AN EVALUATION OF THE EXTENT OF THE IMPLEMENTATION OF ISLAMIC STUDIES CURRICULUM AT SECONDARY SCHOOL LEVEL IN TARABA STATE

BY

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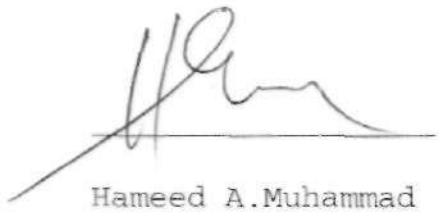
THE THESIS SUBMITTED TO THE POSTGRADUATE SCHOOL, AHMADU BELLO UNIVERSITY, ZARIA IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF THE DEGREE OF MASTER OF EDUCATION IN ISLAMIC STUDIES (CURRICULUM AND INSTRUCTIONS)

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DECLARATION

I hereby declare that this research work presented in this thesis for the award of Masters Degree has been written and compiled by me. The research is exclusively the report of the investigation I conducted.



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17/8/99

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CERTIFICATION

This thesis entitled "an evaluation of the extent of the implementation of Islamic Studies Curriculum at Secondary School level in Taraba State", by Hameed A. Muhammad meets the regulation governing the award of Masters Degree (MED) (Islamic Studies) of Ahmadu Bello University, and is approved.

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DEDICATION

This work is dedicated to my parents, and to my beloved late younger sister Hajarah and my younger Brother Sale both of whom died at their tender ages. Allah Yaafube Amin.

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ABSTRACT

The study sought to identify, compare and analyse students and teachers perceptions of the extent of relationship between students and teachers on Islamic studies curriculum and their achievement in examination; the students perception on the Islamic ideals and the qualities of the teacher's personality; and what degree the educational climate for students learning was provided.

To carry out this investigation, two sets of questionnaires were used for students offering Islamic studies and the teachers of Islamic studies. The questionnaires were used in obtaining data from a sample of 1322 students and 37 teachers. The student's academic records were also used in collecting data pertaining to the students results for Junior Secondary School (JSSE) and West African Examination Council (WAEC),of 1993,1994 and 1995 respectively. The data collected with these instruments were analysed using decriptive statistics. The analysis were based on the data based on the 3. research questions.

The findings of the study showed that to some extent there is relationship between students perception on the values of the curriculum and their achievement in the

examinations. Similarly,the findings revealed that in some of the schools the realtionship between students perceptions on the curriculum and their acheivements in examinations is not strong. The schools that perform well in their examinations were found out to have a high coverage of the syllabus. This is also related to the personality of the teacher which has been confirmed to be a reflection of the Islamic ideals, and where the personality contradicts these ideals teaching does not take place effectively. It was also confirmed that the ideal school climate for the teaching of Islamic studies does not exist in most of the schools. The school plays a fundamental role in grooming the child for future life, therefore, it is identified as the most important agent for change.

It was concluded that the success of the implementation of Islamic studies curriculum in Taraba State depends on the adequate coverage of the syllabus. This is attained through the provision of qualified and committed teachers. Based on the findings of the study some suggestions and recommendations were made.

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CHAPTER ONE

1.0 BACKGROUND OF THE STUDY

In the Name of Allah most Beneficent, most Merciful, Peace and Blessing of Allah be upon His beloved Messenger-Muhammad (SAW). The Qur'an says: "Those who listen to the word and follow the best (meaning) in it: are those whom Allah has guided, and those are the ones endured with-understanding" (chapter, 39:18).

Islam attached great importance to education and the pursuit of knowledge is attributed to Allah. This is evident in the first five verses revealed to the Holy Prophet Muhammad (SAW) in which he was repeatedly commanded to read and praise knowledge (Qur'an, 96:1-5).

In Islam, education is highly glorified, because it is the best way through which human mind is developed. It is the only process by which the balanced growth of the total personality of man through the training of man's intellect, spirit, rational self feelings and bodily senses are attained. Such a training is expected to infuse an emotional attachment to Islam, which enables him to follow the Qur'an and Sunnah and be governed by the Islamic system of values. This eventually enables man to assume the status of the representative of Allah on earth (Khalifatul Allah).

