ASSESSMENT OF THE IMPLEMENTATION OF ISLAMIC STUDIES CURRICULUM IN SENIOR SECONDARY SCHOOLS IN NORTH-WEST GEO POLITICAL ZONE, NIGERIA

BY

AHMED Aliyu Gyallesu

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A THESIS SUBMITTED TO THE SCHOOL OF POSTGRADUATE STUDIES, AHMADU BELLO UNIVERSITY, ZARIA, IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF DOCTORAL DEGREE (PhD) IN CURRICULUM AND INSTRUCTION,

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DECLARATION

The researcher hereby declares that the work in this Thesis entitled Assessment of the Implementation of Islamic Studies Curriculum in Senior Secondary schools in North West Geo-political zone; Nigeria has been carried out by me in the Department of Educational Foundations and Curriculum. The information derived from the literature has been duly knowledge in the text and the list of references provided. No part of this thesis was previously presented for another degree or diploma at this or any other Institution.

_____ _____

AHMED Aliyu Gyallesu Date

CERTIFICATION

This thesis entitled "ASSESSMENT OF THE IMPLEMENTATION OF ISLAMIC STUDIES CURRICULUM IN SENIOR SECONDARY SCHOOLS IN NORTH WEST GEO-POLITICAL ZONE OF NIGERIA BY ALIYU AHMED GYALLESU meets the regulations governing the award of the degree of Ph.D. in Curriculum and Instruction of the Ahmadu Bello University, and is approved for its contribution to knowledge and literary presentation.

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This research work is dedicated to my parents: Late Alhaji Ahmed Aliyu Gyallesu and late Suwaiba Alhassan.

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ABSTRACT

This study on the Assessment of the implementation of Islamic Studies Curriculum in Senior Secondary Schools in North-West Geo-political Zone, Nigeria. was inspired as a result of stake holders in Islamic studies education concern over poor performance of students in the subject at senior secondary school external examinations, moral decadence among students resulting to instability retarding national development. Therefore, the concern was to assess the level of Islamic studies curriculum implementation in senior secondary schools in north West Geo-political zone, Nigeria. To achieve that, Five (5) research objectives were set, which aimed at assessing the role of teachers' qualification the influence of adequate and appropriate instructional materials, influence of class size/ population the role of supervisory activities and the influence of scope and level of difficulty of contents in ensuring effective implementation of Islamic Studies curriculum content at senior secondary school level in North-West zone, Nigeria. The study raised five (5) research questions and five (5) research hypotheses which are in line with the research objectives. Appropriate literature reviews were of both conceptual and theoretical framework for the study was built on the theory of system approach. The research adapted descriptive survey design and used two instruments; a questionnaire and structured interview. The target population was) seventeen thousand six hundred and forty,(17640) while the sample size was 1,740 comprising teachers, principals, supervisors and directors of Ministry of Education. These groups responded to the questionnaire and structured interview. The research information from the questionnaire were collected and analyzed using descriptive statistics such as standard deviation, means and percentages. The non- parametric statistics Kruscal Wallis was used to test the five hypotheses. The structured interview was subjected to chi-square statistical analysis. The outcome of the hypotheses tested at 0.05 level of significance revealed that the five (5) null hypotheses were rejected. The study revealed that, teachers teaching Islamic Studies in most secondary schools in North West zone were not professionally trained to teach the subject. There were also inadequate instructional materials in schools and learning facilities were found to be grossly inadequate, overcrowded classroom was also discovered. There were also poor supervisory activities by the ministry of education officials. It was also discovered that the scope of the curriculum content is wide and exhibit high difficulty to students in senior secondary schools in the study area. The study recommended that qualified teachers should be employed to teach Islamic Studies, effective supervision should be put in place and there is need for review of the entire curriculum

contents in order to address the issue of wide scope and to simplify the difficult topics in the curriculum contents.

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LIST OF ABBREVIATIONS

NERDC	National Education Resource Development Council
WAEC	West African Examination Council
NECO	National Examination Council
NBIAS	National Board for Islamic and Arabic Studies
NABTEB	National Business and Technical Examination Board
N.T.I	National Teachers' Institute
R.D.D	Research Development and Diffusion Model
USAID	United States Agency for International Development
UNICEF	United Nation's Children Education Fund
SSS	Senior Secondary School
JSS	Junior Secondary School
NUT	National Union of Teachers
ETF	Education Trust Fund
AISSOQ	Assessment of Islamic Studies Stakeholders Opinions Questionnaire

OPERATIONAL DEFINITION OF TERMS

Classroom Instruction: Ways and means of making the teaching and learning process easy, meaningful and understandable to students.

Teaching Techniques: Style and skills display in teaching process.

Teacher Related Factors: Refer to essentials resources both human and non-human that can influence curriculum implementation process.

Supervisory Activities: Series of well planned activities carried out with the intention of maintaining and improving the quality of teaching and learning.

Curriculum A programme of experience and activities utilized by theschool to attain the aims of education

Assessment Monitoring and evaluation of a programme with some value judgment

Implementation: The strategies and process of teaching Islamic Studies Education Curriculum

CHAPTER ONE
INTRODUCTION

1.1 Background to the Study

There is a general consensus globally that the inculcation of moral and ethical values of the youths is used as a baseline for peace and stability in the 21st century. This means that, economic prosperity of a nation depends largely on the moral consciousness of the youths which cannot be possibly attained without sound effective school curriculum implementation. Islamic Studies as a subject is of prime importance in inculcating moral and ethical values to the students in Nigerian schools. The subject involves the study of human life and moral education. Specifically, it stresses the relationship of man and his various components such as his environment, social, political setting, economic transactions and moral obligations. It places emphasis more on the hereafter than the material world.

More fundamentally, the inclusion of Islamic Studies as one of the subjects offered in secondary schools is an indication of the relevance of the subject in Nigerian education. In addition, government and public emphasis on moral and discipline into recruitment exercises in public service, private and non-governmental organizations are significant justification of the relevance of Islamic Studies for individual and national developments.

Stakeholders in education and relevant established examination bodies West African Examination Council (WAEC), National Examination Council (NECO), National Business and Technical Examinations Board (NABTEB), National Board for Arabic and Islamic Studies (NBAIS) have been showing great concern over the poor performance of students in Islamic Studies at secondary schools. Similarly, students' poor academic achievements in the subject have also warranted discussion among scholars especially on possible precipitating factors (Lawal, 2011). Evidences that are obvious in schools are factors like unqualified teaching staff, lack of teaching

and learning facilities, classroom congestion, poor teachers motivation and inadequate supervision/inspection. Another precipitating factors that can be highly influential in affecting Islamic Studies teaching and learning process in schools include poor completion of curriculum content.

This study observed that many students or candidates (during standardized examination) could not answer half of the questions. Many students therefore, resort to examination malpractice. Based on these seeming problems, one begins to ask questions such as do teachers really teach their students all the courses or topics provided in the Islamic Studies Curriculum?" This question is fundamental to express the dis-heartening situation in Islamic Studies teaching and learning process in senior secondary schools.

Factors related to curriculum contents activities and successful completion of all the topics that are expected to be taught to students at different levels of Islamic education, within a stipulated period of time are found to be very ineffective in schools today, Alabi, (2000). The curriculum contents that are heavily demarcated by factors of traditional approaches are detrimental to teaching process as, according to him, such curriculum limits learners' active participation in learning and equally make teaching and learning flowed. In the same vein, Sumaili (2002) opines that poor implementation of curriculum contents results in learners' poor academic performance in examinations as well as formation of negative attitude to learning. In view of scholars' assessment and prevalent social realities relating to learners academic incompetence in Islamic Studies, poor attitude to learning and massive students' failure in both internal and external examinations, this study is therefore, an attempt to investigate the level of implementation of Islamic Studies curriculum in secondary schools in North West Geo-Political zone in Nigeria.

1.2 Statement of the Problem

The teaching of Qur'anic text, understanding of Arabic text, Hadith and fiqh concepts in Islamic Studies Education have been in the ebb tides in secondary

schools. Consequently, the teaching of the subject, therefore, depends largely on the effect of various curriculum contents and activities that are based on appropriate methodological and pedagogical approach to effective instructions which are found to be a major problem in Islamic education in secondary schools. Teachers were found to dominate the lessons, with little or no provision of learners' active participation. To worsen the situation, instructional materials used in teaching Islamic Studies were not in accordance with modern trends of teaching and learning. Teachers often complain of the poor nature and inadequacy of these vital instructional tools that negate full implementation of Islamic Studies curriculum contents in schools. To ascertain the validity of this view, this study considered it as part of the problem of the study at hand. Therefore, the study attempted to investigate the implementation of Islamic Studies curriculum of senior secondary schools in North-West geo-political zone of Nigeria.

1.3 Objectives of the Study

The general objective of the study is to assess the implementation of Islamic Studies curriculum at senior secondary schools level in North-West Geo-Political zone of Nigeria. The specific objectives are to:

1. establish the scope and difficulty level of Islamic Studies curriculum contents at senior secondary school level in North-West Geo-Political of Nigeria;
2. examine teachers' qualification in the effective implementation of Islamic Studies curriculum contents at senior secondary school level in North- West Geo-Political zone of Nigeria;
3. identify the availability and appropriateness of instructional materials used for the effective implementation of Islamic Studies curriculum contents at senior secondary school level in North-West Geo-Political zone of Nigeria;
4. ascertain the influence of students population (class size) in the implementation of Islamic Studies curriculum contents at senior secondary school level in North- West Geo-Political of Nigeria; and

5. ascertain supervision activities of ministry of education officials in ensuring effective implementation of Islamic Studies curriculum contents at senior secondary school level in North-West Geo-Political of Nigeria

1.4 Research Questions

The following research questions were posed to guide the study:

1. What is the scope and difficulty level of Islamic studies curriculum contents for effective implementation of Islamic Studies curriculum contents at senior secondary school level in North-West Geo-Political of Nigeria?
2. To what extent do the teachers qualifications contribute to the proper implementation of Islamic Studies curriculum contents at senior secondary school level in North-West Geo-Political of Nigeria?
3. What is the availability and appropriateness of instructional materials used for the effective implementation of Islamic Studies curriculum contents at senior secondary school level in North-West Geo-Political of Nigeria?
4. What influence does students' population (class size) have on the implementation of Islamic Studies curriculum contents at senior secondary school level in North-West Geo-Political of Nigeria?
5. To what extent does the level of supervisory activities of Ministry of Education officials influence the proper implementation of Islamic Studies curriculum contents at senior secondary school level in North-West Geo-Political of Nigeria?

1.5 Research Hypotheses

The following null hypotheses were postulated to guide the study:

Ho_1 There is no significant difference between scope and difficulty level of Islamic Studies curriculum contents and effective curriculum implementation at senior secondary school level in North-West Geo-Political zone of Nigeria.

Ho_2 There is no significant difference between teachers' qualification and Islamic Studies curriculum contents implementation at senior secondary school level in North-West Geo-Political Zone of Nigeria.

Ho_3 There is no significant difference between availability and appropriateness of instructional materials and effective implementation of Islamic Studies curriculum contents at senior secondary school level in North-West Geo-Political Zone of Nigeria.

Ho_4 There is no significant difference in the influence of students' population (class size) and effective implementation of Islamic Studies curriculum contents at senior secondaryschool level in North-West Geo-Political Zone of Nigeria.

Ho_5 There is no significant difference between supervisory activities of Ministry of Education officials and effective implementation of Islamic Studies curriculum contents at senior secondary school level in North-West Geo-Political of Nigeria.

1.6 Basic Assumptions

The study was of the assumptions that:

1. There was wide scope and high level of difficulty in Islamic Studies curriculum contents which results in poor curriculum implementation at senior secondary schools in North-West Geo-Political zone of Nigeria;
2. Islamic Studies curriculum contents at senior secondary school level were not fully and adequately implemented due to inadequate qualified teachers in North-West Geo-Political zone in Nigeria;

3. Students' population (class size) had tremendously contributed to poor Islamic Studies curriculum implementation in North-West Geo-Political zone in Nigeria;
4. Instructional materials were grossly inadequate for effective teaching and learning of Islamic Studies in secondary schools in North-West Geo-Political zone of Nigeria; and
5. Ineffective supervisory activity by ministry of education officials had contributed to the lack of full implementation of Islamic Studies curriculum contents at senior secondary schools in North-West Geo-Political zone of Nigeria.

1.7 Significance of the Study

Curriculum implementation is a vital aspect of school achievement. The purpose of this study is to assess the effectiveness of the implementation of Islamic Studies curriculum in schools. This has a direct link with the performance of students in both internal and external examinations and achievement of Islamic Studies objectives in secondary education. For this reason, the findings and recommendations of this study could be of great advantage to schools, society and the country in general. Specifically, the study would be beneficial to Islamic Studies Teachers, stakeholders and relevant education bodies such as Nigeria Educational Research and Development Council (NERDC), Ministry of Education (Federal and State), Association of Teachers of Arabic and Islamic Studies (NATAIS), National Board for Arabic and Islamic Studies (NBAIS), other examination bodies (WAEC, NECO), as well as curriculum planners responsible for curriculum development. This will be done through the explicit exposure of the level or extent to which Islamic Studies curriculum contents are covered by teachers. This will enable the major stakeholders to take appropriate measures with regard to the level of implementation. The findings have revealed to relevant authorities the needs to determine or select topics in relation to time allotted for in-depth coverage and full curriculum implementation. Factors

responsible for poor implementation are exposed for relevant bodies or stakeholders to use in tackling problems related to curriculum implementation.

The findings of this research will be of relevance to supervisors in identifying those topics or areas of Islamic Studies curriculum that are usually skipped or not fully taught by the teachers and reasons for doing so. This will go a long way in identification of effective strategies, and application of relevant pedagogical procedures in overcoming such a problem. Furthermore, the findings and recommendations of this study would make supervision and inspections become regular thereby improving teaching and learning. Similarly, the findings of this study will provide clear insight to those examination bodies on the extent of those areas covered by teachers in curriculum contents in schools so as to serve as guide when setting examination questions. Alabi (2000) identified non-coverage of Islamic students curriculum content as one of major problems responsible for students' massive failure and poor performance in Islamic Studies Examination (NBAIS, WSEC, NECO). Therefore, the outcome of the study will be useful to examination bodies in tackling problems of massive failure and poor performance in examinations.

The findings of this study are expected to be of relevance to both teachers and educational administrators alike by means of intimating and expanding their awareness on those difficult areas in Islamic Studies curriculum contents that are not fully implemented (if any) as well as the possible position that will lead to an improved performance in teaching-learning process. This will serve as a viable major yardstick in solving problems precipitated by poor implementation of Islamic Studies curriculum at the senior secondary school level.

To the Islamic Studies teachers the findings of the study will serve as a guide to them to use proper teaching methods and instructional materials. It will enable teachers to appreciate the need to be professionally competent in the area of improving their use of instructional materials where they were found to be deficient.

The outcome of the study could assist administrators to improve teaching and learning of Islamic Studies by employing qualified and adequate number of Islamic Studies teachers to handle all aspects of Islamic studies curriculum contents. They would also realize the need for seminars, workshops, conferences and so forth.

Curriculum experts would find the study useful and see it as a guide when it comes to review of Islamic Studies Curriculum by making its objectives achievable and contents relevant to learners. In addition, the study could serve as a guide to writers of Islamic Studies. .

Finally, the findings of the study will help to facilitate further research in related areas of study of curriculum content implementation. In the same vein, the research will motivate the emergence of other empirical studies especially on implementation of Islamic Studies curriculum on students' performance in senior secondary school examination in Nigeria.

1.8 Scope of the Study

The study assessed the Implementation of Islamic Studies Curriculum in Senior Secondary Schools in North West Geo-Political Zone of Nigeria. The scope covers the Senior Secondary School teachers, principals, supervisors and staff of Ministry of Education in the North-west Geo-political of Nigeria. Thus, sample of stakeholders in relation to the role they play in curriculum implementation process in Islamic Studies Education at Senior Secondary School level was taken. The study dwelt on Islamic Studies Curriculum Implementation in the aspects of its scope and difficult level of contents, teachers qualifications, availability and appropriateness of Instructional materials, influence of students population (class size) and role of supervisory activities in achieving effective curriculum delivery. The stakeholders under consideration are teachers, principals and supervisors of Ministry of Education because directly involved in implementation process and are in good position to assess the curriculum implementation process by objectively giving their views on the subject under study. The study is, however; delimited to teachers, principals,

supervisors and Ministry of Education officials in public senior secondary schools in North-west Geo-political Zone of Nigeria.

CHAPTER TWO
REVIEW OF RELATED LITERATURE

2.1 Introduction

This chapter reviews the work of some authors on issues related to implementation of Islamic Studies curriculum. The review exercise is to justify the need for the study. It examines curriculum theories to form a background for this study. The following subtopics are considered for review:

- Concept of Curriculum;
- Meaning of Curriculum Implementation;
- Participants in Curriculum Implementation;
- Curriculum Models;
- Historical Development of Islam in Nigeria;
- Scope of Secondary School Islamic Education Curriculum in Nigeria;
- Methods of Teaching Secondary School Islamic Education in Nigeria;
- Evaluation of Islamic Studies Curriculum;
- Modes of Evaluation for Religious Education (Islamic Studies in Examination);
- Modes of Evaluation for Islamic Studies Education in Secondary School;
- Meaning of Islam and Islamic Education;
- Objectives of Islamic Education in Secondary Schools in Nigeria;
- Fundamentals for Curriculum Implementation in Islamic Studies Education in Nigeria;
- The Role of Government in the Implementation of Islamic Studies Curriculum in Senior Secondary Schools;
- Qualification Expected from teachers for the Implementation of Islamic Studies Curriculum;
- Instructional Materials and the Implementation of Islamic Studies Curriculum;
- Supervisory Activities and the Implementation of Islamic Studies Curriculum;

- Teacher Related Factors and Implementation of Islamic Studies Curriculum;
- Constraints to the Implementation of Islamic Studies Curriculum;
- Empirical studies;
- and Summary.

2.2 Theoretical Framework

The Research was built on the system approach theory (SAT) of Beftalanffy (1967) in Gichuku (2013), who says that in a system, interrelated elements interact together towards a common goal. This theory states that in every system there are three elements involved to attain a goal. There are inputs, transformational process (activities) and outputs (the intended results or outcomes). For implementation process of educational programme there must be inputs of human and materials, there must be activities (teaching) and outputs to make value judgment of effectiveness. Therefore the researcher finds the theory relevant and suitable for the study.

The features of System Approach Theory of input, process and output were considered in analyzing the role of participants, stakeholders and elements such as teachers, principals, supervisors in the Ministry of Education in the implementation of senior secondary school Islamic studies education curriculum.

The teacher is the main element in the curriculum implementation process. The way teachers handling of curriculum forms the basis of the curriculum implementation in schools. The teacher acts as a guide towards the curriculum implementation and does not work in isolation. The implementation of school curriculum requires other elements to collaborate in activities with the use of appropriate materials to achieve a targeted goal. Other participants/agents are the supervisory staff who monitor and complement the effort of the teacher in enhancing effective curriculum delivery.

The choice of this theory was informed by its emphasis on quality of the teachers involved in the teaching, the methodology employed in utilization of

instructional materials, and relevance of contents in the curriculum and use of available infrastructure. These variables are quite important in the implementation of any curriculum and could possibly serve as determining factors of students' academic performance in schools. It could also influence teachers' effectiveness in curriculum implementation. Hence, the suitability of application of the theory to the study.

2.2.1 Concept of Curriculum

For most lay men, curriculum today is equated with course guides, syllabi or textbooks that establish the course. Such a classic definition of the term also reflects the meaning of curriculum for the most conservatives or structured educationists in the field. Walton et al (1976) in Ben-Yunusa (2008), defines curriculum as that content and those processes designed to bring about learning of education value. By this definition, curriculum is considered to include both what is to be taught and by what means it is to be taught.

According to Block (1998), in Yusuf (2012), curriculum is a prescribed body of knowledge and methods by which it can be communicated. According to this definition, any knowledge which specifies the channels, means or procedures that knowledge can be taught, is referred to as curriculum. Curriculum is therefore, the sum total of all planned and unplanned activities which learners are exposed to in a school setting. That is to say, even those things that students learn in school that are not documented (Hidden curriculum) in the written curriculum, are also part of curriculum. Kerr (1968), in Obanya (2004), defines curriculum as "All the learning which is planned or guided by the school, whether it is carried out individually or in groups, inside or outside the school".

