private ( )

1. **Number of Islamic studies teacher**

a. 1 ( )
b. 2 ( )
c. 3 ( )
d. 4 ( )

2. **Qualifications of teachers**

a. Higher Islamic studies ( )
b. NCE in Islamic Studies ( )
c. BED in Islamic Studies ( )
d. MED in Islamic Studies ( )

3. **Lesson Plan**

- Available ( ) Not available ( )
- Correctly ( ) Not correctly ( )
- Followed ( ) Not followed ( )
- Teacher centered ( ) Student centered ( )
- Any evaluation ( ) No Evaluation ( )

4. **Observing teachers at work**

- Are there relevant resources and materials Yes ( ) No ( )
- Time management Yes ( ) No ( )

5. **Curriculum in use: source of the curriculum**

a. NERC
b. ERC
c. NBAIS

6. **Time allotment:**

a. Morning ( ) Afternoon ( )
b. Number of periods per week

- 1 ( )
- 2 ( )
- 3 ( )
- 4 ( )

c. Number of minutes per lesson

- 10 ( ) 30 ( )
- 15 ( ) 35 ( )
- 20 ( ) 40 ( )
- 25 ( ) 45

7. Assessment strategies:

a. Oral questions in class ( )
b. Observation of behaviour ( )
c. Class excursion ( )
d. Take home assignment ( )
e. Terminal examination ( )

8. Methods of teaching:

a. What method of teaching being employed _____
b. Teacher centered or student centered _____
c. Activity based or not _____