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Islam views knowledge and faith as integral aspects that can never be separated. Once knowledge is separated from faith, then it becomes a partial knowledge which is to some extent regarded as a kind of new ignorance. The Qur'anic concept of knowledge is related to Tauhid and stated as "...those who truly fear Allah among His servants, have knowledge ...." (chapter, 35:28).

The verse shows that the acquisition of knowledge is the only basis of faith. Thus, by analogy, every learned servant of Allah should be expected to possess faith, piety, and Allah's consciousness. Consequently, the Islamic concept of education is that education should foster a deeper awareness of the Divine presence in the Universe. In this respect, all other subjects or aspects of education have the same values as far as they are reflected therein. To facilitate the realisation of this purpose, necessary environment has to be created and the methodology of every subject should incorporate the inculcation of faith and spirit in the manner prescribed by Islam. This suggests that the Islamic orientation is the only one that shapes the way of life of the individual members of the society towards the right direction, thereby making such a society *a model society*.

In the light of the foregoing discussion, it is discernible that the survival and welfare of a nation depend largely upon the way of life of its individual members, their mental and moral orientation, and their cohesion as a society.

This is the best way through which balanced result can be achieved, hence, the concern of Islamic Studies as stated in the national Curriculum for secondary schools.

In like manner, the National Policy on Education (NPE, 1981), stipulates that moral and religious instruction will be taught in school to foster personal discipline and character training. Going by the guidelines provided by the NPE, the implementation of the Islamic studies curriculum depends on the calibre of teachers involved in the system. To this end therefore, the system called for review.

1.1 STATEMENT OF THE PROBLEM

Many Muslim parents, teachers and other committed Muslims have expressed concern about the way Islamic Studies teachers handle the teaching of the subject and are increasingly becoming disturbed with the type of behaviour of the products of Islamic Studies under the present system of education.

Yusuf (1985), claimed that the kind of orientation and

personality which the present educational system produced is clear testimony of its failure to transmit the cherished positive culture of the very people that the educational programme is designed for. The society life is characterized by an insatiable appetite for material accumulation and corruption in our national life. This situation seems to be further aggravated by inefficiency, misdirection and disorientation of the system as well as the nonchalant attitude of the Muslim community particularly in Northern Nigeria towards the education. Thus, it is not only a source of concern to the Muslims, but a source of embarrassment to the whole nation. A scenario that makes it necessary for one to find out the position of Islamic Studies in the National Policy on Education (NPE).

In an ideal situation, teachers of Islamic Studies are supposed to make use of the curriculum(for Junior Secondary Schools and Senior Secondary Schools) as guide in teaching Islamic Studies in Secondary Schools. They have to be committed believers, resourceful, creative and serve as good model to their students by doing lawful deeds for their emulation. They should re-examine the syllabus of both JSS and SSS, and even beyond from time to time so as

to update their methods of teaching in the light of the changing society and keeping in view of the various Islamic (Studies) approaches.

Lemu (1981), stated that many teachers of Islamic Studies do not take hints given in the Qur'an on methodology of various subjects, consequently, they apply secular methods as learnt from West European sources to teach even Islamic Religious Knowledge with minimum effect.

The inability of the Islamic Studies teachers to synchronize the western system of education in accordance with Islamic principles coupled with the conflict in value systems have further compounded the issue. It was noted by Fafunwa (1974), that "with the coming of the British Colonialists came also a big crisis for Islamic education in Nigeria". Such crisis continued to affect the full implementation of Islamic Studies Curriculum.

For Islamic studies teachers to be acqauinted with such psychological techniques, they have to receive In-service education so as to enable them acquire the skills of imparting knowledge from the Islamic viewpoint. This, the researcher observed is lacking among the Islamic studies teachers in secondary schools in Taraba State.

It is further observed that the implementation of

Islamic Studies curriculum in Taraba State is confronted with a number of issues. To this end, therefore,this study seeks to address the following research questions:

1. Is there any relationship between students performance in exmination and their perception of the values of curriculum of Islamic Studies as stated in the National Policy on Education in Taraba State ?
2. Is there any relationship between the moral quality of the Islamic Studies teacher and the Islamic ideals at secondary schools level ?
3. Is there any relationship between effects of school climate on perfromance and their perception of values of Islamic studies curriculum at secondary school level ?