A curriculum must be implemented if it is to make any desired impact on students and to attain its goals. According to Dikko (2011), the way curriculum is implemented influences the degree of its success and unless curriculum is adequately implemented, it cannot be evaluated. This is buttressed by Hope (2002) in Ali (2006) when he maintains that implementation is a process of transforming educational

policy into practice. Inspite of careful planning and design, it is possible that a curriculum fails to meet the needs for which it is developed. From experience, it is possible for one to come across educational programme that does nothing more than gather dust on shelves. Further, much that is planned and developed often does not get implemented. According to Guga and Bawa (2012), curriculum implementation means, actualization, concretization, making real the planned curriculum. It is the actual use of the curriculum plan. It is a critical phase in the cycles of planning and delivering a curriculum. Curriculum implementation focuses on both the actual use of the curriculum and the attitude of those who implement it." The attitude of those who implement, determines the extent and quality of implementation of the curriculum in an educational programme.

2.2.2 Meaning of Curriculum Implementation

Curriculum implementation refers to how the planned or officially designed course of study is translated by the teacher into syllabuses, scheme of work and lessons to be delivered to students. Implementation is said to take place when the teacher-constructed syllabus, the teacher personality, the teaching materials and the teaching environment interact with the learner. Implementation further takes place as the learner acquires the planned or intended experiences, skills, knowledge, ideas and attitudes that are aimed at enabling the same learner to function effectively in the society. The learner is therefore seen as the central figure of curriculum implementation process. Obanya (2004) defined implementation of curriculum as the day-to-day activities which school management and classroom teachers undertake in the pursuit of the objective of any given curriculum.

Curriculum implementation is the practical utilization of an innovation and is the most important phase in curriculum change. It has been asserted by Fullan (2010) that, majority of innovations are unsuccessful because the problem is not innovation but implementation. The success of a curriculum implementation depends to a large extent, on teachers as they are often the agents in the implementation process.

Unfortunately, in Nigeria, teachers are not involved in the planning of the curriculum (Ofoha, Uchegbu, Anyike and Nkemdirim, 2009). The implementation of a curriculum is accelerated when teachers are fully involved in planning it.

According to Akwodlu (1994), implementation is an activity that involves carrying an established programme. Earlier and Reiner (1987) and Mkpa, (1962) see implementation as constituting the third process of learning which is concerned with administration and control. Once commitments are secured to accomplish intended objectives, policy making and programme breaking into real or practical execution is what is referred to as implementation Abubakar, (1999).This was concurred in Ughamadu (1992) when he stated that planning and implementation are two sides of a coin, theoretically. According to him, development of a plan is a technical process while the Implementation is essentially an administrative process. But the dividing lines between the two responsibilities are "blurred"

Conditions for success in programme implementation are summarized in four attributes that are basic. These are:

a) an objective machinery must exist;
b) the objective must be clear and precise;
c) the target group to be affected by the policy should be clearly defined; and
d) the peculiar social, economic and cultural circumstances of the environment should be taken into consideration seriously.

Therefore, it is necessary for any curriculum planning process to work hand in hand with the administrators and the society so that the execution (implementation) will not deviate from intended result.

The term curriculum implementation has been defined in different ways by different authors. Inspite of the differences in personalities, they all tend to be saying the same thing. Fayomi (2002) viewed curriculum implementation as "putting the curriculum into work for achievement of the goals for which the curriculum is

designed". Mkpa (1987) defined curriculum implementation as the task of translating the curriculum document into the operating curriculum by the combined effort of the students, teachers and others concerned. Curriculum implementation is also seen as "the translation of theory into practice, or proposal into action (Ivowi, 2004). While Okebukola (2004) described curriculum implementation as, the translation of the objectives of the curriculum from paper to practice". In his submission, Onyeachu (2008) viewed curriculum implementation as the process of putting all that have been planned as a curriculum document into practice in the classroom through the combined efforts of the teachers, learners, school administrations, parents, as well as interaction with physical facilities, instructional materials as well as psychological and social environment.

From the above definitions therefore, curriculum implementation could be seen simply as the interaction between the subject, policy, learners, teachers, schools and societies in order to achieve the aims and objectives of education in schools. Teacher quality, willingness, commitment, energy and self-motivation will in no small measure contribute to the desired outcome of implementation, Busari, (1988). Despite all efforts, teachers have been complaining of curriculum overload; not only that there are many subjects in the school curriculum, but the scope of the contents are so large that the teachers do not succeed in covering every bit of it. Thus, Offorma (2005) observed that, curriculum content is continually expanding and becoming over loaded as a result of additional and/or integration of new materials. Ivowi (2004) also observed that the content of social science curriculum is satisfactory, though it is over loaded. He complained about the mismatch between provision and expectation of resources in schools which has adversely affected the teaching/learning process which makes the cognitive achievements of students generally defective.

No matter how qualified an Islamic Studies teacher is, his students cannot learn the subject effectively if there are no instructional materials to help the learners perceive, touch, hear, reason and learn. A motivated and qualified teacher is able to

motivate his students thereby enhancing the effective implementation of the Islamic studies curriculum. Teacher's remuneration, the availability of equipment and infrastructural facilities, encouragement from the principal are good sources of motivation. Offorma (2005) observed that, classrooms are poor for meaningful learning and teachers remuneration not properly paid. Maduewesi (2001) also complained about issues of curriculum overload, overcrowded school timetable, ever-growing of subject matter contents, skills, techniques, machinery and equipment, ICT and so on, for which teachers are ill equipped Busari (1988) sees teacher-pupils ratio as a big problem when he noted that, how can a Islamic studies teacher who handles over thirty multicultural students per lesson have a maximum of twenty-eight teaching period?

This work strongly agrees with Maduewesi (2001) that the social science subject's curriculum is actually overloaded. Some advanced levels topics are now treated in SSS3.Some of these topics introduced into the school time table, though irrelevant are made compulsory. The students hardly have enough time to do private study which is very essential. Sometimes, learners are taught by disgruntled and ill-motivated teachers, and this does not encourage effective teaching/learning to take place which may eventually cause dissatisfaction in learning. Also when the topics studied in class have no social relevance to the learners, they begin to lose interest in school and may eventually leave school.

Obanya (2003) observed that, one dissatisfaction noticeable in Nigeria's educational system today is strong lack of interest in school work among students. Examination malpractice is another reason for ineffective implementation of Islamic Studies curriculum in schools. When the learner is certain of passing his SSCE and collecting his certificates without going through the stress of studying, he becomes dissatisfied with whatever the teacher does in the class. This is in support of Offorma (2005) who said that, the greatest challenge to education in Nigeria today is examination malpractice. This researcher observed that, examination malpractice is

an evil that has penetrated deep into all levels of education. Some officials of examination bodies, teachers, principals, parents, security agents and learners are all involved in examination malpractice. In line with this view Offorma (2005) believes that a learner may not see the need to be regular to classes or study hard since he knows that he will pass the examination through examination malpractice. Sometimes, the learner may be unfortunate to have access to fake examination questions and thereby fails the examination which he would have passed if he had studied. Examination malpractice has thus made schools to produce graduates that are neither useful to themselves nor to the society because they have only paper qualification. That is, they have certificates without the required knowledge.

2.2.3 Participants in Curriculum Implementation

Putting the curriculum into operation requires implementation agents. These agents are those participants engaged in the implementation; some are inside the school while others are outside the school. Participants within the school include the teacher, the learner, supportive staff, the Parent Teachers Association (PTA) and the principal. Participants outside the school include – institutes of education, local, state and federal government education commission and boards, Nigeria Education Research and Development Council (NERDC), Examination Bodies like WAEC, NECO, NABTEB and NBAIS that operate in Nigeria.

The Teacher: Teacher is identified as the main agent in the curriculum implementation process. The task of curriculum delivery is basically carried out at the classroom. At this point, learners are made to achieve the objectives of the curriculum. Ben-Yunusa (2008) posits that:

> *The Classroom teacher forms the 'corner stone' in curriculum implementation. He is the main force and the last person that ensures that any curriculum is implemented according to specification. It is the classroom teacher who decides on what to teach at what time even when some kind of teaching scheme may have been prepared in advance for him. He*

> *interprets the syllabus and breaks it into teaching schemes and lesson plans. He decides on what instructional materials to use, the methodology to adopt, the amount of time to spend on each aspect and the equipment and space to use. (p.48).*

Teachers' decisions of this nature determine the pace of success that can be attained in any curriculum implementation. In essence, if a classroom teacher is untrained or not willing to implement curriculum plans, the desired success cannot be attained. Ben-Yunus (2008) also noted that, despite the important position occupied by the teacher in curriculum implementation, there are many forces working against his effectiveness. These include:

1. teacher's salaries are low and allowances and incentives are not promptly paid;
2. there is little or no regard for the teacher and the teaching professional;
3. increase in unruly behaviour of students;
   corrupt nature of the society which no longer recognizes hard work;
4. fear of administrative and community disapproval;
5. absence of a strong union that would protect the interest of teacher; and
6. carefree attitude of government to school facilities.

The most influencing forces of low teachers' salaries and allowances and incentives are present in many states in Nigeria particularly in the area of the study, as observed by thiswork. These forces have made the classroom teachers in Nigeria less productive and less initiative.

The Learner: The learners on the other hand form the focus of any curriculum implementation. They are also partners in implementing the curriculum. Schools have no worth without students. Students are most essential assets for any school (Mushtaq and Nawaz, 2012). Students provide a feedback to the teacher on the effectiveness of his methods and approaches to teaching. It is on this basis of such feedback that a teacher decides on whether to continue, review or completely change his strategies of

teaching. According to Audu (2011), the success or otherwise of an educational programme can be judged in terms of the achievements of students.

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

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

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

Examination Bodies: Examination bodies like JAMB, WAEC, NABTEB, NBAIS and NECO are also very important in the implementation of curriculum. Educators have adopted examination as one of the methods of determining students' level of cognition with a view to ascertain whether they have mastered what they have been taught. Examinations serve as part of human culture readily available to assess the effects of teaching and learning as well as to distinguish and select talented people. Onuka and Durowoju (2011) affirm that, examination is most often used for promotion, award or certification. In view of its benefit in terms of accurate measurement of candidates' performance, examination must be reliable and valid.

In the past, school-based assessment scores brought inequalities in the quality of assessment instruments. It coupled with deficiencies in the procedural scoring and

grading of the instrument assessment adopted by various schools in the award of certificates. The reliability and validity of examinations among other factors for national interest in achieving national goals and aspirations have been the underlying factors for the establishment of external agencies (examination bodies) like National Board for Arabic and Islamic studies (NBAIS), National Examination Council (NECO), National Business and Technical Examinations Board (NABTEB) to conduct both examinations for school candidates and examination for out-of-school candidates and award certificates to successful candidates in their areas of career aspirations.

Audu (2011) claims that the concept of standard in examination is deeply central to the concerns of any examining agency and its stakeholders. An examining agency will always strive to deliver credible examinations and certificates since this will not only bring gratification to the agency but its reputation will also be protected. In their explanation, candidates feel confident when they are assured that the certificates they bear are true reflections of their abilities. Dignified parents would not want to invest in assessment procedures that are not credible. Crucially speaking, there is the need for assurance of employers and tertiary institutions that the knowledge, abilities and skills of their prospective intakes are accurately and genuinely reflected in the certificate they bear.

2.2.4 Curriculum and Implementation in Islamic Studies Education in Nigeria

The secondary school curriculum in various subjects emanated from this policy statement by the Federal Government regarding plans for the Nigerian school system. The term curriculum has differently been defined by different authors. Adeyegbe (2004) defined curriculum as the hub of the activities in any educational endeavor since it dictates what is to be taught, at what level, by whom, with what purpose, assessed by what means.

The definition of a curriculum has been variously attempted by many educators. Many educators defined the concept (curriculum) to suit the social needs prevalent at their disposal. At the same time, the interpretation of the concept 'curriculum' is being influenced by the dynamic nature of knowledge, the changing conception of the learner and the learning process as well as of education. And by implication, various definition of curriculum reflects the changing socio-philosophical views and opinions of various classes of educators such as the traditionalists and the pragmatic (progressive) educators. Even among the traditionalists, notable variations occur in their understanding of the concept 'curriculum'. It is really a racecourse as explained by Cowie (2009) that the race itself means a place or a series of deeds. Thus, it is a course of study which students pursue and compete for target defined in terms of grades and certificates or other forms of academic awards.

As it pertains to education, the definition of the concept curriculum has meant so many things among educators. It does not have a common definition. Though, it has been in use in schools since the 19th century, it did not amount to more than a collection of syllabus or a collection of subject matters, Denga, (2006). This was a too narrow opinion, which seemed either to have rejected or failed to appreciate the all-embracing connotation of its original Latin usage because the Latin meaning for curriculum covered all life activities. As such curriculum is a process of learning which takes all human sensitivities into account, like social, political, economic or professional activities. Hence, some educators continue to comment that 'the concept of curriculum is too nebulous in that it is too slippery indefinable (Grace, 2006).

However, no matter the difficulty involved, it is necessary to have a definition as a means of providing sense of direction for meaningful discussion about the concept. This necessity was re-emphasized by Hopkin (2009), who observed that, philosophers have scarcely begun to explore the concept. He, therefore, advised that, teachers ought to pay good attention to thinking about the concept "curriculum". As

such, at various times, educators have come up with definitions which seem to have satisfied contemporary views of the concept of curriculum.

Curriculum is conceived to mean a number of fixed or organized subjects with set corpus of knowledge to be learned Hopkin and Cowvies, (2009). Even well into the twentieth century, curriculum continued to be regarded as separate subject. It has been referred to as the ground which pupils and teachers cover in order to attain the goal or objective of education. In this regard, curriculum is that series of things which children and youth must do and experience by way of developing abilities to do the things well that make up the adult life; and to be in all respects what adults should be Ibiwumi, (2011).

The above attempt to define the concept does not mean that curriculum concerns only the things that children and youths are confined to do nor is it primarily concerned with preparing the young for adult life. Although these are important, they are nevertheless essential and children must be made to live through their various stages as worthy members of the society. However, it must be borne in mind that, curriculum cannot be limited to the children's immediate interest in school. Their interest must be organized in terms of social values. The school only serves as a mere agency of social control expected to cater for the long-range behaviour changes of the society which the above definitions of the concept of curriculum failed to specify.

Orthman, Salleh and Noraini (2013) see curriculum as that content made up of all the experiences, both curricular and extracurricular, which children have under the administration of the school. By interpretation, these consist of all situations that the school selects and organizes consistently for the purpose of bringing about changes in the behaviour of children as a means of developing their personality. This involves discipline for the youth in collective ways of thinking and acting. The word discipline here implies controlling and directing or guiding the young and inexperienced along socially acceptable lines of thought and behaviour.

Clearly, this definition implies continuity between school studies and real life. However, it is quite too restrictive and one dimensional with so much emphasis on the school functions in behaviour and personality development of children. Ughamadu (1992) criticized this definition on the grounds that it fails to differentiate the functions of the school from those of other equally important social institutions that make both the school itself, the child and society lively. Therefore, the definition is broad and wide. Furthermore, some fundamental social organs are not represented.

Babalola (2004) defines curriculum as a vital moving, complex interaction of people and things in a freewheeling setting. Interaction here includes questions and debates as well as goals to illuminate'. This definition shares the same criticism with others. Critics draw attention to the fact that even street scenes can be referred to as complex interaction of people but cannot serve as an acceptable definition of curriculum. In fact, interaction takes place in every form with or without purpose.

The problem of defining curriculum has been very apparent; not only does it change from time to time; it also changes according to social conditions, conceptions of knowledge, the learner, and indeed, of education as a whole, because the curriculum is viewed as a plan of what the school is committed to do. Damar (2005) elaborates that a curriculum is all the planned experiences provided by the school to assist learners in achieving the designated learning outcomes to the best of their abilities. Elen (2005) too observes that a curriculum is an attempt to communicate the essential principles and features of an educational proposal capable of effective transmission and practice. Likewise, Ivowi (2000) and Maduewesi (2010), share the same opinions; according to them, a curriculum remains a 'plan for learning, a planned material that precedes instruction as well as documents designed to be used as a point of departure from instruction. With these, there is an attempt to claim that one can have a curriculum if he is able to organize or plan learning experiences and activities to execute in schools. But extra-curricular could not have representation in these definitions. That is the only discrepancy, the definitions ignored giving

appropriate description of those experiences and the personalities involved. As such these definitions failed to appreciate the all-embracing perspective of the concept of curriculum which covers every endeavor of man and his society.

Garba (2004) is among the educators that expressed concern as regard the apparent lack of consensus as to the meaning of a curriculum. According to him, the problem of defining curriculum is not only that of lack of consensus, but that the definition has undergone notable changes in the twentieth century. The issue is compounded by the ignorance of many teachers who attempt to equate curriculum to mean the same as scheme of work or syllabus. This is also the view of Isiaku (2008) who accused some writer's of the use of the term curriculum to mean the same thing as a syllabus, teaching unit, or what is in some schools used as teaching module.

Curriculum simply means a collection of syllabuses or subject matter of instructions like Mathematics, Chemistry, Biology, Physics, History and Geography. With this it means one can make a curriculum if one is able to understand the nature of school subjects; as extra-curriculum could not have relevance according to this definition.Also, this definition ignores giving appropriate recognition to experiences which are obtainable in the school not necessarily from the subject matter. In fact, this definition fails to appreciate the all-embracing connotation of the original Latin usage of the concept that covers all life activities. Yet, others see a curriculum as a means to an end or learning outcome. According to Elen (2005).one can not necessarily be interested in the school subjects but rather in what to do with them and their attendant experiences.

For others, a curriculum means a plan of what the school is committed to do. This is elaborated in, Chinwe (2008) when he noted that a curriculum is all the planned experiences provided by the school to assist learners in attaining the designated learning outcomes to the best of their abilities. Ajidagba (2005) observes that curriculum is an attempt to communicate the essential principles and features of an additional proposal in a form that is opened to critical assessment capable of

effective transmission into practice. This is concurred in Chinwe (2008) when he noted that, a curriculum remains a plan for learning a planned material that precedes instruction as well as a document designed to be used as a point of departure for instructional planning and execution. These views of a curriculum as a plan actually suggest that it may be a written document opened to continuous assessment for improvement.

However, these definitions have major discrepancies, because almost all the major activities in the instructional process are planned. This only confines the concept to mean just a mere unit or lesson plans which are not a curriculum but can best be described as segments or aspects in a curriculum. These definitions also lack understanding of the obvious inherent unity in a curriculum and instruction.

According to Guga and Bawa (2008) curriculum is guided learning experiences. They view curriculum as experiences children obtain under the guidance of the teacher and or in the school. This definition is equally indefinite. It fails to delineate precisely those experiences the school and the teacher should guide a child to attain. This is because there are experiences that are desirable and those which are undesirable which this definition could not specify. Giving the apparent lack of consensus among scholars pertaining to the meaning of the curriculum, educationists proposed the four basic elements of a curriculum either stated or implied in any meaningful definition of the concept (curriculum). Ben-Yunusa (2008) simply defined curriculum as, all the experiences that learners have under the guidance of the school. Daramola (2004) also defined curriculum as, that part of the school academic programme specially designed to provide planned and guided teaching experience. The researcher sees curriculum as, all the learning experiences provided for the learner under the guidance of the school, within or outside the school.

Curriculum includes the formal learning of experiences as provided within the school and the informal experiences outside the school but approved by the society to facilitate change in behaviour of learners within the society. Adeyini (2005) defined

curriculum as, all the experiences the child has under the supervision or guidance of the school. He, therefore, opined that the reality of a curriculum for a child would be determined by the quality of the experiences that, the child has in the school. It is believed by, Adeleke (2006) that curriculum is the total effort of the school to bring about desired outcome in the learner in school and outside school situation.According to, Ben-Yunusa (2000). curriculum is a variety of learning experiences that pupils engage in under the guidance of teachers. On the hand, Carloss (2005) defines curriculum as a number of fixed subjects or body of knowledge taught by teachers and learned by students.

Other definitions include those of Ugwu (2008) who viewed curriculum as all the experiences in science provided by the school for the achievement of the learner. Yusuf (2012) defined curriculum as the totality of all planned and unplanned, guided and unguided learning experiences learners are exposed to in a school setting for the purpose of attaining its educational goals.

From the various definitions of curriculum it would seem that curriculum is the total effort made (total learning experiences provided) by the school to bring about desired outcomes in learners in and outside the school. It is opined in Agun(1984) that curriculum has four basic elements. They are as follows:

i) curricular objectives;
ii) selection of content and learning experiences;
iii) organization of learning experiences;and
iv) assessment (Evaluation)

Looking at the above perspectives, a valid curriculum must comprise a set of educational goals and objectives, a number of areas of teaching subjects or consent, a list of learning experience or activities to be performed and a way of finding out whether or not the objectives have been realized (evaluation).

Hence Wiles and Bondi (1984:64) submitted that;

> *a curriculum comprises all the learning experiences a child has under the guidance of a school through courses selected (or subject matter the school offers), the systematic arrangement of the learning activities offered in the schools.*

Ashbaacher (1991) describes a curriculum as all the events that happen in the school; the planned or unplanned, inside or outside classroom. Abdullahi (2003) supports this by explaining that curriculum is the ways in which societies try to meet their educational objectives. These way consist not only of the subjects stated on the school time table but also several other activities from which the child learns subconsciously, that which falls into school acceptable behavior and the values that are recognized.

Of course, the meaning of a curriculum differs among educators. But basically, and as a matter of fact, the use and purpose or objective remains almost the same.This is because a curriculum must include a sort of written statements of the educational experience which the school proposes to create for children of different 'classification'. It involves the aims stated, the materials outlined and methodology selected. Generally, curriculum implies the entire body of knowledge, courses offered by the school, unplanned or planned; leading to the selection, organization, integration and refinement of the content, skills, attitudes, values and codes to be transmitted to the youth in time perspective and under the auspices of the teacher. A teacher occupies a golden (strategic) position in whatever good is prepared and transmitted to the children in schools either in bulk or in units.

2.2.5 Curriculum Implementation Models

Models are simplification of realities. Various models for curriculum implementation have been proposed by different experts in the field. These authors have divergent views on the curricular models but one thing that is very interesting is that these divergent views seem to agree in their conclusions. Schon (1971) in Yusuf

(2012) identified basically three models for curriculum implementation and they were reviewed in this study. They are: the centre periphery model, the proliferation of centre model and the periphery centre model.

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

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

The Periphery Centre Model: This model involves the implementation of curriculum in a particular place at a time, then the idea dies off and later another locality embraces it and implements it in its own way. This may continue from place to place. This is a reflection of the UPE scheme in Nigeria,in 1954. It was introduced in Western region in 1959; it was introduced in the East, but with some modification.

Then in 1973, the federal government introduced it nationwide. One thing to note is that, the experiments in both the west and eastern regionS operated independently.

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

Research, Development and Diffusion Model: According to the proponents of this model, innovation in a curriculum should undergo sequences which Agbo (2005) terms as ‘due processes. It commences at research, followed by the development that emanates from the results of the research and then diffusion and dissemination in order to provide solutions to the problem on ground. She asserts that, the result of every research should aim at resolving societal problems. On this dimension, the results should be diffused and disseminated to the target audience.

The problem is on presumed initiatives of the developers that are based on the needs of the recipients. The potential solutions are designed and disseminated to the recipients. The developed curriculum shall then be sent to the teacher to implement at the learning centre. Curriculum development review is under taken by various agencies or bodies like Nigerian Education Research and Development Council (NERDC), Institutes of Education, WAEC, NECO and NTI.

In Nigeria, both students and teachers are passive consumers of the curriculum review and innovation and these may not meet the local needs of the society. This model however, depicts the due process the changes or modification. Agbo (2005)

contends that the R.D.D. model identified problems and proffers solutions to those problems. It is therefore, ideal for the Nigerian educational system.

Social Interaction Model: According to this model, the degree of acceptance or rejection of innovation or change depends to a large extent on the channel of communication between the encoder and decoder groups. Social interaction among the people, according to Ali (2008) depends on the level of interpersonal relationship existing in the society. According to Guga and Bawa (2012), social interaction model is, one in which an individual initiates innovation and through interaction with people of similar interest, one is able to disseminate such innovation.

Problem Solving Model (PSM): According to this model, the teacher and the students are the active people. Innovation is initiated by interpersonal relation and general information within the social group. Having identified the problems, the recipients endeavor to find solutions to those problems through the effected changes. Efforts and assistance of others are considered very relevant to the solutions of the problems Agbo, (2005).

It is pertinent to point out that, the very people who are involved in the curriculum implementation are the very people initiating the developing curriculum innovations and materials. Ali (2006) asserts that, the innovations and materials reflect on the real needs and aspirations of the people concerned. This fact is premised on the fact that the recipients are actively involved in the initiation, dissemination and implementation of the problem solving model(PSM) curriculum.

2.2.6 Meaning of Islam and Islamic Education

Islam is from an Arabic word ‘SALAM’ which means ‘SUBMISION’. Islam points to the fundamental religious creed which dictates that there is No body worthy of worship except ‘ALLAH’. According to the Muslims, ‘ALLAH’ (which in English means GOD) is and remains the only ONE. He owns the universe and is the creator of everything Al-attas, (2005). Saffi, (1999) expressed that; it is Islam when an

individual totally submits to the will of that One God (ALLAH) conforming inwardly and outwardly to this laws. Bagheri (2001) says Islam means, a complete way of life. Islam guides (man) to the dictates of the Qur'an and the principles of the messenger, Prophet Muhammad (P.B.U). The expression is that, Islam stands as an all-embracing system and codes that do not exempt any aspect of a human life and his society. Atiku (1996) noted that Islam is a well-organized system of life that has a vibrant document (The Qur'an) for the good of the humanity with distinction in social equity and human right preserv1ation. Islam is discipline and guidance oriented in all human affairs, individual and communal, spiritual and material; economic and political, legal and cultural, intellectual; and nation and global interaction in human sphere.

There are so many definitions as there are authorities in Islamic Education or any other discipline. Some see it from the sociological point of view; some view it from historical perspective, while some view it from the Sharia view point. Dan-Asabe (2006) asserted that, Islamic education refers to the process involving three references: the individual, the society or national community and the whole content of reality both materials and spiritual, which play a dominant role in determining the nature and destiny of man and the society. This signifies that Islamic education is the study of mankind, social, economic and political behaviour of a place where people live or have lived.

Haslsteed (2004) sees education as the best means of creating a new generation of young men and women who will not lose touch with their own tradition but who will not at the same time become intellectually retarded or educationally backward or unaware of development in any branch of human knowledge;since education is described in this manner and it emphasized on fruitful result in all aspects of human life. Islamic education is not different from this extent, it even lays emphasis on education from the dual point of view, as rightly pointed out by some authorities in the field. For example, Halsteed (2004), stated that Islamic education is an education which trains the sensibility of people in such a manner that is their

attitude to life, their actions, decisions and approaches to all kinds of knowledge are governed by the spiritual and deeply felt ethical values of Islam.

This was further analyzed by Halliru (2000),who sees Islamic education as, that training which aims at the balanced growth of the total personality of man through training of man's spirit, intellect, the self-freeing and bodily senses. This is the true dual nature of Islamic education as found in another literature by Baghani (2001), who opines that Islamic education is the creation of good and righteous sense of the term, build up the structure of man's earthly life according to the Shariah law and employs it to serve his faith. This was rightly summarized by Atiku (1996), who defines Islamic education as a system of solving all problems by giving the spirit (heart) its supreme position in the body system. In this study, the concept of Islamic Education refers to the process of learning Ibadah (worship) and how to worship and other practices for the betterment of one self and the society and in the hereafter.

2.2.7 Objectives of Islamic Education in Secondary Schools in Nigeria

The primary aim of Islamic studies education is to give world a philosophy which gives standard of values and judgment that applies to all spheres and activities of human life. This was further confirmed by Islamic educationists, like Imam al Ghazali and others who believed that unless the philosophy succeeds in broadening its range of application and given Islamic concepts for all branches of knowledge, it will not be able to satisfy the new generation and save them from invasion of divided purposes of any paralyzing doubts. Therefore, the goals of any educational system should not be and shall never be auto pain goals. It should be the process that trains its members of the society to be mentally disciplined. That can make them acquire knowledge not merely to satisfy an intellectual curiosity or just for mental world benefit. According to Baghani (2001), the aims and objectives of Islamic education include:

> *The creation of good and righteous individuals who will lead a happy and fruitful life in this world and aspire through Good*

deed and achieve spiritual blessings in the hereafter. Thus, the ultimate aim of Islamic education lies in the inculcation of discipline in order to achieve this. Islamic education is divided into what is referred to as individual objectives and social objectives. Bulliet (1994) prefers the term to be called individual Education and social Education. To him, the individual education aims at familiarizing and socializing the individual with the following objectives:

1. his relation to another creation;
2. his individual responsibilities in life;
3. his responsibilities towards human community;
4. his social relation;
5. his relationship to the universal phenomena and exploration of natural laws in order to utilize and exploit them; and
6. his makers creative wisdom apparent in His creation.

While the social education aims at the following objectives:

building a society of good pious and Allah fearing –individuals where social justice prevails.

building a society where toleration, brotherhood, love, mercy, goodness, and righteousness are predominated.

building a society based on mutual consultation and the maximum exploitation of the individuals intellectual capacities.

building a society where individuals enjoy freedom of thought and are competent to take responsibility; and building a society within which individuals can live an ideal, pure and happy life. Thus, the aims and objectives of Islamic education studies are of dual nature – the social objectives as well as moral objectives with much emphasis on individual development in particular and society in general, hence the training of

specialists in all walks of life from simple trade to highly academic profession and secondly the acquisition of minimum amount of religious knowledge. Looking at the objectives of Islamic education, globally, the national curriculum for secondary school Islamic studies curriculum vol.5 of the Federal Ministry of Education revealed that;the survival and welfare of the nation depends largely on the way of life of its individual members, their mental and moral orientation and cohesion in a society. This fact has already been recognized in Islam, which therefore, addresses itself to the whole way of life of individuals and the society so as to achieve a balanced result. The aims and objectives of Islamic Studies according to the National Curriculum for secondary are stipulated as follows:

a. recognition of Allah as the creator and sustainer of the universe and the sole source of values;
b. cultivating of the sense of gratitude to Allah and submission to His guidance and moral law, both in our worship to Him and our behaviour towards out fellow men;
c. awakening of the faculty of intellect and reasoning in accordance with the Qur'anic injunctions which says "will you not use reasons and you not ponder and reflect";
d. encouragement of the pursuit of useful knowledge in accordance with the saying of the prophet Muhammad (S.A.W) "Their search or knowledge is a duty for every muslim male or female and the application of such knowledge for the benefit of humanity in the field of science, technology, Medicine and so on;
e. attainment of balanced development of the individual and community by giving due weight to the physical, social, intellectual, moral and spiritual needs of man;
f. awakening in the heart the consciousness of the presence of Allah as a witness of our action, thought and behavior, acting as a restraint on wrong doing whether public or private and as an incentive to good behavior; and

g. realization of human rights equally and brotherhood with emphasis on practical means of achieving social solidarity and ethnic harmony in place of greed and selfishness.

In any curriculum planning endeavor, 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 Ajidogba, (2005), such criteria include adequacy, appropriateness, consistency, unambiguous, 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 Ajidogba, (2005) include the 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 of 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 year secondary school Islamic studies are also suitable for parts (underlining) of the new curriculum (FME, 2010). 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 (2010) are to:

1. prepare the student spiritually, morally, socially and intellectually for his role as a muslim in the world he is entering;
2. give him an insight into the broad view of Islam in both the past and the present;
3. 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
4. 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 "prepare" in the first objective conveys a clear meaning and focus because, it indicates that Islamic studies at SSS level is only a spring board for more serious study of Islam which abound in classic Islamic literature. Similarly, in the second objective the word "give him insight" means that student, at that level can only be "given a gist of the board 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 objective 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 and so on. The difference between the two school systems, according to Fanfunwa, (1974), in Ajidogba (2005), is that while the former takes place in organized environment, with a set of rules governing its own, 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 the 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 lectures, discussions and so on.

The word "study" connotes learning something in a deliberate manner with devoted time and attention. While one can learn informally, one cannot study informally. Thus, to aim at studying Islamic studies informally is as vague as confusing.

Furthermore, if Islamic studies 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 is 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 Fouad (2006), 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). That is 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.

2.2.8 Historical Development of Islam in Nigeria

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 Arab armies and then traders spread Islam in West and South to Africa, East to Asia and North into Europe, Bin Omar, (1993), in Fullan, (2010).

As Islam spread, so did the schools which taught the Qur'an. Like the religion they promulgated, these schools intermixed with local institutions and look on the distinctive cultural characteristics of the localities in which they were planted (Ali'ali, 1980). 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 the Centre of Islamic learning in West Africa and is still known as such. Today, despite the exploding demands 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 (Wagner, 1989, 1998) in Al Attas, (2005). According to USAID 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 subject in addition to the standard religious instruction.

The archetype of traditional Islamic school 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 age 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 the school. Students wrote with ink mixture on a wooden slate called *Alloh*. 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 level 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 onto higher Islamic institutions, (Lofti, 1980; Pollak, 1982; Ericklman, 1985; Houtsonen, 1994; Wagner and Scholl, 1996) in Douglas and Dunn (2001).

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 for 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 school is increasing despite the fact that 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 that 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, filling their traditional reach as purveyors of religious instruction. 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, 2006) in Douglas and Dunn 2001).

Record shows that Islam was first accepted by a Kanem ruler, Umejilmi (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 a centre of Islamic learning (Fantunwa, 1974:53) in Ivowi (2004).

In the early 14th century, Islam was brought into Hausa land by traders and scholars who came from Wangarawa to Kano in the reign of Ali Yaji (1349-1385). Before long, more 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 Danfodio helped to revive, spread and consolidated Islamic Studies and extended 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. These historical trends have implications for the development of Islamic Education in Nigeria.

Islamic schools continued to grow and expand in scope such that before long, and with the support of the then Northern Region Ministry of Education, a school in Kano had grown into the popular Bayero College, Kano, which became a part of Ahmadu Bello University and later 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).

2.2.9 Scope of Secondary School Islamic Education Curriculum in Nigeria

The scope or content of senior secondary school Islamic Studies curriculum is divided into three major divisions each with three sections, making a total of nine sections or units. 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);
4. Sirah (life of prophet and the leadership of the four orthodox caliphs);
5. The spread of Islam to West Africa; and
6. Contributions 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'anic unit of Hidaya, Chapter 93 and 94 to be learnt in SS 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 SS III. The Federal Ministry of Education (2010) 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 an earmarked 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 of 3rd terms 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.

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 revision works, their timing is not appropriate because the lengthy period between the J,S.S days and SSS II can affect retention and recall. 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 Hadith of An-Nawawi's collection and those of the appendix. For instance, the arrangement in the collection of An-Nawawi is chronological just as contained in the original book, and they

collaboratively match with those of the appendix. Not only this, the arrangement engenders movements from simple to complex. For instance, Hadith No. 5 of An-Nawawi's collection is related to 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 memorization. Since students had already learnt some Hadith in the junior secondary school, and in order to make SSS 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 Tadhib (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 the dream to breeding vibrant youths.

Youths are expected to be worthy in both learning and character. Since 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 foregoing is the time allocation. The one period slot earmarked 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. It entails teaching the lessons contained in a chapter and applying some of the experiences, all within a lesson or 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, the coverage in Qur'anic chapter will take at least three

periods to accomplish. There are two Surahs of the Qur'an slated for study in the curriculum. There are also three 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 reveals that, not less than 43 contact periods would be required for a meaningful teaching and learning of the chapters and the selected verses. Apart 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 four periods. In all, the Qur'an unit of the Hhidayah alone would require 47 periods to be taught.

Under the Hadith unit of the Hidayah, there are 23 Hadiths 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, six sound collections etc. Again, with the analysis of the curriculum, at least 46 periods would be needed for the 23 Hadiths, while others would take at least nine periods, making a total of 55 periods, if only any meaningful learning is expected to take place.

Table 1: The Proposed re-arrangement of Hadith in Table 1

S/N	An-Nawawi's collection	Theme	Hadith in appendix	Time
1	5	Position of Islam on innovation	1	Table manner
2	7	Religion is good advice	2	Need to becompass-sionate with others
3	12	Intrusion into the other people's affairs	3	The signs of hypocrisy
4.	13	Love others like yourself	4	The ethics of greeting
5	15	Need to guide against foul talk	5	Repugnance of triba-lism in Islam
6	16	Do not get angry	6	Unity and indissolu-ble nature of Muslims as brothers
7	18	Consciousness of Allah always	7	Greed and selfishness
8	34	Methods of correction of abomination	8	Guiding against back biting, slandering and Haram
9	41	Need to shun bigotry	9	Truthfulness
10			10	Kindness to one's wife
11			11	God's hatred for divorce
12			12	Need to seek know-ledge
13			13	Seeking for now-ledge is Ibadah
14			14	The first person should be good to the mother

The table represents a proposed re-arrangement of both Hadith of An-Nawawi's collection and those of the appendix. Source: Ajidagba (2005).

The Tadhib 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 fornication, obscenity, pornography, dancing and so on. In order to have an effective, sufficient and result-oriented teaching/learning session, the analysis shows nothing less than 12 periods should be set aside to teach the topics. Put together therefore, the Hidayah section of 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 Ajidsogba (2005), is that for a league of factors, the best is to allocate periods per week to almost each of the subjects. JSS secondary schools earmark 3 periods per week for subjects they consider to be of less task or that are not core. Today, it is becoming increasingly difficult for most schools to implement what they put on the timetable. This discouraging situation is premised on a number of factors which include insufficiency of academic staff. In a situation where a subject can only be taught for not more than two times in a week, it only stands to reason that proposing a unit or section of that subject to 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 right 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 latter 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 lessons/periods to deal with in order to achieve effective teaching and learning at secondary school level.

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 prophets and those of the orthodox caliphs, the spread of Islam to the whole world; including Africa, and the contribution of 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 suggests, 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 battles fought in defense of the aggression of the infidels; his stern qualities, his socio-economic and political programmes in Madinah, and so on, 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 and so on, 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, and so on. On its own Tarikh would take nothing less than 49 periods.

With the content analysis of the curriculum, it is revealing that the Hidayah section would require at least 113 periods for Fiqh, and Tarikh nothing less than 49 periods; that is, the total of 215 periods would be needed 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 as mid-term break, and 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, and so on. By simple computation, therefore, 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 examination, the students population in classes that take class teaching is usually less attractive to teachers. But if one considers the rural school 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 on the time table is given only 3 slots per week, and 54 weeks are available for study, it means the subject would feature 162 times. This contradicts the 215 times required. It is only evident that the situation would be worse if the subject is allotted 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 curriculum that the characters of the Qur'an slated for study would have to be read with Tajwid (science of Qur'anic recitation). This proposal alone makes a great demand from both the teacher and the students because Tajwid is not only scientific, it is also technical; it requires a mastery of Arabic language to grasp. As a matter of fact, it is a subject on its own in Arabic institutions. It is available at degree level in most Arabian universities.

It is because of the complementary role Hadith plays in the understanding of Qur'anic messages, this researcher opines that the number of Hadith slated for study in the curriculum be left intact, but, with proper re-arrangement as suggested.

On the Fiqh, the inclusion of an 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, which in most cases are found deficient in this regards.

Lastly, on Tarikh some areas can be expunged completely from the curriculum without any harm to the general philosophy of secondary education. These include biographies of Ibn Sina, Al-Ghazali, Ibn Rushud, Ar-Razi, Jabir and Ibn Khaldun. Also, discussion of the personalities can be reserved for those interested in higher education in Islamic education. If they later decide 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 (Ajidogba, 2005).

2.2.10 Methods of Teaching Secondary School Islamic Education in Nigeria

Islamic Studies teaching dates 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". Orthodox Caliphs as well as the great Muslim educationists like Al-Ghazail have also developed new methods of teaching during his teaching in Nizamiyah of Baghdad and Nisabur. In this context, this research examined a number of teaching methods that can be applied to Islamic Studies teaching and adopt the use of modern terms of teaching methodology; these include:

1. Lecture method;
2. Discussion method;
3. Discovery method;
4. Kuttab method;
5. Demonstration method;
6. Dramatic method;
7. Al-Ghazali method;
8. Problem solving method (simple Ijtihad); and
9. Group method.

Methods

Methods are considered means and ways which a teacher uses to impart knowledge to his students. There have been drastic changes in the various ways in which knowledge taught in schools is passed to the students. In the past, most important elements of education were in the society, the subject matter and the pupils or learners. But nowadays these ideas have changed. It is the other way round beginning from the society then the subject centered to what is now referred to as learner-centered.

Azam (1979) pointed out that, the teaching of Hadith as one of the units of Islamic Studies is characterized by a combination of method and a host of others.