1.2 OBJECTIVES OF THE STUDY

The study is designed to achieve the following objectives:

1. To identify the problems associated with the implementation of the National Policy on Education with regards to Islamic studies in Taraba State.
2. To determine the attitudes of students towards Islamic studies.

3. To identify the calibre of teachers involved and their level of performance.

4. To determine the extent to which educational climate was provided for the implemention of Islamic Studies curriculum.

1.3 SIGNIFICANCE OF THE STUDY

The significance of the study can be seen in terms of the benefits it provides to readers and contributions in the field of education.

The study is significant in the sense that it helps in the identification of the problems that are inherent in the implementation of the National Policy on Education in respect of Islamic Studies curriculum in Taraba State.

The research is significant in the area of Islamic education literature, especially it will be a contribution in the field of Islamic education for further learning and researches. Another significant aspect of the study is that it provides information on the attitude of the students towards learning Islamic studies. This serves as a basis for counselling the students on the future of Islamic Studies, thereby exposing them to the prospects of pursuing the course.

The usefulness of this investigation can also be seen

in the area of providing curriculum planners information about the problems associated with the content of the Islamic studies curriculum.

Furthermore, the study also exposes the calibre of teachers involved, the extent of their commitment and the type of instructional materials used by the teachers.

The research is also significant because it exposes the researcher to some aspects of educational problems with view to enhance the achievement of the goals of the National Policy on Education.

1.4 SCOPE OF THE STUDY

The study covers the whole of Taraba State. The target population of the study consist of all Islamic studies teachers and students offering the subject in both Junior and Senior Secondary schools in the State. The research is designed to examine the success and failure of the implementation of the Islamic Studies curricular as contained in the National Policy on Education in the area under review.

1.5 LIMITATIONS OF THE STUDY

This study is meant to be conducted in the former North east Region, but due to logistic problem and financial constraint, it is limited to only Taraba State

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and only 71 secondary schools in the state were considered out of which the sample of the study was drawn. The study is also limited specially to;-

1. The extent of relationship between students performance in Islamic studies and the curriculum coverage
2. Islamic Ideals and the qualities of Islamic Studies Teachers
3. School climate and the Perception of the values of Islamic Studies Curriculum .

CHAPTER TWO

2.0 REVIEW OF RELATED LITERATURE

2.1 INTRODUCTION

The purpose of this chapter is to review the related literature of the study. The chapter is organized in the following order: Conceptual framework, review of previous studies and the summary of the chapter.

2.2 CONCEPTUAL FRAMEWORK

2.2.1 NATIONAL POLICY ON EDUCATION:

Education is the most vital tool for the development of any society in the world today and ever before. It is the only process that guarantees the survival of the future generation of a nation. This makes it necessary for any nation to adopt an educational system, that suits the need and realities of its people. It is in the light of this that Nigeria had to develop an education system that is suitable for her citizenry. This is because the educational system inherited by Nigeria from the colonial masters particularly Britain did not evolve from within the Nigerian society and could not meet the needs, and aspirations of Nigerians. Fafunwa (1974), noted that the curriculum lacked African basis, and was rather too European in out look and orientation.

Ejiogu in (1988:5), observed that the structure of the

educational system inherited by Nigeria was too flexible to cope with the changing circumstances of a developing nation, such as ours. He further observed that an ideal situation is that in which secondary education should not only provide opportunity for all, but also prepare them for effective and active contribution to the growth of the nation. According to him, it was against such a background of thought that in September, 1969 the National Policy on Education (NPE) was conceived.

Amadu (1994:423) said that the National Policy on Education was launched in 1976, released in 1977 and reexamined in 1979. The philosophy of the policy is to ensure that education is built on the foundation laid in the child's home.

The National Policy on Education (1981) is a document of 49 pages by the Federal Government,arranged in thirteen (13) sections, apart from the introduction, touching on various aspects of education in Nigeria such as: The Philosophy of Nigerian Education; pre-primary Education; Secondary education, Higher Education, Including professional Education; Technical Education; Adult Education and Non-formal Education; Special Education; teacher Education; Education service; Administration and

planning of Education and financing Education (National Policy on Education, 1981).