Ahmad (1974) explains that the expositor instruction which relies on lecture note taking and text books only encourages positive learning, such as formalistic

acquisition of discrete facts. Fairly learned items are quickly forgotten. However, Islamic Studies is not against the acquisition of facts but rather it is what students do with the facts that Islamic education is mainly concerned with. This is because it is the functionalism of the knowledge of the individual as well as the society that really determines the effectiveness of Islamic Studies teaching.

Islamic Studies therefore, is concerned learned contents or facts being applied in the area of problem solving. Sa'eed (1975) asserted that such should be encouraged in teaching and learning situation in schools because it assists the society to develop easily. It is the belief of the researcher that frequent combination of teaching methods will enhance effective teaching and learning process. These methods include problem solving method, demonstration method, questioning method, investigation, field trip, group and individual method. Furthermore, project method will all greatly help towards achieving the objectives in Islamic Studies. In view of the importance of methodology, Onwuka (1990) maintains that whatever method the teacher adopts must be guided by certain psychological principles, especially of motivation and intellectual development.

The Lecture Method

The concept of lecture method as opined by the researcher is that the teacher verbal presentation of preplanned instructional ideas to his students/pupils in the class room for a duration of a period allotted for the lesson. There are two types of lecture methods, formal and informal. The first type refers to a step 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 explanation and summaries a teacher gives in the course of a class discussion, drama presentation and so on.

Lecture method is one way communication line when the teacher does the talking, analysis, evaluation and summary of his pre-planned lessons. The students are in this respect passive participants who do not contribute to the lecture going on.

Their only involvement may be the casual questions by the teachers 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 Kubbat teachers because it does not provide students 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 effort to learn from the library. An Islamic Studies teacher should avoid the lecture method in primary and secondary schools in which the students become completely passive. He can only use it by way of making explanation or summarizing. These are the areas where students participation is not necessary.

Discussion method

Discussion method allows the participation of students in the learning process. This method is still used in "Makarantum llmi" that is traditional Islamic schools in some parts of northern Nigeria. There are three aspects of discussion method, they are the teacher, the topic and the students.

This methodology is good for teaching Al Tawhid and moral related issues which the students could perceive. Topics like the effects of alcohol, fornication and gambling in the society could be taught through the use of this teaching method. The same could be used in the teaching concept of Allah, his creation powers, the revealed books and so on. Those topics are better taught through student's participation. The method is good for secondary school students though Islamic Studies teacher in primary schools can use it by way of modifying it to make it very simple for students.

Demonstration method

Demonstration method in teaching entails three things, they are: to tell, to show and to act. That means, an Islamic Studies teacher may dominate the score but not delivery only pre-planned materials. On the contrary, the teacher 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 the teacher says but also to see the way he demonstrates it. Thus, the two learning organs, that is the ear and the eyes, participate in capturing what the teacher says and does

The tendency is that the 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 Islamiyya 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, hajj rites should all be taught with this method. These rites require practical demonstration so that the students will be able to understand them and also remember them whenever they are asked.

Dramatic 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 acted, it is the students who will act. 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 troop 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 Tabkinkwatto were fought by the prophet (S.A.W) and Shaykh Uthman Ibn Fodiyo 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 memory what they have seen.

This method is used in modern Nizaniyya schools of Sokoto. They used it to depict some historic Islamic happenings like the down of Islam, migration of the prophet from Makka and Madin etc. This method is made part of the teaching methods of these schools, it's very appropriate in teaching topics of historical nature. Topics like the one 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 schools. An Islamic 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 skills and processes in arriving at their answers. 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 about his son? How do friends react to friends who tell lies against them? Through these and similar questions, the teacher could guide his students to learn

what is the effect of telling lies. The method is appropriate in primary school. However, assignment or homework 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 students and the availability of what he wants them to discover. He should also guide them in a democratic ways to the path of obtaining the answer (Fanfuwa, 1974).

Al-Ghazali Method

The term al-Ghazali method is used here in place of Socratic Method being used in some places. I prefer to call it 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-Burham (that is the 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 area in which it can be used. It can be used for evaluating demonstration and discussion methods. 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. Its use should be better defined to post-primary schools; Fanfuwa (1974).

Kuttab Method

This method derives its root meaning from the kuttab system of schooling. The children school is referred to as Qur'anic school by Fanfuwa (1974), and it is this

type or 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 schools, the (Mallam) sits under a tree, or in his parlour, verandah, or poch surrounded by volumes of the Qur'an. A littler father off, but near enough to be within reach of his long cane (sit) some ten to forty pupils in semi-circle, they hold prodly before them (slates) and chant different verses of Qur'an "Fanfuwa, (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 Taktin (pen manship). According to Ahmad Shalaby in Fanfuwa (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 prepare 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. (Fanfunwa 1974).

At what stage does a child begin to learn Qur'an, Ibn Khaldun (dies 808 A.H) stated in his book that, children learnt penmanship 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 ijithad which western scholars refer to a problem solving method. The example ijtihad conducted 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 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 dawn (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 an old as the religion of Islam itself as we discover 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 taught and law.

Problem solving method requires a formular with which problems are solved.What then is a problem? Here, we can say, that a problem exists. If you go back to the example above, you 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, we 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 students may be confronted with problems such as the position of Islam with regards to family planning and how they 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 it. More importantly, it helps us to solve some of our ibadat (religious) related problems and social problems 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 a 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, leading the discussion, or coordinating the activities within the group. There were occasions in the past when such method was developed in the mosques for adult education in the Muslim world and the kuttab (children schools) and other centres of learning, by famous scholar of education like Sahab.

2.2.11 Evaluation of Islamic Studies

Evaluation is an integral part of the educational process. Its purpose includes fostering 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 student's 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 curriculum implementation.

While it is clear that evaluation can have many purposes within the educational process, it should be noted that 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.

2.2.12 Modes of Evaluation for Islamic Studies in Secondary School

The modes of evaluation of Islamic studies in secondary schools are considered 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 and link different elements of the course, identify and label characteristics in familiar contexts, read and comprehend relevant materials.

The assessment will consist of two components. These components are final written paper one and paper 2 of objectives multiple choice.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.

Evaluation at the senior secondary school level involves a lot of processes in both internal and external examinations.Firstly, the students were expose to learning experiences to acquire knowledge skills and experiences for life. Living and meet up with societal expiration. The school curriculum is implemented and treated via

breaking down of the syllabus, scheme of work, unit topics and instructional lessons. The aim is for the students and candidates to achieve national certification and intended goal for secondary Education.These examination bodies WAEC, NECO, NABTEC and NBIAS have their programmes as Islamic studies subject which the students offered and are examined to ascertain the students' performance. The following categories grade rating could be prior to the examinations.

2.3 Fundamentals for Curriculum Implementation in Islamic Studies Education in Nigeria

Curriculum delivery involves a lot of money especially at the planning and implementation stages. Onyeachu (2006) noted that, no organization functions effectively without fund. She added that, fund allocated to education is grossly inadequate and this affects implementation of a well-designed curriculum. In a situation where there is no money for purchase of equipment, books, furniture, and other facilities, payment of teachers' salaries, teachers cannot perform effectively. According to Obilo (2000), curriculum implementation faces a lot of problems because of inadequate funds needed to employ qualified teachers; Aguokogbuo (2002) and Ereh (2000) as well as identified lack of funds as a major factor that militates against effective implementation of secondary school curriculum. According to Edozie (2005), a strategic agency like NERDC was grossly underfunded to the point that it could not review school curriculum for about 20 years until the Education Trust Fund (ETF) came to her rescue. Omojunwa (2007) described inadequate funding as the bane of Nigeria's educational development. Contributing to the discussion, Nwachukwu (2005) opined that underfunding of primary and secondary schools by the state governments have caused stagnation and decay to these schools. Supporting Nwachukeu, Gwany (2006) stated that, in Nigerian, education receives less per capital funding than many other African county. He also noted that, the education industry is usually the first and easiest victim of bride cuts during "austerity" "Low Profile", "Structural Adjustment" and other economic reform strategies. From the submission of Nwachukwu (2005) and Gwany (2006). This

study infers that implementation of Islamic Studies curriculum is probably not adequately funded in Nigeria secondary schools. But for a well-designed Islamic studies curriculum for secondary schools, to be effectively implemented, the issues of funds have to be well addressed.

2.3.1 The Role of Government in the Implementation of Islamic Studies Curriculum in Secondary Schools

The federal and state governments see to the development of curriculum through NERDC and ERC respectively for senior secondary schools. Apart from this, the government is also involved in the effective implementation of the curriculum. In the National Policy of Education (NERDC, 1998) secondary school Islamic education programme has as its general objective as the equipping of students to live effectively in a modern age and developing their personality. The implementation strategies were that government would:

- make the study of Islamic Studies an elective subject in secondary school;
- embark on the production of Islamic Studies teachers; Also, in another policy statement (Federal Ministry of Education, 2000) the aim of Islamic education at all levels was to orient society towards involvement in disciplining the youth along social acceptable lines of thought and behavior;
- Provision of well trained and motivated teachers;
- Provision of adequate teaching facilities.

However, the question many critics ask is: Are the strategies for the implementation of the curriculum being adequately employed by the Government? From the implementation strategies formulated, it is obvious that the government has good intentions concerning the implementation of Islamic studies curriculum, but this work wonders how much of these strategies have been implemented since there is still obvious poor performance of the students in Islamic studies in secondary schools.

2.3.2 Qualification and Experience (Required) in Teachers for Implementation of Islamic Studies Curriculum

Qualified Islamic studies teachers are conceptualized as Islamic studies teachers having the ability to produce the desired results using the appropriate materials and suitable methods in dealing with the students and at the same time having good understanding of the subject matter of Islamic Studies education. Ehiozuwa (2005) found that there is a positive relationship between the teacher's level of training on students' academic achievements. This was from his studies the influence of teacher's level of professional training on student's academic performance. Edozie (2005) asserted that the problem with primary and secondary education in Nigeria is large percentage of teachers are incompetent, that is, they are not qualified and experienced. He added that there is also the problem of too many pupils/students per teacher in many schools. Ojo (1995) has observed that there is an increase in the number of students offering Islamic Studies at the senior secondary school level which could not be matched with the demand for Islamic Studies teachers.

In a sample carried out in some state-owned senior secondary schools in Nasarawa, Kano State, result revealed a dearth of Islamic Studies teachers in the school system. The Result further showed that in 2007/2008 school year, a total of 2,463 students offered Islamic Studies at various classes taught by only 88 Islamic teachers. This given a student teacher ratio of 57.1 at against the ideal ratio of 35.1. In this case, implementation of Islamic Studies curriculum became difficult. It is thusopined that the dearth of qualified Islamic Studies teachers has led to students finding the subject difficult. This posed a big problem in the implementation of the Islamic Studies curriculum. For any programme to be successful, the implementers must be adequate in quality. Oruche (2012) viewed the teacher as the key to proper development of the child and consequently teachers are needed in greater number in all subjects in secondary schools.

Studies have shown that there is a relationship between the qualification of a teacher and the academic performance of his students. Osurji (2008) opined that quality in any country's education and curriculum implementation is inextricably linked with the quality of the teachers. Abubakar (1999) investigated the relationship between the quality of teachers and the academic performance of secondary school students in Maiduguri Local Government Area of Borno State. He sampled a total of fifteen (15) teachers and five hundred (500) students from five (5) secondary schools in Mushin Local Government Area who enrolled for the 1988 May/June WASC/SSCE in five subject subjects which includes English, Mathematics, Biology, History and Accounting. One of the two instruments he employed sought to find out teachers' personal characteristics while the other was WASC/SSCE result of the (500) students in the five subjects. These two variables were compared by means of percentage and Chi-square statistical analysis. He found that the quality of the teachers had an influence on the performance of the students. Specifically, he found that the higher the level of learning of the teachers, the better the performance of their students. The explanation he gave here was that the more training a teacher gets the more his knowledge broadens and the more he is equipped in diverse ways to impact the same knowledge. He also observed that, students taught by experienced graduate teachers performed better than those taught by unqualified teachers because the latter lacked pedagogical knowledge which the former have in addition to subject matter's content knowledge.

This work agrees with Abubakar (1999) because teaching can only be effective when the teacher is well versed in both content and pedagogy. Different teachers have different approaches to teaching. Experienced and qualified teachers will most likely use methods that will evoke learning, bearing in mind the learner's age, environment and capability while an unqualified and inexperienced teacher's method or approach may not facilitate learning.

Abubakar (2005) viewed that, inadequacy of qualified teachers is also responsible for the failure to achieve the curriculum objectives. Besides the regular school teachers, National Youth Service Corps members are posted to schools in many states. Many of them have no clue as to what is expected of them as teachers. How does the country expect effective implementation of Islamic Studies curriculum in the hands of these untrained and inexperienced recruited teachers? In fact, a teacher's total performance and commitment is a function of his training, experience and natural flair. This is why developed countries constantly search for quality teachers in their educational systems.

2.3.3 Instructional Materials and the Implementation of Islamic Studies Curriculum

Curriculum materials or instructional materials are defined by Alebiosu (2005) as, those things that a teacher uses to help students in their learning. These include books, charts, texts, manuals, audio-visual aids, laboratory equipment, artifacts and other archaeological materials. On the role of curriculum materials in curriculum implementation, Adejabu (2000) stated that, curriculum materials if creatively, efficiently and effectively used, will enhance learning, improve teachers' competence and also make learning more meaningful. She further added that, these materials stimulate learners' interest, take care of wide audience and make learning become more concrete, real and immediate. Adesina and Adetero (2006) declared that, without adequate tools even the best teacher is handicapped. They added that; the room itself must be conducive to the learning that is expected of the pupils. The equipment and facilities needed to implement the curriculum should be available in the classrooms and laboratories. Instructional materials are to the teacher what farming tools are to the farmer. Oladosu (2001) described instructional materials as, alternative channel of communication which a teacher can use to compress information and make them more vivid to his learners.

Ogbonna (2002) too noted that, the use of instructional facilities enhances learning experience and leads to interaction within the learning environment. In the same vein Ikeotunoye (2000) commented that:

> *All learners in the various levels of the nation's education system are expected to be provided with appropriate learning experience. A systematic integration of variety of resources in a teaching – learning process or environment produces appropriate learning experiences, which in turn result in effective or meaningful learning. Since experience implies activity of some kind. It is not simply something that happens, experiencing for the learners means having the learners, touch, see, hear, taste, do and try (page 70).*

Afolabi (2005) noted that, instructional materials are designed to promote and encourage effective teaching-learning experience' Instructional materials are ways and means of making the teaching and learning of Islamic studies more meaningful and understandable.

The issue at stake is, to what extent are these facilities being provided and used for the effective implementation of curriculum? Piwuna and Ogbonna (2002) submitted that, in most schools today, even in private schools, these resources (facilities) are not adequate. Wasagu (2006) noted that, the materials are lacking in Nigerian secondary schools, as a consequence the teachers take to 'chalk and talk' as they have no visual or audio-visual materials which the students can see, touch, smell and hear in the process of curriculum implementation. This tends to make students not to perform well. Adekunle (2004) also noted that, instructional materials allocated to schools are not used at times because teachers see them as time consuming.

This work is tempted to disagree with Adekunle because instructional materials make teaching easier and learning faster and interesting. Where Adekunle (2004) might be correct is only where the instructional materials are obsolete or not relevant to the learning experience provided and also to the objective to be achieved.

Secondly, only unqualified and inexperienced teachers may not value instructional aids.

Resources are important machinery for successful implementation of a programme. There are instructional aids that can be used to achieve specific objectives of a lesson. Resources are of two types, human and non-human or material resources. Human being can be adequate resources in instruction, for example, a teacher is the most important resource person. Non-human resources or material resources can be educational media and the electronic media which helps to facilitate teaching and learning process. They include journals, magazines, maps, chalk boards, radio, video, type projectors, television, picture, films, charts, globes and the few available materials. Adewuya (2001) observed that:

> *Resource materials do not achieve any of the attributed values on their own. Their usefulness depends on what the teacher makes out of them, intelligent handling of these materials in the classroom is necessary (p 16).*

Thus, the successful implementation of a programme requires intelligent handling of resources. Everywhere teachers need basic knowledge and skills necessary to make the fullest use of resources. Materials in Islamic Studies are necessary for a successful teaching-learning process. It should be noted that there is no topic in Islamic Studies that will not require the use of instructional materials. These resources or materials are very vital instructional inputs to facilitate and direct pupils' attention to achieve the desired learning outcomes. In a nutshell, learning resources present opportunities for good teaching as well as sound and effective learning.

2.3.4 Supervisory Activities and the Implementation of Islamic Studies Curriculum

Supervision is the practice of monitoring the performance of school staff, noting the merits and demerits and using befitting and amicable techniques to ameliorate the flaws while still improving on the merits thereby increasing the standard of schools and achieving educational goals. The word supervision is derived from super video meaning to oversee (Aloa, 2006). It has also been described as a process of stimulating growth and a means of helping teachers to achieve excellence in teaching. The importance of supervision includes:

- improvement of teaching and learning;
- systematic efforts to help students understand themselves, get in touch with their own feeling and monitor their own behavior;
- helps head teachers in school management;
- for approval of new schools; and
- linking teachers with the ministry of education and others.

In addition, other important resources in the school system are part of the job of as school supervisor or an inspector whose function is to ensure quality assurance and school continuous development. School inspection/supervision consists of a series of well planned activities carried out with the intention of maintaining and improving the quality of teaching and learning. The focus is mainly on monitoring, evaluating and facilitating the teaching/learning process in the school (FME, 2010). These inspectors/supervisors (called evaluator) carry out many activities, the commonest of which are observation, documentation and counseling. They ensure that agreed quality and national standards are being maintained and that guidance, assistance and advice are offered to schools staff on how to improve the quality of instruction.

The sudden explosion of pupil population coupled with the attendant increased the complexity of the school organization and also the introduction of harmonized secondary education in the country has indeed necessitated a greater attention of supervisors more than ever before. This is because school supervision occupies a unique place in the entire educational system (Obanya, 2006). If qualitative education is a thing seriously desired in schools so that standard of education in schools can be highly improved, school supervision must therefore be accorded the highest priority. Through inspection and supervision, the inspectors and supervisors assist in improving classroom instructions. Teachers are made more competent and efficient, parents are satisfied with the performance of their children, children are motivated to work harder in order to achieve the required standard; hence in the long run the goal of education is achieved. The present researcher sees, supervision activities in Islamic Studies in secondary schools as a way of stimulating, guiding, improving, refreshing and encouraging, as well as overseeing Islamic leaders with the hope of seeking their co-operation in order to effectively and successfully implement the Islamic Studies curriculum.

Unfortunately, Baikie (2005) found that Nigerian teachers receive insufficient support from inspectors of education as a result of irregular meetings and supervision. In situations like this, quality teaching and learning cannot be assured let alone development. Indeed, no matter how good a teacher thinks he is, there is still need for supervision.

After a supervisor has seen class, praise is given for good points. This motivates the teachers. His weak points are clearly stressed, probably he overlooked some very important issues, treating them as irrelevant. He is then counseled and if he abides by the counsel, the sky is his limit as a "great teacher". His students will perform better because he has effectively implemented the curriculum.

The experience of this work has shown that teachers do not receive adequate supervision and so continue in their mistakes year in year out. Even head teachers are

not well guided because supervisors rarely visit schools. Supervision is not adequately funded by the ministry. Private school proprietors/proprietresses too see supervisors as fault-finders instead of encouragers, hence they do not want supervision. For quality assurance in education supervision is very vital.

Supervision is one of the multidimensional variables in the teaching of Islamic Studies. It is known that supervision is directed towards helping teachers and students to become as effective as possible in the teaching and learning process, and also towards meeting teachers' needs for professional development. Therefore, to this work supervision is viewed as a mechanism for building teachers positive motivation to excel teachers. Thus, supervision is not a mechanism for fault finding and criticism but rather as an avenue for checking and improving the quality of teaching and learning process.

The quality of learning should take precedence over others. This is because effective learning and teaching of Islamic Studies determines the perception of everyone who is interested in the subject. This signifies that supervision helps the teacher and his learners towards achieving the expected learning and end result of the learning process.

2.3.5 Teacher Related Factors and Implementation of Islamic Studies Curriculum

There are so many teacher related factors in implementation issues in Islamic Studies secondary education curriculum. Provision of facilities, provision of instructional materials, teacher's participation in decision-making and curriculum planning, adequacy of qualified teachers, funding, application of information and communication technology, and motivation of teachers

Provision of Facilities

Facilities are plants, equipment, buildings, furniture such as tables, chairs which enable workers to perform their work effectively. To Ehiametalor (2001), facilities are, those factors which enable production workers to achieve the goals of an organization. Supporting this stand, 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 Islamic Studies secondary education curriculum? Facilities are not provided adequately, they are not even found in most secondary schools in Nigeria. This work observed that the dilapidated buildings, leaking roofs, lack of chairs and tables for students and teachers use. These affect student's performance Lamenting on the types of buildings found in Nigerian secondary schools, Nwochuku (2005) remarked that, the public sector of education (primary and secondary levels) have witnessed stagnation and decay. Nwachuku (2005) further complained with dismay that, most schools are caricature of what schools should be in a modern state characterized by (collapsing buildings, leaking roofs, houses with few or no public toilets, schools that are designed and run merely to maintain the statuesque, that is, poor quality services for majority of the population). This issue needs to be re-addressed because of its negative effect to the curriculum implementation.

Appreciating the importance of facilities, Ehiamelator (2001) opined that, school facilities are the operational inputs of every instructional programme. 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 Ehiomaelator (2001), Ivowi (2004) noted that, to ensure that curriculum is effectively implemented, infrastructural facilities, equipment, tools and materials must be provided in adequate quantities and qualities. Based on the observed shortage of facilities, the Islamic

Studies teacher is faced with population explosion in the classroom (high teacher students' ratio).

Provision of Instructional Material

This is another implementation issue in secondary education curriculum. Instructional materials which Dike (1987) described as alternative channels of communication which a teacher can use to compress information and make them more vivid to his learners are needed for effective implementation of secondary education curriculum. Appreciating the need to provide instructional materials for effective teaching and learning in Nigerian schools, Adamu (2001) 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. (p 9)*

Adekunle (2004) 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 (2004:3) noted that, "instructional materials are designed to promote and encourage effective teaching-learning experiences".

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

These instructional materials are lacking in Nigerian secondary schools, as a consequence, teachers take to the teacher chalk and talk method as they have no visual or audio-visual materials which students can see, touch, smell and hear in the process of teaching and learning. Onyeachu (2005) 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. This situation is quite applicable to teachers of Islamic Studies. Most teachers teach without resources.

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) 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) emphatically remarked that, as a most important person in the programme of curriculum implementation, the teacher must be involved in all stages 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 tend 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) observed, the relevance of a curriculum is determined only when it is implemented. Kanno (2004) recognized 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 easy curriculum implementation since the responsibility of interpreting and putting the curriculum into proper development of the child lies on teachers and consequently, they are needed in greater number in all the secondary schools. Unfortunately, Islamic

Studies teachers hardly attain seminars or conferences and workshops on issues relating to the curriculum they are expected to execute or work with as a document.

Funding of Education

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 (2001) in Emmanuel (2005) noted that, no organization functions effectively without funds. Unfortunately, funds allotted for education is grossly inadequate. This affects implementation of a well-designed curriculum. A situation where there is no money for payment of teachers' 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, Nwschukwu (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.

Supporting Nwachuku (2005), Gwany (2006) observed that in Nigeria, education received less per capital funding than many other African country. Gwany (2006) further noted that, the education industry is usually the first and easiest victim of budget cuts during "Austerity" "Low profile" "Structural adjustment" and other economic reform strategies. This means that for a well-designed curriculum of secondary education to be implemented, the issue of money has to be addressed. This work observed that, the availability of funds, that is, making it available for the teachers in various subjects (Islamic studies inclusive) for the implementation of the curriculum effectively through the purchase of necessary resources is sadly lacking.

Motivation of Teachers:

Motivation can be described as anything that encourages an individual to perform his or her duty in an expected manner. Ofeogbu (2001) in Emmanuel (2005)

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 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 would hamper his performance, cause stress, discontent and frustration all of which would subsequently reduce student quality output. This means that in order to improve performance on the part of students and teachers they have to be motivated. Ugwu (2005) is, of the opinion that, when a person is gingered to do something, that person is motivated. To this end, Ugwu (2005) noted that, for a worker to live up to expectations, such a 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 Islamic Studies secondary education curriculum, the teacher who is the key actor needs to be motivated. The issue at stake now is how can an Islamic studies teacher be motivated so that he can do the work of implementing the Islamic Studies curriculum well? Teachers can be motivated by all stakeholders in education by realizing the need to regard teachers as the first workers on the list of those to be cared for in terms of prompt payment of salaries, promotion and payment of other allowances and remunerations. Motivation of teachers is very important because without teachers, the educational objectives as specified in the 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 teachers' salaries, allowances and other remunerations are not given to them, they cannot

implement the content of the curriculum. A case in point was the National Strike embarked upon by the Nigeria Union of Teachers (NUT) which lasted for five weeks. A proverb says, a hungry man is an angry man. The angry teachers embarked on an industrial action about 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? Ipaya (2002) noted that, the prime motive of men engaging in some activities or going into a career is to obtain the resources to meet their psychological needs and support these families among others. Unfortunately, teachers' 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. These motivational factor have been a long problem for Islamic Studies teachers (Arikewuyo, 2009).

2.3.6 Constraints to the Implementation of Islamic Studies Curriculum

Naturally**,** no matter what measuresare taken to achieve success in curriculum activity for quality building either by stakeholders or government in any set up, there ought to be problems which are bound to arise from inception. This situation is observed by Ivoyi (1995) as, a general stress of curriculum plans and implementation. The perception of policy statement might not be explicitly written for easy appreciation and implementation. There may be involvement of incompetent personalities at the policy formation stage. This is applicable in the process of implementation of Islamic Studies curriculum in senior secondary schools. Among such problems are:

i) lack of adequate qualified teachers;
ii) poor funding facilities and resources;
iii) negligent attitude of the government to the system;
iv) poor attention to values and character; and

v) low rate of development in terms of classroom arrangement and adequate teaching facilities; new principles and practice in the light of new technologies.

Researches to discover the conflict between policy making and implementation of the Islamic Studies curriculum in senior Secondary schools appear to be not satisfactory. Students performance in secular examinations is not encouraging. Infrastructure and libraries are still in poor conditions. Teachers and students do not have access to modern instructional materials to make Islamic Studies teachers competent enough to meet the demands of modern Nigerian society. Absence and inadequacy of these facilities according to Adam (1998), has adverse effect on teaching and learning. Student's population, readiness and commitment of stakeholders are also contributory factors to the slow rate of achieving meaningful result in Islamic Studies curriculum implementation in the secondary school system. Ben-Yunusa (2000) added that, lack of adequate qualified teaching staff with relevant background in principles and educational practice ought to be addressed.

a. Quality teachers:

The issue of teachers' competence and effectiveness in Islamic Studies has been one of the problems in Islamic education. Teachers who offer religious courses should be effective, competent and should also be specialists in the area, including teacher training programmes.

It is true that teachers' knowledge of the subject matter content of a discipline has influence on students' achievement. However, this necessary aspect of the teacher education is not sufficient for the component of the programme. Islamic Studies teachers could be good solver of religious problems, but the same teachers may not know how or when to engage the students in problem solving or be able to design or select appropriate problems.

Speaking on the problem of unqualified teachers of Islamic Studies the Director of El Kanemi College of Islamic theory in Maiduguri, Borno State, Ustaz Mohammad Sani Idris, attributed the problem to un-mindfulness of government to employ well qualified teachers; any person whether he has the certificate or not will just apply and become a teacher of Islamic Studies, some Islamic bodies like the Jama'atu Nasaru Islam have introduced programmes that one can obtain a diploma in a few months. This is really devastating because most Islamic Studies teachers are far away from the knowledge of Islamic studies (UNESCO, 2004).

b. Poor Funding Facilities and Resources

The phenomenal increase in the number of schools from the 70^{s}, to date coupled with students' population explosion and comprehensive nature of the 6-3-3-4 system of education, have implication for increased expenditure in terms of provision of equipment and teaching facilities, school building and employment of qualified teachers in required quantity.

The issue of funding can be looked at in two ways; first, the issue of funding which relates to what government decides to accord priority to and how much money is allocated to education. For example, government devoted 5.25 of its total expenditure to education during 1986-1990 and this was slashed to 4.1% since 1990, (Federal Republic of Nigeria, 1990) and second, priority is also about how much they have committed to the demand and challenges of education.

Nigeria's quest for qualitative education and advancement may be detailed by inadequate funding of schools. There is no doubt that the successful teaching of Islamic Studies involves high cost and the use of specialized materials and skilled teachers that are not easy to come-by and have therefore become luxuries. Though government has decided to share the burden of educating children with parents, parents; are responsible for learning materials of their wards and are also made to pay some incidental charges such as the development and examination levies.

c. The Organizational Process of the Adopting School

Organizational processes were found to be related to implementation. There are many studies that suggest that the existing organizational climate of adopting units play an important role in whether and how implementation has occurred.

Ishaku (2000), in a study of implementation found that teachers in schools with greater implementation are in a more participatory system, which is in terms of greater teacher involvement in decision making and greater peer communication and team building. Jimoh (2010) to found a correlation support between administrative support and degree of implementation. Also, the principal as the key factorin school based change is an issue. The kind of leadership the principal exhibits affects the acceptance or rejection of innovation. As the chief executive of the school, the principal is the central figure of any curriculum implementation; he can block implementation of a curriculum or promote it. Here, if the experience of the principal in handling cases of implementation matters, the principal may assign heavy teaching load to teachers, he may withhold the allocation of funds of implementation or interfere unnecessarily with the work of teachers in the classroom. Ishaku (2000) then found that, intra-staff cooperation and the support and exchange of ideas was found to be related to implementation. Downey (1975) was of the same opinion. This research opined that, intra and inter personal relationship between shareholders of Islamic Studies could promote effective curriculum implementation.

d. Demographic nature of the adopting school:

Even though the factor that would be discussed here may be similar to the ones already discussed or treated, demographic characteristics in this context will mean rural-urban level of schooling and individual characteristics of staff in rural-urban settings.

Adeyanju (2008), reported large difference in adoption of innovation between urban and rural areas. Degree of implementation differed between these areas on the

level of schooling and implementation. Ikeoyunoje (2000) found that, school teachers were less willing to plan. Ihuwakar and Vhli (2006), reported that, perceived success of implementation was greater for elementary school projects than junior or senior secondary schools. This is because organizational difference and the educational training background of teachers at the elementary and secondary schools levels would affect the implementation process.

On individual characteristics of staff, Ihuwakar and Vhli (2006) reported that, not all teachers have the same propensity to implement any given innovation. One of the most problematic aspects of implementation is the capacity to use innovation. Moreno (2006), was of the view that, basic teacher preparation and development is another critical factor in the implementation, non-implementation or mis-implementation of a new programme. Age and level of education per say do not appear to relate to effective implementation,to Audu and Dikko (2011) this relationship should be tested. This researcher shares the same view. Most of the grandaunt teachers of Islamic Studies from Jama'atu College and other Islamic Legal Institutions are elderly men. These crops of teachers are employed to teach at secondary schools particularly in Northwestgeopolitical zone of Nigeria.

Socio Political Factors

Social political factors here refer to the role of political agencies outside the adopting organizations or schools. This can be school boards, local education authorities, community agencies or federal organizations. The following factors have been found to be positively related to degree of implementation, design issues, incentives system, the role of evaluation and political complexity:

i. Design Issues

It is largely a political issue to sponsor and adopt programmes of reforms. Selections of what innovation should consist of should be made by representatives. Variation in implementation may be partly accounted for by the way in which representatives involve the constituencies in the adoption decision. Another problem is that different sets of selectors may have different reasons for volunteering. These differences could significantly influence implementation (Fullan and Pomfret, 1977). This work is of the view that with different sects in Islam, for instance "Izala", "Shia", "Darika" and so on, it is possible to have different interpretation of concepts which could affect curriculum implementation in Islamic Studies.

ii. Incentive System

The second crucial factor is that of the role of incentive in relation to both adoption and implementation stages. The schools and particularly classroom teachers receive little incentives and support to spend time and effort attacking complex problems of implementation (Offorma, 2005). As far as implementation of curriculum is concerned, the incentive system in Nigeria must be restructured. As pointed out on reducing the cost of innovation, the personal time and difficulty in learning new skills may be one of the most difficult ways of promoting innovation" (House, 1974 in Abdul 2012). This research observed that, incentives to Islamic Studies teachers have been adequately provided when compared to what was obtainable in the early 70s^{o} and 80s^{o} even teachers that take students to observe Friday prayers are remunerated.

iii. Evaluation

Political context may inhibit the process of evaluation of implementation. How could political factors influence implementation? Evaluation plays a very important role. Fullan and Pomfret (1977) said teachers and users may not be free to discuss problem of implementation. It is politically unwise to expect open decision of problems of implementation of most large scale programmes.

iv. Political Complexity

Political complexity is found to influence implementation of an innovation. In a case study of the failure of federally sponsored urban renewal programmes to establish several projects designed to create job for unemployed minorities in the city of Oakland, United States of America, it was found that the sheer multiplicity of post adoption decision point made implementation difficult. The study also pointed out that lack of plans to link policy and implementation became more of a focus in change programme and that direct links be established between policy and implementation.

2.4 Empirical Studies

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. The findings from the study reveal that: 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 scope of study that is secondary schools. 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 assess in implementation of Islamic studies curriculum in senior secondary schools. Aloa (2001) carried out a study on the effective implementation of Nigeria secondary school curriculum. The design of the study is descriptive survey through the use of structured questionnaire. Sample of two hundred (200) were used to respond to questionnaire constructed in order to find out whether the Nigeria secondary school system is well implemented or not. The responses showed that 160 of the sampled students and teachers were of the opinion that the curriculum of Nigeria secondary school lacks effective implementation, while 40 respondents agreed that the curriculum is effectively implemented.

The study above is also related to the present study because it seeks to assess how the curriculum was implemented in Nigeria secondary schools and that is what this study also seeks to assess, that is, the implementation of Islamic studies curriculum. The area of difference is that the above study is broader as it assesses the general implementation of curricula in Nigeria while the present study is very specific to only assessment of the implementation of senior secondary Islamic studies curriculum implementation in North West geopolitical zone of Nigeria.

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 performance 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 techniques.

He used questionnaires as the main instrument for the collection using the principals of the sample schools as the respondents. Pearson Product Movement Correlation Coefficient was used in the analysis of data.

The study found that there is a high positive relationship between teacher quality and quantity and secondary school students' academic performance. Also that students' academic performance may be a product of learner'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 implementation Islamic studies curriculum at secondary schools based on the teaching and learning. However, both studies concerned themselves with the secondary school level of education.

Aminu (2005), carried out a study titled A Survey of Problem of the Level of Mathematics Curriculum Implementation in Primary and Junior Secondary Schools in Bauchi State to Effective Implementation of Secondary School Islamic Studies. He stated that the building block of effective Mathematics education curriculum lies in the effectiveness in the application of appropriate human and non-human resources. Human resources include teachers and students whose tasks involves making sure the Mathematics curriculum is effectively implemented but it was discovered that;"many secondary schools are deficient of well-equipped Mathematics laboratories, libraries, teaching aids as well as professionally trained and qualified Mathematics teachers who will concentrate on doing the right thing".

The purpose of the study carried out by Aminu (2005) was to evaluate the implementation process of secondary school Mathematics curriculum as a means to unfolding those obstacles which may probably militate against effective implementation of secondary school Islamic Studies curriculum in the next

millennium. A total of twenty secondary schools were randomly selected from Bauchi State. The sample consisted of two hundred (200) teachers and four thousand (4000) students, all from co-educational primary and junior secondary schools in the state. A stratified random technique was used to stratify schools into location. Each sample consisted of two hundred (200) students and ten (10) teachers. The students, sample consisted of JS2 students and primary (5) pupils.

Two types of questionnaires were used. The students' questionnaire made up of sixty-eight (68) items while teachers' questionnaire consisted of fourteen (14) close and open-ended items. All sought information on the extent of involvement of teachers and students, functional level of Mathematics laboratories, libraries, and availability of Mathematics teaching aids and staff strength of schools. The questionnaires were validated. The information gathered from the questionnaires was subjected to descriptive treatment and observation was that:

- the extent of teachers and students' involvement in Islamic Studies curriculum implementation was low, indicating that their level of involvement was a probable obstacles to effective implementation of Mathematics curriculum.
- laboratories and libraries were not adequately equipped and that teaching aids were also not adequate; and
- teacher-student ratio ranged between 1:60 and 1:105, which indicates that the schools were poorly staffed with qualified Mathematics teachers, because the recommended ratio of 1:26 has been grossly exceeded (Bulletin on Educational Statistics, 1975 to 1979). This study shows that one Mathematics teacher teaches between 60 and 105 students at a time. This constitutes a probable obstacle to effective implementation of Islamic Studies curriculum in the next millennium.

The study is closely related to the present one in that both have the same purpose to assess the extent of implementation curriculum in schools in Nigeria. They differ because the latter assess a science subject while the present assessed a social

science; likewise, it involves a state while the former seven (7) states in the North-West geo-political zone of Nigeria. Also the study was carried out in the previous decade while the present research was conducted to find out if these problems of implementation still exist or are no more.

In addition, the present researchintended to breach up the gap that the previous researcher left. That is, the researchincluded in the present study variables such as motivation of teachers, adequacy of instructional materials in teaching Islamic Studies and curriculum education at secondary school level. Finally, the present study generally assesses and the implementation process of Islamic Studies at secondary school level.

A study carried out by Nwosu and Iikeotunye (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 ability, academic and working experience to the performance of students, while the study at hand looks at both the qualification and the process being employed (that is 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 were collected on qualification and years of experience of teachers who taught the sampled students. Questionnaire was used as instrument, student performances on respective subject, English, Mathematics, Chemistry, Physics and Biology, Spearman Ranking Correlation Coefficient was used for data analysis.

The findings of the research were that; teachers qualification and experience are strong factors in students performances; it also revealed that teacher's qualification as well as experience are important factors contributing to students

performance; and experience generally showed stronger relationship than qualification with student's performance.

Unlike the former study, the current work seeks to assess teachers' efforts in the implementation of Islamic studies curriculum at secondary school level. Teacher education qualifications are considered as a determinant factor.

Furthermore, Ekpo (2005) conducted another research in this area which is titled "School Based Factors Influencing Implementation of Secondary School Mathematics Curriculum in Londiani District, Kenya". The study investigated the school based factors influencing implementation of secondary school mathematics. This study was guided by two objectives; to determine the extent to which teacher motivation influence the implementation of secondary school mathematics curriculum and to establish the extent to which mathematics language influences the implementation of secondary school mathematics curriculum. The Descriptive survey research design was used and data collected using questionnaire and an interview guide. The population consisted of 22 public secondary schools. The sample used in this study comprised of 22 principals, 314 students and 60 mathematics teachers making a total of 396 respondents. Data analysis was based on research questions and responses in questionnaires were tabulated, coded and processed and analyzed using Microsoft Excel Programmeand presented in tables, graphs and pie-charts. The responses in open-ended items and interview were reported by descriptive narrative. The findings indicated that all schools principals had administrative training to carry out their administrative roles effectively.

The student: textbook ratio was found to vary between 2:1 up to 5:1 with an average of 3 students per book. In addition, large class size was found to influence mathematics curriculum implementation where the average teacher: student ratio for Londiani was found to be one mathematics teacher to 93 students. This indicated the schools suffered from shortage of mathematics teachers, there was also a wide variation in the principal's perception regarding the meaning of mathematics

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

Teachers' methodology dealing with mathematics curriculum implementation, availability of text books in relation to curriculum implementation (teachers and learners); motivation and technical language used in mathematics were found to negatively influence school curriculum implementation in Nigeria. In view of this finding, the researcher recommended the introduction of students' friendly methods of instruction such as group discussion, mastery learning, experimental method; project method and mathematical games should be highly encouraged. There should be special mathematic days where all mathematics teachers and learners participate for collaboration purposes.

The above research has relationship with present study because both seek to assess school-based factors influencing a particular curriculum implementation. The area of the divergence is that the above study assessed school curriculum in general in Nigeria while the present study assessed Islamic Studies curriculum implementation in senior secondary schools in Nigeria.

El-Yakubu (2007) conducted a study on the assessment of curriculum content and organization of Qur'an system of education, in states of the Northern Parts of Nigeria a proposed alternative, a study whose main objective is 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 six 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 (KRUSCAL WALLIS) were employed to analyze the stated null hypotheses.

Findings of the study revealed that, the system of Qur'an education is not assisted by government tuition fee, no fixed salaries and wages for the teachers, it uses obsolete teacher 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. It also revealed that the curriculum has different dimension from Islamic education or conventional system of education and that the curriculum is not reformed to include other conventional subjects like Mathematics, 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-Yaqub (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 assessing the implementation of Islamic studies curriculum at senior secondary school level of education in Northwest zone.