After affirming the Federal Government's recognition on Education as "an instrument per excellence for affecting national development" and "dynamic instrument for change", the National Policy on Education (1981:5-6) reiterated the five (5) main national objectives as stated in the second national development plan. These objectives include: a free and democratic society; a United, strong and self-reliant nation a great and dynamic economy; a land of bright and full opportunities for all citizens. The document also spelt out the values it believes Nigerian education should inculcate into its recipients which include:

i. respect for the worth and dignity of the individuals;
ii. faiths in man's ability to make national decision;
iii. moral and spiritual values in inter-personal and human relations;
iv. shared responsibility for the common good of society;
v. respect for the dignity for the labour; and
vi. promotion of the emotional and psychological health of all children.

Ejiogu (1988:6), pointed out that it is the hope of the federal government that these values can be better

inculcated through a well designed national system of education whose broad objectives therefore include:

i. the inculcation of the national consciousness and national unity;

ii. the inculcation of the right type of values and attitudes for the survival of the individual and the Nigerian Society

iii. the training of the mind in the understanding of the world around; and

iv. the acquisition of appropriate skills,abilities and competences both mental and physical and equipt for the individual to live in and contribute to the development of his society.

To implement the policy, secondary education will last for six years altogether, three years Junior Secondary school and three years for senior secondary school. According to the National Policy on Education, the Islamic studies curriculum at both junior and senior secondary school level is designed to assess the extent to which candidates have acquired knowledge in Islamic studies with regard to the following:

i. the spiritual, moral, social and intellectual role of a Muslim;

ii. the historical and contemporary development of Islam as well as the lessons learnt from them;

iii. continuous Islamic education in accordance with the Hadith'which says:"the search for knowledge is obligatory on every Muslim, male or female".

iv. the practical application of Islamic teaching in daily life.

The Islamic Studies curriculum of secondary school level broadly consists of the following:

1. Hidayah (guidance)
2. Fiqh (Islamic Law)
3. Tarikh (Historical development of Islam). For detail of the curriculum refer to the appendix.

In the light of what have been stated above therefore, the National Policy on Education incorporates Islamic Studies as an academic discipline because of its conviction that the subject has a vital role to play in the realization of some of its objectives. Islamic studies can only justify its inclusion on the curriculum if it is properly taught. But for it to be taught as expected, a lot of thing have to be done. One of these things is the development of the curriculum. To this therefore, it is not out of place to examine the content of Islamic studies

curriculum. In this connection, Opeloye (1992:28), said that the Islamic religious studies (IRS) of West African Examination Council (WAEC) was for instance, used for more than a decade before it recently underwent slight revision. He stated that:

> it is in realization of the need to develop new curricular and review the existing ones that the National Curriculum Conference of 1969 was organized by the Federal Government recommended the formation of the National Education Research Council (NERC) as the overall co-ordinating body of curriculum reform projects in Nigeria.

He also highlighted the three basic issues of the subject viz content, objectives and methodology of Islamic Studies Curriculum addressed by the curriculum planners. According to the Islamic Studies Curriculum for Junior Secondary School of (1985), it includes Qur'an and Hadith (Section A); Fiqh and Tauhid (Section B); Sirah and Tauhid (Section C).

The six aspects are further expounded at the senior secondary school level under three broad headings Viz Hidayah (mainly dealing with Qur'an, Hadith and Tahdhib); Fiqh (mainly dealing with Tauhid, Ibadat and Muamalat; and Tarikh (mainly dealing with Sirah history of Islam in West African and History of Islamic civilization). Refer to appendix for details of the curriculum.

Opeloye also claimed that a look at the content of Islamic Studies curriculum at both Junior and Senior Secondary School level reveals that it is too broad in scope that learners might not be able to scope with the demands of such learning experiences taking into consideration the time allocated for the subject in the School's time -table. The curriculum in its present form should not be regarded as perfect, but needs continuous revision to meet the needs of the learner in the light of the dynamic nature of the society.

The objectives of Islamic studies, according to the National Curriculum for Junior Secondary School are to realize some of the educational goals contained in the National Policy on Education with specific reference to the following:

a. the inculcation of national consciousness and national unity;

b. the inculcation of the right type of values and attitudes for the survival of the individual and Nigeria society (NPE, 1981:8).

c. the training of the mind in the understanding of the world around.

The objectives of Islamic studies are also means of

realizing the ethical objectives of the secondary educations to prepare the youths for useful living within the society. However, a number of Scholars claimed that the system has failed to achieve the goals of Islamic Education. It's failure to transmit the most cherished and positive culture of the Nigerian society has resulted to the social vices being experienced in our daily life. To his, Suleiman (1982:17); stated:

> Consequently, it fails to transmit the cultural values and the fundamental elements of our people's civilization to them, and attempts instead to supplement these with those of the Caucasian race. It fails also to produce people that are imbued with the character and personality that represent the ideals and aspirations of this culture, and who are fit and able to work towards healthy, progressive development of the society. It fails also to satisfy the basic needs of the society, because it is a system that focuses it's attention on western society, and which is capable of answering it's needs and understanding it's problems.

In the same line of thought, several other studies conducted by Lemu (1982:1-10),Jah (1982:11) and Maiwada (1982:29) maintained that the present educational system has failed to transmit the most cherished and positive culture of the very people the educational programme is meant for.

The views of these scholars exposes the irrelevance of the present system of education to the Nigerian people which is largely responsible for the problems in our national life.

In like manner, Amadu (1994:425), said that, inspite of the re-examination of the policy, it still falls short of defining a complete philosophy for our education. He maintained that education must built on the foundation laid in the child's home. He further stated that moral and religious teaching must be upheld and practiced and that we ought to re-examine our philosophy of education.

Yusuf (1985:39), shared the view that the alien nature of everything about Nigerian education accounts for the present dilemma in our national life and the nonchalant attitude exhibited by the Muslim community particulaly in the north towards education. Yusuf's view is further highlighted by Lemu (1995), that Muslim in many parts of Africa are struggling with the dilemma of whether to send their children to the western oriented schools at the risk of loosing their faith, or keeping them out of it at the risk of Muslim being excluded from participating in national life, leadership and decision making. She concluded that:

> Muslim have to address in Africa how to give their children education that is both high quality and Islamic in concept, so that their children are fully qualified for the leadership and development of their countries while retaining, practicing and understanding Islam as a living faith.

Islam as a religion is a complete way of life and thus has an ideal educational system whose philosophy seems to be in contrast with western system of education. Rahman (1980:82) remarked that, modern education has failed to inspire the generation with moral and cultural values, and to produce men of understanding who fully grasp the fundamentals of life.

In response to the various problems highlighted, some scholars are of the opinion that the Islamic Studies curriculum needs to be reformed. According to Sardar (1985:85), Islamic Studies should essentially expose the students to the core of Qur'anic concepts. He said these concepts include: "Tauhid. Risalah, Din, Akhirah, Ibadah, Ilm, Jihad, Ijtidah, Istihad, Shurah. Brotherhood, Ummah, Muhasabah, Hudud, Hisbah, Islah, Hikmah, Haya, Tazkiyah, Waqf". To him, these concepts should be studied from multi and inter disciplinary perspectives.

Emphasizing on the Qur'anic concepts, Oyekan (1995:13),also said Islamic Studies curriculum activities must therefore awaken, strengthen, and propel Muslim youths

to develop faith in Allah that should guide their actions always.

However, Ardo and Junaid (1990:26), are of the opinion that the introduction of the western system of education has re-awaken us from our slumbers and made us responsible. According to them, the secularization of religious education has broken our unfounded rigidity to take up responsibility for the future development of our society, and by so doing, it has redressed the balance between our pursuit of the here before and the hereafter .

Amadu (1994:427), observed that personal autonomy and moral uprightness are virtures inculcated into the younger members through the society by the older members through the method considered satisfactory by them. He said the proliferation of vices such as secret societies in our University campuses,the new culture of rape in the campuses, and the spawning of homosexuals on the campuses are not desirable by our level of civilization. He maintained that our schools do not foster desirable disposition in our youths and our societal attitudes and behavioural pattern inform our education also.

Once, the school performs it's role and the society lives up to its expectation, the present system would have

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no effect on the life of the people. Suleiman (1982:17), opined that there is no demarcation line between sacred and secular subjects and as such each complement the other, and should be studied as a combined whole, serving the same purpose for the realization of spiritual and material well-being of man.

In the researcher's view, there is nothing wrong in pursuing the Islamic education vis-a-vis the present system of education, provided that there are well trained and committed Islamic Studies teachers who are always ready to face the challenges of the modern society and continue to review the curriculum of the subject in the light of the changes in the society.