Another research work was also conducted by Jekayinfa (2007) titled " Appraisal of Government Preparedness in the Provision of Primary School Teachers for Universal Basic Education Curriculum in Nigeria". The broad aim of the study was to assess how the curriculum was implemented in Nigerian secondary schools with a view to identifying the root cause of the problem. Some of the specific objectives include: determine the appropriateness of Nigeria secondary education curriculum; find out type of teaching method used in implementing the curriculum. The researchers Adopted descriptive survey research design and in order to have data that is nationally representative, out of the six geopolitical zones in Nigeria, three

were selected for the study – North Central, South East and South West. The study revealed remarkable findings some of which include: The curriculum was appropriate in terms of goals and content but found weak in its method of implementation; teaching method used in implementing the curriculum was mainly theoretical. These findings are discussed and the policy implication highlighted. Part of the recommendations proffered is the need for Federal/State Governments to provide infrastructural facilities in all secondary schools across the nation with adequate provision of workshop equipment, instructional materials and tools to make teaching and learning of the skill-based subjects meaningful in this way, students will have opportunity to engage in practical works. Again, there is the need for a change in the mindset of youth to see self-employment as an option and be prepared psychologically for it. This will enable them to be motivated in identifying entrepreneurial opportunities; hence, entrepreneurship education should be made integral part of teaching-learning process.

The research work above is related to the present study because it seeks to assess how the curriculum was implemented in Nigerian secondary schools with a view to identifying the root cause of the problem. The area of difference is that it seeks to assess the implementation of Economics curriculum and focused only Towards Socioeconomic Empowerment of Youth. In a broader perspective, the present study seeks to assess the implementation of the Islamic studies curriculum. This includes the quality of teacher's and students' class size in relation to curriculum implementation in secondary schools of NorthWest Zone.

Another related research work was conducted by Olobrukooba (2007) titled "Assessment of the influence of school-based factors on the implementation of Alternative 'B' Mathematics Curriculum in Secondary Schools in Kericho County?".The objective of the study was to determine the influence of school-based factors on the implementation of Alternative 'B' Mathematics curriculum in secondary schools in Kericho County. The study utilized a descriptive research design

where frequency counts, tables and figures were used to boil down data into manageable units. A population of 157 principals, 401 teachers of Mathematics and 20 heads of secondary, Ministry of Education and Zonal Supervisors were targeted. Simple random sampling was employed to select respondents. Data was analyzed using SPSS computer programme version 20.0, a reliability level of .83 was ascertained by using a pilot study and a reliability level of .76 was arrived at using cronbach Alpha. The findings indicated that School-based factors play a significant role in facilitating the implementation of a new curriculum implementation process. School-based factors such as physical facilities, instructional materials, and adequacy of teachers and availability of financial resources are the key in curriculum implementation process. The study suggested that these factors should be considered and failure to do so will results the implementation process to fail.

The above study also has direct relationship with present on-going research work because it assesses school-based factors influencing a particular implementation which this work intends to study. The area of the divergence is that the above study assessed Alternative 'B' Mathematics curriculum while the present study seeks to assess the implementation of Islamic Studies Curriculum in senior secondary schools.

Idoko (2008) investigates the extent to which practical Islamic Studies curriculum was implemented in Benue State with a view of finding solution to identified problems. The plan and strategy of investigation used in the study to obtain answers to the research questions was a survey design. The population comprised of all Islamic Studies in secondary schools in Benue state. One hundred and fifty (150) secondary schools were randomly chosen from 242 schools in the three Educational Zones (A.B.C) of the state. Fifty Islamic Studies teachers were chosen from each of the three zones.

The instrument for data collection was a questionnaire. All the items in the questionnaire were of two point scale of "Agreed (A) and Disagreed (D). Each respondent was expected to indicate his or her agreement or disagreement to the

statements provided. The researcher personally administered to the teachers and collected from the questionnaires. From the analysis of the results it showed that, most of the schools do not have well equipped Islamic Studies laboratories and even the multipurpose laboratories possessed by majority of schools are not well equipped and that Islamic Studies teachers are not adequate.

The study is related to the present study because both are assessing the implementation of Islamic Studies at the secondary school level. The study however differs from the present study in that while the latter considered some implementation variables such as adequacy of science teachers and equipped of Islamic Studies laboratory, the present study considered some other factors such as teacher qualification instructional materials and preparation of Islamic Studies curriculum. The present study had more research questions which elicited more answers that this work help to solve some implementation problems to some extent. Also the reviewed study was based only on practical work but the present work involved both practical and theoretical Islamic Studies curriculum implementation which is more reliable and complete in making judgments concerning implementation process in secondary schools concerned.

The study of Ugwu (2008) examined the reactions from education stakeholders in South-South of Nigeria on issues facing curriculum design and implementation especially at secondary school level. One hundred and fifty (150) participants (stakeholders) were purposeful sampled for the study. Qualitative technique was used to elicit information from participants. The qualitative method used was Focus Group Discussion (FGD). Participants were divided into six group comprising of 25 persons each. Group discussions were based on specific theme including curriculum contents, secondary and university education objectives, national needs of secondary and university education, teaching methods, curriculum practice/implementation and evaluation techniques among others in secondary schools are inadequate, unrealistic and should be reviewed. The researchers

recommended urgent review of secondary school curriculum, proper funding of education and provision of school physical facilities as a panacea for eminent collapse of secondary education in Nigeria.

The purpose of the present research is to assess the Islamic studies curriculum for curriculum review and the above research reveals the possible reaction of education stakeholders to such review therefore, the findings of the study may be useful to the present study. The clear difference between this research and the present research is the method. As the above study adopted Focus Group Discussion, the present research shall use questionnaire to collect data.

Likewise, 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 the 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.

The findings of the study revealed that 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 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: Investigate the qualification of Islamic Studies teachers before teaching at the junior secondary level of Kaduna state and 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 sample 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 result. From the findings of the study we can see that: those Islamic studies teachers make effective introduction of the topic at hand and 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 simple random sampling techniques in selecting the schools and respondents.

Eleanor (2011) conducted a study on "Teachers Experiences in the Implementation of the Technology Education Curriculum in One Secondary School in the St. George, East District in Trinidad." The study examines the facilitating and inhibiting factors which teachers have experienced in the implementation of Technology Education Curriculum. A purposive sample of three teachers was selected to represent the population which consisted of three main disciplines. The sources of data collection were interviews, observations and document analysis. The data were analyzed using the Constant Comparative Method. The findings reveal that

the Ministry of Education represent by curriculum officers facilitated the process. There were many challenges faced was primarily focused on the disparity in the subject content knowledge, content purported by the two different training bodies and management of limited resources. The need for appropriate timetabling, creative coping strategies were unearthed in the study including the reallocation of limited space to create a laboratory.

The above study also has direct relationship with present on-going research work because it examines the facilitating and inhibiting factors which teachers have experienced in the implementation of a particular curriculum implementation. The area of the difference is population of the study, the geographical local and method of data analysis.

In a related study, Omiko (2011) assessed how the Nigerian secondary school vocational and technical education curriculum was implemented with a view to ascertain the extent to which it has empowered students for self-employment, the descriptive survey research design was adopted for the study. The sample comprised 380 junior and senior secondary school students and 120 teachers, selected from twelve secondary schools drawn across three states in Nigeria, one state from each of North Central, South West geopolitical zones of the country, Stratified random sampling technique was applied to select student-sample while purposive sampling used for teacher-sample. The study recommends, amongst others, integration of entrepreneurship education in the teaching-learning process, as this will enable students to be motivated in identifying entrepreneurial opportunities.

The study above is also related to the present study because it sought to assess how the curriculum was implemented in Nigerian secondary schools and that is what this study also seeks to assess that is, the implementation of Islamic studies curriculum. The area of divergence is that the study is on Economic Curriculums for Youth Empowerment in Nigeria while the present study seeks to assess the implementation of Islamic studies curriculum in senior secondary schools in

northwest geopolitical zone of Nigeria. Therefore, there is difference in scope and subject of the study.

Another research was also conducted by Nwosu and Dakaraonye (2011) which is titled "An Appraisal of Secondary Economics Curriculum in Imo State of Nigeria: Implication for Holisticism, Curriculum Design and Global Citizenship Education." This study examined the implementation of Senior Secondary School Economics Curriculum in Imo State, Nigeria. Both qualitative and quantitative techniques were used in appraising four curriculum elements: objectives, content, facilities and funding, with the quantitative dimension warranting formulation and testing of four hypotheses. The design of the study is descriptive survey through the use of structured questionnaire. Data were collected from 138 economics teachers and 690 students randomly selected from the State's three educational zones. The data were subjected to Chi-square analysis. The findings of this study indicate that both Economics teachers and students shared common view of the inadequacy of economics curriculum for attainment of the knowledge and skills needed for development of self-reliance. It also reveals that the implementation of the Economics curriculum lack basic facilities including ICT. The study recommended that: Economics Curriculum should be reviewed. Adequate teaching and learning facilities should be made available including ICT. Furthermore, an appropriate entrepreneurship element should become a cardinal element in the delivery and evaluation processes of the curriculum.

The above research is different with the present research in that itseeksto assess economic curriculum. Another area of difference is the population of the study, the geographical location and probably method of data analysis.

The study of Gbenu, (2012) with a title "State of Nigerian Secondary Education and the Need for Quality Sustenance" x-rayed the general state of Nigerian educational system with interest in secondary education. The result of the study shows that: both human and material resources were inadequate and those available

are dilapidated in Nigerian Secondary schools. From this result, the study suggested that there is the need to provide enough funds in order to provide adequate teaching and learning facilities. The study also suggests that technical and vocational education should be adopted.

The results of the above study reveal the general state of Nigerian secondary educational system which has a direct link with this study. This is because the state of Nigerian secondary educational system determines the mode of implementation of the Islamic studies curriculum that this study intends to assess. One of the differences is that: as the above gives a general look at the entire secondary educational system, the present study shall be more specific to only Islamic studies curriculum.

Eyiuche (2014), also conducted a related research on "Parental Involvement in Curriculum Implementation as Perceived by Nigeria Secondary Principals." The purpose of this study was to assess the extent to which parents are involved in curriculum implementation in secondary schools in Anambra State of Nigeria as perceived by male and female principals. A research question and a hypothesis were formulated to guide the study. The survey research design was used participants were 257 secondary school principals. The findings of this research indicated that in the opinions of male and female principals, there was a little evidence of parental involvement in curriculum implementation, the study recommended that for this trend to improve, the school principals and teachers need to make efforts in reaching and involving parents in positive ways. They should design and implement strategies that will result in improved parental involvement and at the same time, balance parental involvement vis-à-vis educators' professional autonomy. Principals should make more efforts to mobilize the parents towards participating in schools' curriculum implementation. Seminars and meetings of teachers, administrative functionaries and parents at the state level will have to be arranged.

The above research work has strong relationship with the on-ongoing research because both focus on assessment of an particular participant/agent of a

curriculum implementation. The only difference is that the above research assessed a participant/agent outside the school while the present study seeks to assess participant/agent within the school and outside the school.

2.5 Summary

The review offers a realistic focus on the study and directs a systematic and constructive thinking on the topical issue (curriculum implementation). From the review, it was clear that if a curriculum is well planned but not effectively implemented it will not bear good fruits and learning may not take place. The review also showed that in Islamic Studies curriculum implementation, there are stakeholders who must be fully involved for the effective implementation.

A critical study of the review showed that the role of government and society (Salary, recruitment, training and retraining, motivating of teachers, provision of educational facilities), roles of teachers (such as improvisation, effective use of instructional materials, roles of supervisors (encouraging teachers and building standards of education) among others have much influence on the effective implementation of Islamic Studies curriculum in secondary schools. The review showed that these resources were not available, the teachers were unhappy since Islamic Studies curriculum is not effectively implemented.

The researcher also identified that, the previous studies concentrated mainly on motivation factors to curriculum implementation; such as teacher's wages and training. In some reviewed studies infrastructural facilities were considered but the gap noticed of the reviewed studies were issues related to teacher qualification**,** appropria**t**e use of instructional materials, scope and level of coverage of content, class size as well as effective supervision in determining Islamic studies curriculum implementation, which is the concern of the present work.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter discussed the method that was adapted in conducting the study. The chapter was discussed under the following sub-headings:

- Research Design;
- Population;
- Sample and Sample techniques;
- Research Instruments Validity and Reliability of the Instruments;
- Pilot study;
- Procedure for data Collection and Procedure for Data Analysis.

3.2 Research Design

Descriptive survey design was used for conducting the study. The design involved collecting and analyzing data gathered. The choice of the design is based on the opinion of Oche (2008) who highlighted that descriptive survey research design is the most dominant technique for educational research. Agbe (2003) emphasized that this design should be employed when a research work involved the use of questionnaire to seek the opinions of respondents. The design is considered suitable because it enables the researcher to understand the social phenomenon from the participants' perspective. It constitutes the most convenient way to obtain facts and figures needed, in which the result of the analysis will be used for decision taking and generalization.

3.3 Population of the Study

The population of the study is seventeen thousand, six hundred and forty (17640). It is made up of two thousand, five hundred and twenty six (2526) senior secondary school, principals, ten thousand and seventy six (10,076) Islamic studies teachers, five thousand and thirty eight (5038), supervisory staff of ministry of

education in the seven (7) states of Northwest geopolitical zone of Nigeria. These categories form the targeted population of the study, see table 2.

Table 2 Showing Participant Population Distribution

States	Principal SSS	Teacher, Islamic Studies	Supervisor M.O.E	Total
Kaduna	400	1223	920	2583
Katsina	410	2210	802	3422
Kano	570	2,340	1160	4020
Zamfara	240	1010	430	1680
Sokoto	372	1138	770	2280
Kebbi	302	1115	480	1897
Jigawa	242	1040	476	1758
North/West zone	2526	10076	5038	1764

Therefore, the total population of the study is (17,640)

Source: Ministry of Education Planning and Statistic Units of the (7) states, (2014)

3.4 Sample and Sampling Techniques

The total sample size for this study is one thousand, seven hundred, one hundred and sixty four (1764) comprising various respondents (principals, teachers, M.O.E supervisors) in the states of the North West Geopolitical zones. A careful observation of the sample indicates it constitutes 10% of the population. Sambo (2008) emphasized that, 10% of the total population is suitable as a sample. He retreated that a descriptive survey should have good sample size of up to 10% (which is unbiased). Although some writers like Nwana (2004) disagreed on this, arguing that lesser percentage can equally be used in case of larger population as in the case of this study. Therefore, the present study sample was based with 10% as postulated by Sambo (2008). The distribution of the sample size is as follows: SSS Principals (252), Islamic study teachers (1007), ministry of education supervisor (504), see table 3.

Table 3 Sample Size Population Distribution

States	Principal	Teacher,	Supervisor	Total
Kaduna	44	122	92	258
Katsina	41	221	80	342
Kano	52	234	116	402
Zamfara	24	101	43	168
Sokoto	37	114	77	228
Kebbi	30	112	48	190
Jigawa	24	104	48	176
North/West zone	252	1008	504	1764

Therefore the totals sample size population of the study is 1764

Source: Researcher, Fieldwork Survey 2015

3.5 Instrumentation

This research study utilized questionnaire for principals, and teachers, and a structured interview schedule for Directors of schools in the ministry of education of the study area. The interview instrument consists of six (6) items A-F (A) dealt with demographical data of the respondents, (B) Scope and difficulty level of Islamic curriculum contents(C) Qualification of Teachers and competency (D) Appropriateness and adequacy of Instructional Materials (E) influence of class size on teaching Islamic Studies (F) Supervisory activities in school. This is in line with the view of Sambo (2008) who opines that structured interview instrument can be used to gather information in relation to study dealing with assessment of ongoing programme. The questionnaire was titled "AISSOQ" An Assessment of Islamic Studies Stakeholders Opinions Questionnaire in Northwest Geopolitical Zone in Nigeria. The content of the questionnaire was designed to determine the level to which Islamic studies curriculum is effectively implemented in Senior Secondary Schools in Northwest Geopolitical zone. The questionnaire (AISSOQ) consisted of

six section A,B,C,D,E and F. The first section (A), focuses on the respondent personal information and there are (10) items in the section, while the part (B) deals with the scope and difficulty level of Islamic curriculum contents, there were fifty items in the (AISSOQ), instrument (C) focused on the role of qualification of Teachers in curriculum implementation of Islamic studies,(D) focused on the role of Instructional materials in curriculum implementation, section (E), deals with the role of appropriate use of methodology in curriculum implementation section and (F) deals with the role of supervising activities in curriculum implementation. Modified Linkert (4) point scale was used in constructing the questionnaire for this study. The instrument contained filled in the gap in section (A) with ten (10) items,while Section B-F were of modified Linkert scale with: strongly Agree (SA), 4 points Agree (A) = 3 points: Disagree (DA), = 2 Points: strongly Disagree = 1 point at options.

3.5.1 Validity of the Instrument

To carry out the validation exercise of the instrument, copies of the questionnaire (AISSOQ), and the structured interview instrument was scrutinized by the researchers supervisors and senior lecturers in Measurement and Evaluation Department/Unit of the Faculty of Education Ahmadu Bello University, Zaria. The experts examine the items in AISSOQ for content validity, appropriateness of items, clarity of statement in the instrument and whether or not the items are related to reasoning ability of the respondents. Suggestions and criticisms were made that were helpful in improving the quality of the items in the instrument.

Observations and corrections of the supervisors were applied to the items in the instrument. Uzosika (2008) cited in Ibrahim (2014), stated that, validity of a survey instrument should be considered adequate if designed instrument is subject to face validity.

3.5.2 Pilot Test

The instrument was pilot tested, the researcher distribute ten (10) copies of the questionnaire to principals and twenty (20) questionnaires to teachers of Islamic

Studies of public senior secondary school in (G.S.S Zaria), of Kaduna state which it is outside the population of the study. The researcher used samples that would not participate in the actual research study so that the respondents will not be conversant with instrument beforehand and the pilot study paved the way for the final draft of the instrument.

3.5.3 Reliability of the Instrument

The reliability of this study was established after the researcher conducted a pilot study. Cronbach, reliability was used and an alpha based on standardized items level of 0.85 was obtained using the questionnaire (AISSOQ). His reliability co-efficient was considered adequate for the internal consistencies of the instruments. This was a confirmation of test of reliability which according to Sambo (2008) an instrument is considered reliable if it reliability coefficient lies between 0.5 to 1 and that the closer the calculated reliability coefficient is to 1, the more reliable is the instrument. This therefore, confirms the reliability of the instrument.

3.6 Procedure for Data Collection

In the course of the study, a Letter of introduction was obtained from the office of Head of Department of Educational Foundations and curriculum, Ahmadu Bello University, Zaria for permission to administer the questionnaire in their respective schools. Six people were trained and co-opted into the study as research assistants. At each school, discussion took place with both principals and teachers that will participate in the study. Those that required explanation on some statement were given necessary attention face to face delivery method was employ by the researcher and six assistants of the selected states in the administration and collection of the instruments. This method is preferred, because it will assist the researcher and his assistants, higher percentage return of the properly completed instruments. The states involved are as follows; Jigawa, Kebbi, Kaduna, Kano, Katsina, Sokoto, and Zamfara, in Northwest zones of Nigeria. Two days contacts were used to brief and trained the Research Assistants in each state. The questionnaire (AISSOQ) and the

structural interview instrument items served as manual. They were instructed verbally on the procedure for successful data collections and retrieval. A total of 1764 "AISSOQ" were administered and (ALL) hundred percent (100%) were retrieved. The instrument were collected at the spot to avoid loss in transit. The data collected were subjected to further analysis

3.7 Procedure for Data Analysis

The data collected were analyzed using frequencies tables and percentage to analyze the bio-data of the respondents, while weighted mean, standard deviation employed to answer the research questions. In the process of analyzing the data, modified Likat Scale was used to answer the research questioned. Strongly Agree and "Agree" will be classified as "Agreed" while Disagree and Strongly Disagree "Disagree". A score of 25 and above will be considered as an index for Agree while a score less than 25 will be considered as "Disagree".

In testing of the null hypotheses, the data generated from the respondents was coded, entered and analyzed using the statistical package from the Social Sciences (SPSS). Kruscal Wallis was used in the test of all the five hypotheses involved in the study with the degree of freedom at 0.05 level of significance. The justification for the use of this statistics is because the variables studied were not normally distributed and the samples were not independently drawn from the population. Also samples have non identical variances. These qualities permit the use of non-parametric test of Kruscal Wallis.

CHAPTER FOUR
DATA ANALYSIS, RESULT AND DISCUSSION

4.1 Introduction

In this chapter, the data collected from the respondents were analysed using the statistical package from social sciences (SPSS). The analysis sought to answer the five research questions and five research hypotheses which underscored the significance of the study, with a view to providing a basis for drawing conclusion and highlighting basis for identifying the contribution of the study to knowledge. In order to achieve this, both descriptive and inferential statistical techniques such as means, frequencies, standard deviation and analysis of variance test were used in answering the research questions and testing the hypotheses at 0.05 level of significance, while chi-square was used to analyze the structural interview to determine the different opinions of respondents.

Discussions of the findings of study were presented, within the context of earlier findings in the review of related studies, thereby paving way for decision making on the outcome of the study. A total of 1740 out of the 1764 sample respondents comprising teachers, SSS principals, and ministry of Education supervisory staff of the seven (7) states was used in the North West Geopolitical zone. Their biodata characteristics are presented below expressed in frequencies and percentages are presented in the following tables.

Table 4 Frequency Distribution of Respondents by Gender

Sex	Frequency	Percentage
Male	1,200	69
Female	540	31
Total	1740	100%

Table 4on descriptive statistics is on the gender status of the respondents. The table reveals that there were more male respondents; i.e. than their female counterparts. The study is suggestive that, there is the need to strike a balance between male and female in Islamic studies teachers and other stakeholders so as to be gender sensitive to meet up with global demand in gender equality.

Table 5 Frequency Distribution of the Marital Status of the Respondents

Marital Status	Frequency	Percentage
Married single	1600	92
Single	140	8
Total	1740	100%

Result on table 5 showed that 92% of respondents were married and 8% single. The married people are in better position to assess implementation issues on programme, because possibly their wards/children are in secondary schools.

Table 6: Frequency Distribution of Respondents according to Age

Age Group	Frequency	Percentage
20-30 years	680	39
31-40years	510	29
41-50 years	440	25
51-50 years	120	07
Total	1740	100%

Table 6 on the Age group indicates the following trend; 20-30 years (39%), 31-40 years (29%), and 41-50 years (25%), 51-60 (7%). Thus ages 20-50 years together form 89% they are active youthful respondents mostly teachers, Principals in secondary schools. Age group 51-60 (11%), this group comprised supervisors at

zonal directorate office and M.O.E staff at the headquarters at the various states. The above result is encouraging from the fact that the bulk of the teachers in secondary schools are within youthful age for active service.

Table 7 Frequency Distribution of Respondents according to Educational Qualification

Qualification	Frequency	Percentage
M.Sc/M.A./M.Ed	04	0.02
B.A/Bsc	86	5
B.Ed	220	13
ND/HND	540	31
NCE	680	39
GradeII/ WASC/SSCCE/NECO	210	12
Total	1740	100

From table 7, majority 680 (39%) of the respondents were NCE holders which are considered professionally qualified to teach at basic level of education schools, as stated in NPE (2004) but not competent enough to teach at senior secondary level. A total of 86 (5%) had B.A/B.Scdegree in Islamic studies but lack teaching qualification. 220(13%) had B.Ed Islamic Studies are considered competent to teach at Senior Secondary level.540(31%) had ND/HND, the group lack professionally teaching qualification. 216 (12%) had Grade II/WASC/SSCE/NECO or equivalent, they are not qualify to teach. While 04(0.02%) had Master degree in Islamic Studies but mostly serving as administrators in the Headquarters Ministry of Education in the study areas. The implication is that senior secondary schools (SSS) in northwest geopolitical zone did not have the required competent teachers to effectively teach the students.

Table 8 Frequency Distribution of Respondents according to Working Experience

Years of experience	Frequency	Percentage
1-10 years	720	41
11-20 years	660	38
21-30 years	230	13
31-35 years	120	7
No response	10	1
Total	1740	100

From table 8, respondents with 1-10 experience years accounted 41%. Next, were those with 11-20 years constituting 38%, 21-30 years constituting 13% ,31-35 years made up 7%. This is an indication that majority of the respondents had experienced in teaching while (1%) or 10 respondents failed to respond to this items.

Table 9Respondents Place of Work

Working Place	Frequency	Percentage
Senior secondary school	1,260	72
Zonal Directorate office	420	24
M.O.E	60	4
Total	1740	100

Table 9 revealed the position of place of work of respondents. Accordingly 1,260 (72%) teach in senior secondary schools. A total of 420 (24%) respondents worked in zonal directorate Headquarters. While 60(4%) worked in ministry of education headquarters, in the states of the study.

4.2 Descriptive Analysis/Response to Research Questions

Descriptive statistics was used in answering the five research questions as follows:

Research Question 1: What is the scope and difficulty level of Islamic studies curriculum contents implementation at senior secondary school level.

To answer this question, opinions of stakeholders on items 1-10 of the (AISSOQ) were used. The result is presented in table 10.

Table 10: Mean Score of Stakeholders Opinions on the Scope and difficulty level of Islamic students curriculum contents implementation at senior secondary school level

N	Min	Max	Mean	SD
1740	.00	30.00	28.22	10.12
	.00	12.00	16.24	4.88

The mean scores of the participants (stakeholders) as shown in table 10 is 16.24, which is higher than half (½), the maximum possible score this fact revealed that there are differences in the views of the respondents. The standard deviation of 4.88 are equally higher than $^1/_5$ of the maximum possible scores which indicates that divergent view is recorded with regards to the scope and difficulty level of Islamic studies curriculum contents at SS school level North west geopolitical zone of Nigeria. The interview responses on curriculum contents scope and difficulty (60%) indicated that curriculum content need improvement meaning calling for review in the aspect of scope and level of difficulty to ease implementation of the subject contents.

Research Question 2: To what extent do the teacher qualifications contribute to the proper implementation of the Islamic curriculum contents at senior secondary schools level in Northwest Geopolitical of Nigeria.

Items related to research question on the (AISSOQ) are items no. 11-20 (AISSOQ). The analysis is presented in table 11.

Table 11 **Mean Scores of the Stakeholder Opinions on the Teacher Qualification Contribution to the Proper Implementation of the Islamic Curriculum Contents at Senior Secondary School Level**

N	Min	Max	Mean	SD
1740	.00	34.00	22.624	8.48
	.00	36	24.382	6.82

The mean response to the items no 11-20 is 24.382 with a Standard Deviation 6.82. The mean as shown is greater than half of the total possible scores of the items under consideration i.e 36. This indicates positive responses of participants on the issue of teacher qualifications contribution to the effective implementation of the Islamic curriculum content at SS school level, while the standard Deviation 6.82 is more than $1/5^{th}$ of the maximum possible score 36 an indication of significant differences in opinions of the respondents. The interview responses of the respondents on teacher quality and qualification greater percentage (65%) signified unsatisfactory for effective curriculum implementation.

Research Question 3: What is the availability and appropriateness of instructional materials in the effective implementation of the Islamic studies curriculum contents at senior secondary school level.

Items related to research question on the (AISSOQ) are items 21-30. Analyses of the opinions of the respondents are reflected in table 12.

Table 12: **Mean scores of stakeholders opinions on the availability and appropriateness of Instruction Materials in the Effective Implementation of the Islamic Curriculum Contents at SS School Level**

N	Min	Max	Mean	SD
1100	.00	18.00	12.46	6.22
1740	.00	20.00	14.86	8.54

Table 12 is analysis on the (AISSOQ) instrument items 21-30 and it shows that, participants means response of 14.86 was greater than half of the maximum possible score of 20.00 with the standard deviation of 8.54 which is more than the $^1/_5$ of the estimated maximum possible scores. This reveals that respondents differed on their views as regards the availability and appropriateness of instructional materials in the effective implementation of the Islamic curriculum contents at SS school level North west geopolitical zone in Nigeria. The interviews responses of the respondents in term of provision and effective utilization of instructional materials indicate that (75%) signified not adequate of this vital resource are available in majority of the schools for effective teaching and learning process.

Research Question 4: What is the role of students' population (class size) in the implementation of Islamic studies curriculum contents at senior secondary school level in North West geopolitical zone in Nigeria?

To answer this research question 3, items 31-40 were used. The items were analyzed and the result presented in table 13.

Table 13: Mean Scores of Stakeholders Opinions on the Role of Students Population (class size) in the implementation of Islamic Studies Curriculum Contents at SS School Level

N	Min	Max	Mean	SD
1740	.00	13.00	10.25	2.85
	.00	15.00	12.24	4.68

Table 13 shows that the mean score of stakeholders is 10.25, which is greater than half of the estimated maximum possible score of 15.00 and the standard deviation of 4.68 is higher than the $^1/_5$ of the estimated maximum possible score. This implies significant differences in respondents; opinions on the role of student's population education (class size) in the implementation of Islamic studies curriculum contents at secondary school level in North West geopolitical zone in Nigeria. In

addition, the interview responses of the stakeholders indicates that there is overcrowded classroom in most of the schools, (65%) of the respondents opinions that classes are above conventional class size of (35-40) as indicated in the NPE (2004).

Research Question 5: To what extent does the level of supervisory activities influence the proper implementation of the Islamic studies Curriculum Contents at Senior Secondary School Level?

In response to research question 4, opinions of stakeholders on Items 41-50 of (AISSOQ) were used to answer the question as presented in table 14.

Table 14: Mean Score of Stakeholders' Opinions on the level of supervisor activities Influence the Poor Implementation of Islamic Curriculum Contents at SS School Level

N	Min	Max	Mean	SD
1100	.00	13.00	8.624	2.946
1740	.00	14.00	10.264	3.482

In table 14, the mean score of items 31-40 is 8.642 and it is greater than half m (½) of the estimated maximum possible score of 14.00. Also the standard deviation of 3.482 higher than $^{1}/_{5}$ of the estimated maximum possible scores. This is an indication that divergent views exist as regards to the level of supervisory activities influence the proper implementation of the Islamic studies curriculum contents at SS school level in the North west geopolitical zone in Nigeria. The interview responses on supervisory activities revealed that respondents indicated that supervision is not effective to enhance full curriculum implementation of Islamic studies subject with (55%) recorded opinion for poor supervision in schools.

4.3 Hypotheses Testing

The research hypotheses were tested using inferential statistics of Analysis of Kruscal Wallis Test. The justification of the use of this statistical tool is because the variables studied were normally distributed and the sample was independently drawn from the population. Also the samples were randomly selected and homogenous i.e. identical variance.

Hypothesis 1: There is no significant difference in the opinions of stakeholders on the scope and level of difficulty in Islamic studies curriculum contents and effective implementation at senior secondary school level in Northwest Geopolitical Zone of Nigeria. To test the hypothesis, the Kruscal Wallis statistic was used and presented in table 15:

Table 15: Kruscal Wallis Test Analysis on Enhancing Teachers Effectiveness

Variance	Study group	N	Means Rank	Df	F. Crt	(P)
The scope and curriculum content coverage	Teacher	1120	192.4	3	1.66	0.462
	Principals	482	152.3	3	1.66	0.462
	Supervisors	162	132.6	3	1.66	0.462
	Total	1764				

From table (15) Analysis, it shows that the calculated significant (P) value of 0.462 is greater than the 0.05 alpha level of significant while the calculated mean rank value for teachers 192.4, principal 152.3 are greater than 1.66 F critical value at df 3. Therefore the null hypothesis which stated that, there is no significant difference in the opinions of stakeholders on the scope and difficult level of Islamic studies curriculum contents and effective implementation at senior secondary school level in Northwest Geopolitical zone of Nigeria is hereby rejected.

Table 16: Chi-Square test statistics for interview item (5) on the Scope and difficulty level of Islamic Studies Curriculum content and effective Curriculum Implementation

N	X^2-cal	Df	Z-cal	Sign	Z-crit	P-value	Decision
100	0.7428	96	6.82	0.05	4.862	0.000	sign

Table 16 showed that chi-squared (Z) 6.82 and the Z critical 4.862 is greater than X^2-cal 0.7428. Therefore, the null hypothesis that stated there is no significant difference in the opinions of stakeholders on the scope and difficulty level of Islamic Studies curriculum contents and effective implementation at senior secondary school level in Northwest geo-political zone of Nigeria is hereby rejected.

For interviewed item (6) on the general assessment of Islamic Studies Curriculum Implementation by the participant's stakeholder's opinions indicates the following: 65% unsatisfactory, 28% fair while 10% claimed satisfaction with Islamic Studies curriculum implementation in senior secondary schools in Northwest Geo-political Zone, Nigeria.

Hypothesis 2: there is no significant difference in the opinions of stakeholders on the role of teacher qualification and Islamic studies curriculum contents implementation at Senior Secondary School level in Northwest Geopolitical Zone of Nigeria.

This hypothesis was tested using Kruscal Wallis statistics. Section B, items 11-20, sought to find out the role of teacher qualification and Islamic studies curriculum contents implementation at senior secondary school level in North West geopolitical zone of Nigeria.

Table 17: Kruscal Wallis Test Analysis on the Role of Teacher Qualification inCurriculum Implementation

Variance	Sum of group	N	Means Rank	Df	F critical	(P)
Teacher qualification	Teachers	1120	188.62	3	1.66	0.522
	Principals	482	174.20	3	1.66	0.522
	supervisors	162	172.60	3	1.66	0.522
	Total	1764				

Calculated P>0.05 calculated F ratio >2.426 at df 2,2248

Table 17 indicated that the calculated significant (p) value of 0.522 is greater than the 0.05 alpha level of significance while the calculated mean rank value of teachers 188.62, principals 174.20 and supervisors 172.60 is greater than the 1.66 F critical value at 3. Therefore, the null hypothesis which stated that there is no significant difference in the opinions of stakeholders on the teacher qualification and Islamic studies curriculum contents implementation at Senior Secondary School level in North West Geo-Political zone of Nigeria is hereby rejected.

The structural interview response was tested using chi-squared statistics. The decision rule is as follows:

Reject: Ho if x^2 cal > x^2 crit.

Accept: Ho if x^2 cal < x^2 crit.

Table 18: Chi-Square test statistics for interview item (1) on teacher's qualification and Islamic Studies Curriculum Implementation

N	X^2-cal	Df	Z-cal	Sign	Z-crit	P-value	Decision
100	214	120	4.62	0.05	0.8430	0.248	sign

Table 18 showed that chi-square (x) 4.62 and the Z-crit 0.8430 at 0.05 level significance. This means that there is significant difference between teacher's qualification and Islamic studies curriculum implementation. Hence, the null hypothesis which stated that there is no significant difference in the opinions of stakeholders on teachers' qualification and Islamic Studies Curriculum Implementation in senior secondary schools in Northwest Geo-political Zone of Nigeria is accepted.

Hypothesis 3: There is no significant difference in the opinions of stakeholders on the availability and appropriateness of instructional materials and effective implementation of Islamic studies curriculum contents at senior secondary school level in North West Geopolitical Zone of Nigeria.

In analyzing hypothesis 3, Analysis of variance Kruscal Wallis statistics test was also employed using instrument "ALSSOQ" section c, items 21-30 were analyzed the results obtained is down in table 19.

Table 19: Kruscal Wallis Test Analysis on availability and appropriateness ofInstructional materials for effective Curriculum Implementation

Variance	Sum of group	N	Means Rank	Df	F critical	(P)
Availability and appropriateness of instructional materials	Teacher	1120	193.69	3	1.66	0.426
	Principals	482	184.20	3	1.66	0.426
	Supervisors	162	182.67	3	1.66	0.426
	Total	1764				

Calculated P>0.05 calculated F ratio >2.322 at df 2,2248

Table 19 indicated that the calculated significant (P) value of 0.426 is greater than 0.05 alpha level of significance while the calculated mean rank value Teachers 5193.69, Principals 184.20 and supervisors 182.67 is greater than 1.66 F critical value of df 3. Therefore, the null hypothesis which stated that there is no significant difference in the opinions of stakeholders on the availability and appropriateness of instruction materials and effective implementation of Islamic studies curriculum content at senior secondary school level in North-West Geopolitical Zone of Nigeria is hereby retained.

Table 20 Chi-Square test statistics for interview item (2) on appropriateness and availability of Instructional materials and Islamic Studies Curriculum Implementation

N	X^2-cal	Df	Z-cal	Sign	Z-crit	P-value	Decision
100	246.42	90	6.44	0.05	0.6508	0.000	sign

Table 20 showed that chi-squared (Z) 6.44 and the Z critical 0.06508 at 0.05 level significance is less X^2 cal 246.42. Therefore, the null hypothesis which stated that there is no significance difference on the opinions of stakeholders on the appropriateness and adequacy of instructional materials and Islamic Studies Curriculum Implementation in Senior Secondary Schools in Northwest geo-political zone, Nigeria is hereby rejected.

Hypothesis 4: There is no significant difference in the opinions of stakeholders on the student's population (class size) and effective implementation of Islamic studies curriculum contents at senior secondary school level in Northwest Geopolitical Zone of Nigeria.

To analyze hypothesis 3, Kruscal Wallis test was applied and the result is shown on table 21.

Table 21: Kruscal Wallis Test Analysis Showing the Opinions of Stakeholders on Students Population (class size) for effective Islamic Studies Curriculum Content Implementation

Variance	Study group	N	Mean Rank	Df	F critical	(P)
Students population (class size)	Teachers	1129	194.24	3	1.66	0.264
	Principals	482	186.47	3	1.66	0.264
	Supervisors	162	182.60	3	1.66	0.264
	Total	1764				

Calculated P>0.05 calculated F ratio >1.66 at df 2018

Table 21 indicated that the calculated significant (P) value of 0.264 is greater than the 0.05 alpha level of significance, while the calculated mean rank value of teachers 194.04, principals 186.47 and supervisors 182.60 is greater than 1.66 F critical value at df3. Therefore the null hypothesis which stated that there is no significant difference in the opinions of stakeholders on the student's population (class size) and effective implementation of Islamic studies curriculum contents at

senior secondary school level in Northwest Geopolitical Zone of Nigeria is hereby rejected.

Table 22: Chi-Square test statistics for interview item (3) on the influence students of class size (population) and Islamic Studies Curriculum Implementation

N	X^2-cal	Df	Z-cal	Sign	Z-crit	P-value	Decision
100	224.32	86	4.96	0.05	0.6980	0.244	Sign

Table 22 showed that chi-square (Z) 4.96 and the Z critical 0.6980 at 0.05 level significance is less X^2 cal 224.32. Therefore, the null hypothesis which stated that there is no significant difference in the opinions of stakeholders on the influence of student population (class size) and Islamic Studies Curriculum Implementation in Senior Secondary Schools in Northwest Geo-Political Zone, Nigeria, is hereby accepted.

Hypothesis 5: There is no significant difference in the opinions of stakeholders on the supervisory activities and effective implementation of Islamic studies curriculum contents at senior secondary school level in Northwest Geopolitical Zone of Nigeria.

This hypothesis was also tested using Kruscal Wallis. The results are presented in table 23.

Table 23: Kruscal Wallis test Analysis on the Opinions of Stakeholders on Supervisoryactivities for effective Curriculum Implementation

Variance	Study group	N	Mean Rank	Df	F critical	(P)
Supervisory activities	Teachers	1120	196.20	3	1.66	0.482
	Principals	482	188.46	3	1.66	0.482
	Supervisors	162	184.46	3	1.66	0.482
	Total	1764				

Calculated P>0.05 calculated F ratio >1.66 at df 2202

Table 23 indicated that the calculated significant (P) value of 0.482 is greater than the 0.05 alpha level of significance while the calculated mean rank value of teachers 196.20, principals 188.46 and supervisors 184.57 is greater than 1.66 F critical value at df3. Therefore, the null hypothesis which states that there is no significant difference in the opinions of stakeholders on supervisory activities contents at senior secondary school level in North West Geopolitical Zone of Nigeria is hereby retained.

Table 24: Chi-Square test statistics for interview item (4) on the Supervision Activities of Ministry of Education Officials and Islamic Studies Curriculum Implementation

N	X^2-cal	Df	Z-cal	Sign	Z-crit	P-value	Decision
100	0.8426	86	5.24	0.05	3.426	0.000	sign

Table 24 showed that chi-squared (Z) cal 5.24 and the Z critical 3.426 is greater than X^2-cal 0.8426. Therefore, the null hypothesis that stated there is no significant difference in the opinions of stakeholders on the supervision of activities of Ministry of Education officials and effective implementation of Islamic Studies

contents curriculum at Senior Secondary School level in North-West Geo-Political Zone of Nigeria is hereby accepted.