2.2.2 THE TEACHER

The teacher in the school organization is supposed to be the acknowledged superior in the pupil-teacher relationship. The laws and traditions of the office of the teacher demand that he should be respected.

Dowey (1968:18), stated that "the teacher is the learner, and the learner is the, is without knowing it, a teacher and upon the whole, the less consciousness there is, on either side, of either giving or receiving instruction, the better". Dewey's conceptionalisation of

the teacher as a continuous learner as a result of his interaction with his students is reflected by Rahman (1980:82), when they stated:

> In the context of Muslim society, the teacher has to be a person deeply committed to Islam, not only outwardly, but inwardly. He must be a virtuous person, a man of piety who considers it his responsibility to train his pupils to be good Muslims, above all, that the value of Islamic code, who will in their lives live in accordance with ethic which the Qur'an teaches.

The ethical teaching of Islam is that there must be no contradiction between the instruction the teacher offers and his private belief. He should live as a model worthy of emulation. This make him the central pivot of the educational system.

Uche (1986:74), said "the authority which the teacher uses to enforce discipline and obedience emanates from the fact that he has the materials, moral and legal support of the entire educational system". This suggests that the ability which the teacher to enforce discipline depends on his personality.

Abdurrahman and Canhan (1978:17), said that "the only good teacher is the teacher who conveys to his pupils through his personality the moral essence of true learning". From the foregoing, it is clear that the teacher

is a person who combines both moral and intellectual qualities and above all, committed to the course of his students.

To this extent therefore, the successful implementation of the Islamic Studies curriculum in our secondary schools largely depend upon the teachers involved, and particularly on the training which the teacher received.

The syllabuses on the curriculum of Islamic studies according to Rahman, (1980:82) need to be reviewed from time to time in the light of the problems stated, and unless the teacher is prepared to accept a moral standard which society can admire and applaud, he will be a failure as a guide and model.

Commenting on the calibre of Islamic studies teachers, Kinnay (1980:139), said that the teacher of Islamic studies should be well-read in Islamic materials and should possess the insight of Islamic beliefs and fundamentals. According to him, the teacher should have moral ability to be able to educate his pupils in such a way that they will become fully aware of the perfect accord between their teacher's words and behaviours. He also added that the teachers of other subjects too must be men and women with moral beliefs.

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Maitafsir (1992:98), opined that "It is the duty of all teachers to portray a good and attractive personality so that their students could emulate them". This principle is in line with the Qur'anic verse which said" "Ye have indeed in the Apostle of Allah a beautiful (of conduct) for any one whose hope is in Allah and the final day...". (Quran 33:21)

Supporting the good conduct of a teacher, Abdulrahman and Kanhan (1979:72) made it clear that moral discipline of the students is greatly influenced by the personality of their teacher, and the importance of this trait in the teaching learning situations can not be over emphasized. To this, it is stated that learning without moral discipline is of no use whatsoever.

The foundation of the child's education both in terms of Intellectual and moral has to be consolidated at the two tiers (3-JSS, and 3-SSS), Secondary education of the policy . Nwago (1993:24), stated that the senior secondary school is a crucial stage in a child's education. He said it is the level at which he begins to expand and consolidate knowledge gained in the formative years at the JSS level.

It is the role of the teacher to inculcate the right type of knowledge into the child. Such calibre of teacher ought to be highly motivated, well trained and equipped to teach. Alkali (1992:2), stated:

> A well trained and equipped teacher who loves job and is proved of being a teacher has the answers to the problems facing the school environment where he belongs. He has the ability to take his students through the difficult terrain of knowledge and he is always and willing to achieve good results. He can adequately plan and prepare for the progress of his students and the school. He has the knowledge in his field, he knows the curriculum, the philosophy and objective of education; he knows his students and the community. He has learnt both theory and practice and is prepared to learn more on the job. He knows his job and why he is there. He knows he is a teacher and not something else. He is glad and proud to be there. He has obtained his knowledge through the hard way; he learned his respect and honour and no one can take this away from him. He represents the intelligent of his community who look upon him for guidance and inspiration; a source of knowledge and wisdom.