4.4 Summary of Findings

This study was conducted in North-West Geopolitical Zones of Nigeria on assessment of the implementation of Islamic studies curriculum in senior secondary schools. The major findings are presented based on responses of the respondents on the research questions and result obtained from tested hypotheses. The study revealed that:

1. there was significant difference in the scope and difficulty level of Islamic studies curriculum contents and effective implementation at the senior secondary school level in North-West Geo-political Zone of Nigeria. Therefore, the null hypothesis was rejected.
2. there was no significant difference in the teacher qualification and Islamic Studies curriculum contents implementation. Therefore the null hypothesis was accepted.
3. there was significant difference in the availability and appropriateness of instructional materials for effective implementation of Islamic studies curriculum contents. Therefore the null hypothesis was rejected.
4. there was no significant difference in students population (class-size) and effective implementation of Islamic Studies Curriculum contents at the senior secondary school level in the North West Geo-political Zone of Nigeria. Therefore the hypothesis was accepted.
5. there was significant difference in supervisory activities and effective implementation of Islamic studies curriculum contents at the senior secondary school level in North-West Geo-political zone of Nigeria. Therefore the hypothesis was rejected.

4.5 Discussion of Findings

The study titled Assessment of the implementation of Islamic studies curriculum in secondary schools in North West Geopolitical zone, Nigeria was carried out with the view to find out the opinions of stakeholders (Teachers, Principals, Supervisors and Ministry of Education officials) on the effective implementation of Islamic studies curriculum contents in senior secondary schools in the study area.

The finding on the scope and difficulty level of Islamic Studies curriculum contents implementation was tackled and analysis was presented in Table 4.2.5, the analysis revealed means scored 16.24 with 4.88 standard deviation which is higher than one fifth the maximum possible score. This fact indicates that, there are differences in the views of the respondents. It was discovered that, content coverage was low due to poor time allotment to the subject to make learning more captivating and interesting. The findings revealed wide scope and high level of difficulty in contents has significant influence on the implementation of Islamic studies curriculum in schools in the study area. Based on the analysis the null hypothesis was therefore rejected. Further investigation from the research observation indicated that, both the contents and the level of implementation were found to be grossly unsatisfactory in the effective and full implementation of the content. The topics that were supposed to be taught in the previous terms were carried over to the next, leaving most of the topics not taught. The implication is the continuous student's massive failure in both internal and external examinations. The finding is similar to the study of El-Yakubu (2007) on the assessment of curriculum content and organization of Quran system of education. The study revealed wide scope and high level of difficulty in contents to students at secondary school level of education.

The finding on the roles of teacher qualification in the effective implementation of Islamic studies curriculum contents at senior secondary school level in North West Geopolitical Zone, Nigeria. Specifically, research question one

sought to find out teacher qualification and competence in relation to curriculum implementation. The question was rationally included because teachers; qualification and professional competence is regarded by scholars and curriculum experts as one of the basic fundamental to effective curriculum implementation. The question was answered on the data analysis presented in table 4.2.1 using "AISSOQ", items 1-10 of the research questionnaire. The finding revealed means scores of 24.382 with 6.82 standard deviation more than $^{1}/_{5}$ of the possible score indicating divergent opinions exist among the stakeholders. Further analysis indicates that, some of the teachers responsible for the teaching of Islamic studies at the senior secondary school level in the area of the study were not professionally trained to teach the subject. In additions, there were some who were not trained in the discipline in other words were discipline of other related specialization, Arabic subject teachers erroneously regarded as capable to teach Islamic studies. The ugly trend of assigning teaching role to non-subject specialist grossly contravenes teaching ethical practice, as well as government policy on teaching professionalism. NPE (2004) states that, a teacher must be professionally trained in a specific area of specialization. The obvious implication of unqualified teachers in curriculum implication is the fact that those teachers skip topics they cannot competently handle, leaving many areas or topics uncovered and at the same time rendering the curriculum content not fully implemented.

The finding confirmed the study of Adeniyi (2003) on the teacher quality and quantity as correlates of secondary schools students' academic performance in Ogun state. It also revealed that teachers qualification enhances effective curriculum implementation in schools. Similarly, findings by Nwosu and like Otunye (20005) confirmed teacher qualification and experiences are strong factors to curriculum implementation and students' academic performance.

Another finding relate to the adequacy and appropriateness of instructional materials in the effective implementation of Islamic studies curriculum in senior secondary school. The inclusion of this question is based on the fact that instructional

materials are identified by scholars as essential instrument of curriculum implementation and also viable factors employed as a tactic for ensuring effective implementation. Table 4.2.2 of the analysis of stakeholder's opinions on the availability and appropriateness of instructional materials revealed means scores of 14.86 with 8.54 standard deviation more than one fifth of the possible score indicating divergent opinions exist among respondents. Further investigation revealed that there is stoppage of instructional materials and the very few available are not directly related to the teaching of Islamic studies subjects.

The finding confirmed the study of Aminu (2005) on Problem of level of curriculum implementation in primary and junior secondary school in Bauchi state. It revealed that non application of appropriate human and non-human resources i.e. instructional materials is a serious impediment to curriculum implementation in schools.

Another finding on the influence of students' population (class size) in the implementation of Islamic studies curriculum. The research question sought to find out how learners learning population or overcrowded class settings is an impediment to curriculum implementation. Table 4.2.3 finding revealed mean scores of 12.24 with 4.68 standard deviation more thanone fifth of the possible score indicating divergent opinions exist among respondents. Further investigation revealed that, respondents indicated overcrowded classroom marred effective teaching and learning as well as classroom management. The researchers observed situations were arms of classes were merged during Islamic studies lesson in majority of schools to Northwest Zone. The observation revealed students population in some selected classes in the area of study exceeds the required number expected in each class as such effective teaching and learning cannot take place in such overcrowded settings and this also affect curriculum implementation.

The finding is in agreement with the study of Akale (2000) which shows that, teacher student's ratio ranges between 1-60 and 1:105, which indicates that the

schools were poorly staff with qualified Islamic studies teachers. This situation led to combining arms of classes to a teacher in some schools in the study area.

The next finding was on the role of supervisory activities and effective Islamic Studies curriculum implementation in schools. Based on the research question, scores means of 10.264 with 3.482 standard deviation was obtained. These indicate divergent opinions exist among the respondents. The tested hypotheses revealed that, the influence was statistically significant. The null hypothesis was therefore rejected. It was observed that there are some supervisors with no content knowledge of Islamic studies subject but of other related disciplines. Therefore their input is very low to for effective curriculum implementation.

CHAPTER FIVE
SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

Curriculum implementation is measured or determined by genuine level of roles played by stakeholders in discharging their responsibilities. The situation is the same with Islamic Studies Curriculum Implementation at Secondary School Education level. The study examined the opinions of stakeholders (teachers, principals, supervisors of schools and directors of education) that have great influence in ensuring effective curriculum implementation in schools. The qualification and professional competence of teachers were considered. Likewise, supervisory activities inputs in terms of human and materials resources such as instructional materials, infrastructural facilities to accommodate the students' population as necessary condition to successful curriculum implementation were considered.

To effectively assess implementation of Islamic Studies curriculum contents in schools, the research assessed the influence of the variables in line with the objective of the study. The research is a survey research. Two research instruments were used; a questionnaire tittles "AISSOQ" designed with six sections (A-F) and the second instrument, was a structured interview with five (5) items. The validated instrument was administered to one thousand, seven hundred and forty (1740) respondents made up of teachers, principals, supervisors and directors of education selected through simple random sampling techniques in the study area. The data collected were subjected to statistical analysis. Based on the findings conclusions were drawn.

5.2 Conclusion

From the analysis of the data and test of the hypotheses of this study, the research concludes that Islamic Studies teachers with no professional teaching qualifications were identified as serious impediment to the effective implementation of Islamic studies curriculum contents in Northwest Zone of Nigeria. Also,

Instructional materials were found to be grossly inadequate with little relevance to the selected content or topics of Islamic studies as a subject. Over-crowded classrooms (class size population) were discovered as serious obstacles to full implementation of Islamic Studies curriculum contents; as conducive atmosphere for effective teaching and learning was jeopardized. In like manner, supervisory activities were found to be ineffective to facilitate and guide curriculum contents implementation. Majority of the supervisors are not from Islamic Studies but related discipline (subject) such as Arabic; and Islamic studies curriculum contents are not fully implemented due to poor time allotted to it on the timetable despite its wide scope and high level of difficulty of some topics to the students at secondary school level.

5.3 Recommendations

Based on the findings, from the analyzed data, the following recommendations were offered:

1. Islamic studies curriculum contents should be reviewed to reduce the wide scope and simplify some topics such as Quran, revelation and compilation: The Hidayah should also be simplified to ease student/teacher teaching and learning difficulties.
2. Qualified and competent teachers with a minimum of B.Ed degree in Islamic studies should be employed and assigned to teach Islamic studies at all levels of Education.
3. Relevant authoritiessuch as Federal, State and Local Governments should make adequate provision for relevant instructional materials such as radio, tape recorder, CD player for Qur'anic recitation, projectors and Videos for the teaching of Islamic studies.
4. Government should collaborate with relevant NGOs (Nongovernmental organizations such as Northern Educational Forum (NEF), Zaria Educational Development Association (ZEDA) to make adequate provision of teaching

and learning facilities such as class rooms so as to reduce classroom congestion in secondary schools.

5. Quality assurance inspection exercise by competent personnel with background in Islamic studies should be sent out regularly is a way of checking teachers' performance and learners' problems. Carry out regular checking of teachers' performance and learners' problems.

5.3.1 Implication of Findings

The study revealed that the implementation of senior secondary school studies curriculum in North West-Geo Political Zone is besieged with problems. This situation creates ineffectiveness in the implementation process as such the learners (students) do not exhibit what they were supposed to have learned from the subject. The problem is associated with the inadequacies encountered in the teaching and learning of the subject by some of the teachers due to lack of professional competence in terms of qualification. There is also shortage of appropriate instructional materials for teaching Islamic studies subjects coupled with poor monitoring from competent supervisors. It was discovered that teachers skip some curriculum contents of learning because of their scope and difficulty level thereby affecting their students' academic performance. By implication, the findings of this study have opened up avenues through which deficits in the teaching and learning of Islamic studies and instructional materials provisions could be addressed by teachers and other relevant stakeholders in the ministry of education of the affected states towards improving the implementation of the Islamic Curriculum education in schools. Further implication to educationist could help to guide on the review of the current curriculum particularly in areas of scope and difficulty level of contents as it affects secondary school students with the hope of achieving a better approach to implementation.

5.3.2 Contributions to Knowledge

The study identified the enormous challenges in Islamic studies curriculum implementation in respect of:

1. Wide scope and difficulty levels of contents as it affects student's academic performances in both internal and external examinations.
2. The study has revealed that teacher's quality is based on professional teaching qualification in relation to his teaching subject for effective curriculum implementation.
3. The study revealed that most of the instructional materials used in teaching Islamic Studies Education are wrongly improvised.
4. As a result of students population (class size) explosion in public schools, Islamic studies time allotment was not adequately accommodated in some of the schools time table, classes were merged during lesson delivery resulting to ineffective curriculum implementation.
5. The study revealed there is ineffectiveness in supervisory activities. Many of the supervisors could not effectively provide the expected guide necessary for the curriculum implementation of Islamic Studies subject.

5.3.3 Suggestions for Further Research

1. This study was conducted in North West Geo-political Zone of Nigeria. The study could be replicated in other geo-political zones of the country.
2. A research on evaluation of teaching and learning Islamic studies in junior secondary schools in Nigeria.
3. Teachers effectiveness on utilization of instructional materials in teaching Islamic studies in senior secondary school in Nigeria.

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APPENDIX I

Questionnaire on Assessment of the Implementation of Islamic Studies Curriculum in Senior Secondary Schools in North West Geo-political Zone, Nigeria

(ISLAMIC STUDIES TEACHERS, PRINCIPALS AND SUPERVISORS)

Section A

1. Gender: Male [ ] Female [ ]
2. Rank: Teacher [ ] Principal [ ] Supervisor [ ]
3. Years of Working Experience
   - (a) 1-5 years [ ]
   - (b) 6-10 years [ ]
   - (c) 16 years and above [ ]
4. Highest Educational Qualification
   - (a) Diploma [ ]
   - (b) NCE [ ]
   - (c) B.Ed. [ ]
   - (d) B.A. (ED) [ ]
   - (e) B.A. [ ]
   - (f) B.A. with PDGE [ ]
   - (g) M.Ed. [ ]
   - (h) M.A [ ]
   - (i) M.A. with PDGE [ ]

Section B

Instruction: For each of the following statements, indicate your answer or opinion by ticking [ ] in the appropriate column provided against the items.

KEY

SA - Strongly Agree

A - Agree

SD - Strongly Disagree

D - Disagree

Items on Scope and Difficulty Level of Islamic Studies Curriculum

1.	Islamic studies curriculum contents are coverable within stipulated time				
2.	Islamic studies curriculum contents or topics are not arrange in order of difficulty.				
3.	Curriculum contents are designed to encourage learners – centered teaching.				
4.	Poor students/learners background affects full implementation of the curriculum contents.				
5.	Islamic studies curriculum contents are not relevant to student's needs, skills and interest.				
6.	All Islamic studies contents or topics are covered for students to perform well in WAEC, NECO, NBIEs and NABTEB				
7.	Islamic studies content and activities are made to make teachers role in				

	the classroom dominant.				
8.	Islamic Studies methods of teaching are conventionally/traditionally based				
9.	Appropriate use of teaching methods in Islamic studies would help teachers in the attainment of instructional objectives.				
10.	Islamic studies curriculum contents or topics are not arranged to reinforce transfer of learning.				

Items On Teachers Qualification of Islamic Studies Curriculum

S/N	Items	Strongly Agree	Agree	Strongly Disagree	Disagree
11.	All Islamic Studies teachers in your school are qualified to teach Islamic Studies.				
12.	Availability of qualified teachers can affect the implementation of Islamic Education Curriculum.				
13.	Islamic Studies teachers find it difficult to covers the curriculum contents within the stipulated period.				
14.	There are adequate Islamic Studies Teachers in your School.				
15.	Islamic Studies teachers normally neglect areas they find difficult to handle in the contents of the curriculum.				

16.	Teachers' qualification is relevant in the attainment of the objectives of Islamic Education Curriculum.				
17.	Islamic Studies Teachers competence in mastery subject contents influences curriculum implementation in senior secondary schools.				
18.	Teachers academic qualification facilitates full implementation of curriculum contents.				
19.	Curriculum of senior secondary school (SSS) Islamic studies can be effectively implemented when qualified teachers are employed to teach the subject.				
20.	There are no adequate qualified Islamic studies teachers in the senior secondary schools to effectively implement the curriculum				

Items on Availability and Appropriate use of Instruction Materials

21.	Instructional materials are important for a successful implementation of Islamic Education curriculum.				
22.	Adequate instructional materials for the teaching of Islamic studies are provided in your school.				
23.	Islamic Studies teachers always use appropriate instructional materials to present lesson.				

24.	Audio, audio-visual and visual materials are utilized in the implementation of Islamic education curriculum				
25.	Government is the source of instructional materials for the implementation of Islamic education curriculum.				
26.	As Islamic studies teacher, you often improvise instructional materials to aid the implementation of Islamic education curriculum.				
27.	There are available textbooks to facilitate full implementation of the curriculum content.				
28.	There are materials such as chants wall maps to facilitate full implementation of Islamic studies curriculum in senior secondary schools.				
29.	Instructional materials facilitate implementation of Islamic studies curriculum content.				
30.	Instructional materials are relevant to learner's needs and background.				

Items on Students' Population (Class Size)

31.	There are over-crowded classroom setting in your schools.				
32.	There are manageable population in the classroom during Islamic studies lesson.				

33.	Over-crowded classes affect classroom control/management				
34.	Over population classroom does not allow conducive learning environment				
35.	Classroom population (class size) affect Islamic studies content coverage in senior secondary schools.				
36.	Your school has adequate and good classroom building to accommodate students population				
37.	Your school has adequate furniture for students in their respective classes.				
38.	In your school students are more than 40 in their respective classes during Islamic studies lesson.				
39.	Overcrowded classroom reduces student's active participation during Islamic studies lesson.				
40.	For a successful implementation of senior secondary Islamic education curriculum, there must be manageable class size.				

Items on the Role of Supervision/Inspection

41.	Regular supervision and inspection facilitate Islamic studies curriculum implementation in senior secondary school.				
42.	Supervisors considered coverage of curriculum content, relevant of				

	instructional materials and suitability of methodology.				
43.	Supervisors are often satisfied with coverage of curriculum content within stipulated time				
44.	Supervisor usually discovered areas not covered in the curriculum contents in Islamic studies in senior secondary schools.				
45.	Supervision in schools reduces examination malpractice.				
46.	Schools supervisors are provided with incentives to facilitate and motivate their assignment.				
47.	As a result of supervision and inspection Teachers adequately prepared their students to sit for any target examination.				
48	Supervision and inspection influence keeping of up-date record by teachers facilitate curriculum implementation in schools				
49.	School supervision provide information with the level of Islamic studies curriculum implementation in schools.				
50.	Lack of adequate supervision and inspections Islamic studies teachers in school is an impediment to full curriculum implementation.				

APPENDIX II

Assessment of the Implementation of Islamic Studies Curriculum in Senior Secondary Schools of Northwest Geo-political Zone Nigeria

INTERVIEW INSTRUMENT FOR STAKEHOLDERS (MINISTRY OF EDUCATION OFFICIALS, ZONAL DIRECTORS AND SUPERVISORS)

This instrument is for a Ph.D. research work. it is intended to assess the level of implementation of Islamic Studies Curriculum in Senior Secondary Schools in North-West Geo-Political Zone, Nigeria. This study is purely an academic exercise; as such you are assured of the confidentiality of your response.

Section A: Demographic Data

Address:……

Rank/Status:……

Responsibility:……

Section B: Items on Level of Curriculum Implementation in Senior Secondary Schools in North-West Zone Nigeria

1. Do you think the present quality of Islamic Studies teachers in terms of qualification can provide the required professional competence for effective curriculum implementation?

   (a) Most Probably [ ] (b) Probably [ ] (c) Not probably [ ]

2. How can you assess the present condition of education resource in enhancing effective implementation of Islamic Studies Curriculum (in term of provision of instruction materials, finance and human resources)?

   (a) Very adequate and function [ ] (b) Adequate and function [ ](c) Not adequate [ ]

3. What is present population (class size) in terms of teacher and students ratio in the area of your jurisdiction/patrol?

   (a) 1-35 [ ] (b) 1-100 [ ] (c) 1-200 and above [ ]

4. How can you rate the role of supervision's/inspection's in schools in enhancing effective implementation of Islamic Studies Curriculum

   (a) Very effective [ ] (b) Effective [ ] (c) Not effective [ ]

5. Is there any need for improvement of the senior secondary school Islamic studies curriculum contents?

   (a) Very obvious [ ] (b) Obvious [ ] (c) No need

6. What is your general assessment of the entire Islamic studies curriculum implementation in senior secondary schools in your area?

   (a) Satisfactory [ ] (b) Fair [ ] (c) Unsatisfactory

APPENDIX III
Interview Analysis

Items 1 on Teacher Quality and Qualification

N	Most probably	Probably	Not probably	Percentages
100	20	15	65	100

Items 2 on Instruction Materials and Educational Resources

N	Very adequate	Adequate	Not adequate	Percentages
100	15	10	75	100

Items 3 on Population and Students Class Size

1-40	41-100	100 and above	Percentages
35	25	40	100

Items on Supervisory Activities on enhancing Curriculum Implementation

N	Very effective	Effective	Not effective	Percentages
100	15	30	55	100

Items 5 on Level of Scope Difficulty of Curriculum Contents

N	Very obvious	Obvious	No need	Percentages
100	50	10	40	100

APPENDIX IV

MANUAL FOR TRAINING OF RESEARCH ASSISTANTS

Topic of research: ASSESSMENT OF THE IMPLEMNTATION OF ISLAMIC STUDIES CURRICULUM IN SENIOR SECONDARY SCHOOLS IN NORTH WEST GEO-POLITICAL ZONE OF NIGERIA.

Number of the research assistants: seven (7)

Training Venue: State capital of each of the seven states in the North West Geo-Political Zone

Duration for the training: one day of two hours.

Training content: The research assistants are to receive instructions on the following matters.

1. Geographical and social situations of the various areas of assignment.
2. Content of the research instruments (questionnaires and the structured interview.
3. How to administer and complete the research instruments
4. How to retrieve the research instrument.