The teacher described by Alkali can only be obtained through sincere training. Consequently ,teacher education has become central to the development process of our society and the very survival of our educational system. According to him, the absence of such teachers is responsible for the decline and near collapse of our educational standards. Danmole (1989:283), said;

> The teacher being the central figure on the whole educational programmes, 6-3-3-4 inclusive, has to be given constant guide and encouragement through the services of the inspectorate division of ministries to ensure that his perception of what is required is in conformity with the objectives of the 6-3-3-4 implementation committee and the nations aspiration concerning education.

From the foregoing revelation, it is very clear that the teacher is the most important figure in the implementation of the educational programmes, but regrettably, the national policy on education provides for no training programme beyond teachers grade 11 for primary school (Uche ,1986:74).

In connection with the issue of teacher education, Dare (1986:117), observed that one of the greatest challenges in the full implementation of the system is teacher-training programme . Dare also said one of the major challenges of the 3-3 system was the recruitment, selection and retention of the right calibre and quantity of teachers for the successful operation of the system. The failure of the policy in this direction has negatively affected the implementation of the Islamic studies curriculum, as highlighted by Opeloye (1992:29), that "Experience has shown that a great deal of formal teaching of the subjects is carried on which largely ignores the findings of modern educational research. This is due to

the fact that a great majority of the teachers in the field are not professional". A situation report from Taraba State indicates that the teachers in secondary schools are grossly inadequate in number as well as Untrained. In the case of Islamic studies, there are 47 teachers teaching the subject across the 90 Junior and Senior secondary schools in the state (Taraba State Ministry of Education 1995).

The absence of well trained and equipped teachers in the state has discouraged a good number of potential Islamic Studies Students from offering the course particularly in some of the Secondary Schools where Islamic Studies teachers are not available. The situation in Taraba can best be described in the word of Alkali (1992:3):

> Teachers of all categories and level exist today who are in the profession because they have found themselves there by some kind of accident. They are there because they must do something in life to earn a living and pass the time. They are constantly faced with crisis of society. They see the school environment as some kind of detention camp, with rest of the teachers as fellow prisoners and the students a liability and burden they should get rid of. They are ill-equipped and have learnt very little and are always looking for a way out.

With such a situation, it is not possible to achieve some of the vital objectives of the new Policy on Education in the state. Such a situation therefore, calls for the need of qualified teachers which can never be over

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emphasized. The wisdom underlying the importance of teachers in our educational system has been expressed by Oyenka (1995:13), who said that the most important vehicle for the dissemination of knowledge is the right type of teacher who is adequately knowledgeable, suitably motivated and is also well aware of the aim of this special type of education. A poorly-equipped teacher will make nonsense of the best learning aids and syllabus. We therefore need to put in place in-service education programmes, seminars, workshops and advanced courses to train our teachers to respond adequately to the needs of the moment. She further highlighted that this is the only way to produce confident Muslim Youths who are not confused, doubtful and apologetic-Muslims who are not ashamed to answer to Muslim names, let alone to defend Islam.

In the light of what have been stated, it is undisputable that the successful implementation of the national policy on education largely depends upon the calibre of teachers. This vital instrument is lacking in Taraba State. The failure of the system is therefore not only inherent in itself, but is contributed to by some other factors, such as insufficient training, orientation, motivation and supervision and of course lack of proper

strategies of recruitment, selection and retention of teachers for the smooth operation of the programme.

2.2.3 THE SCHOOL CLIMATE

According to Dewey's work (1968:18-19), schools remain,the typical instance of environments framed with express reference to influencing the mental and moral disposition of their members Dewey's conception of the school climate is that it provides something for the development of young ones.

Similarly, Lewis and Miel (1972:102), said" a school can be understood as a social system through a consideration of its normative structure and role expectations". They held the view that values are expressed by action through sanctioning the norms expected through behaviour. They upheld the principle that there exist a relation between the teacher's work and institutional framework in which he and his students are embedded.

An Ideal school climate from Islamic point is an atmosphere that prepares Muslim teacher to be truly Islamic in character, and such a climate is evaluated interms of Ibadat (Worhsip)and Mu'amalat(transactions. Qutb (1980:29), referred to our present school situation as being described as an atmosphere absolutely anti-religious, though it hides

its anti-religious nature behind the curtain of secularism and claims that it is only non-religious and not anti-religious. At this junction, it is clear that the school climate is an interactive environment where different individuals interact for the achievement of the common objectives of the school. The principal, is no doubt, a dominant force in the outcome of a school's total instructional programmes. Teachers therefore, rightly expect some kind of behaviour patterns from the principal that indicates to them what they should do as professionals. Garba (1986:158), said the success or failure of the system will depend to large extent, on the type of school leaders we have. According to him:

> A principal can modify his school's organization climate, supervising leadership and structure of the school for better teacher output by : Making personal attitude clear to teachers, trying out new ideas with teachers, working with a plan that is jointly worked out with teachers, maintaining definite standard of performance, emphasizing the meeting of deadline and using uniform procedure.

The principal is expected to work with his teachers as colleagues, and delegate duties to them. What is important is the principal's level of supervision. Danmole (1989:287), stated that the supervision and regular inspection of school is crucial in ensuring the successful

implementation of several innovations contained in 6-3-3-4 packages. According to him, the supervisory role of the principal may be viewed from two perspectives: "Supervisory duties that directly affect the academic programme of the school, thus the quality of instruction; and supervisory duties that border on general administration of the school programme which would consequently affect the academic programme". He is also of the opinion that the supervisory duties which affect the academic performance of the learners should be given the utmost attention.

The emphasis is on the delegation of duties by the principal to his subordinates such as Vice-Principal(s), class coordinators, class teacher and subject teachers. Danmole went further to say the principal should therefore supervise the following areas thoroughly: The approved syllabus; the schemes and records of work; the time-table; the school library; recommended text books and teaching guides and aids . It is worth nothing that the emphasis by Danmole in the need for inspectorate service in the 6-3-3-4 educational system is in conformity with the precision of the policy in which it is categorically stated that:

> Government control of secondary schools will involve regulating the opening of school regularly and in serving the provision of well qualified teaching staff, and generally, ensure that all school follow government approved curricula and conform to the Nation Policy on Education (1981:19).

The above provision has made it mandatory for the school heads to carry out regular inspection exercise which includes the examination of the different aspects of teaching so as to enable the teacher to improve on his performance in future if adequate guide is given to such a teacher.

Supervision is seen as a means of improving teachers and solving problems for them . Garba (1986:15) assumed the division of secondary education into JSS and SSS imposes on school leaders the need to use internal supervision continuously to monitor both teachers and students outputs, and carry out quick intervention where and when necessary.

According to him such a conducive atmosphere makes teachers feel relieved when they know that they have the support of their principal, and develop confidence in handling the new system. He said, it also makes them more innovative and creative in order to adequately meet the demands of the new system. Such an interactive situation makes the teachers to have trust in the action of the leader.

In a similar statement, Shami (1980:157), stated that in an organizational climate, people help one another to avoid reprehensible action and encourage the performance of desirable actions. According to Shami, such a climate should be evaluated in terms of Mu'amalat(transactions) and Ibadat(Worship). He stated thus:

> Facilities should be provided, time must be allocated for prayers and leaders of such institution must manifest strict adherence to the reckless of join in the prayers of the congregation. Leaders must impart Islamic teachings of Mu'amalat through their own exemplary behaviour in all aspects of human relations, both inside and outside the institution.

He ccntinued by saying Mu'amalat can be classified in term of interactions between students and students,students and teachers, teachers and administrators, and administrators and students. He maintained that the role of each group and everyone in the organization should be clearly defined.

The Secular nature of the present system of education does not provide an ideal climate for the implementation of the Islamic studies curriculum. Experience has shown that majority of the principals in the area under review are not conversant with the teaching of Islam. The point is that they are either not Muslims or Muslims who are poorly equipped Islamically. The supervisory role of the

principals, therefore as a corrective measure may have little or no impact on the improvement of the Islamic studies teacher, who requires someone with more religious background in Islamic studies.

Experience has also revealed that some of the Islamic studies teachers in the area of the study interact poorly with other colleagues due to their limited exposure to the conventional system of education, thereby creating a communication gap between them and the school authority. Consequently, their contribution in the decision making process in the school is not significant.

It is in the researcher's view that the only way to make an Islamic studies teacher function under the present arrangement is to adequately train him according to the Islamic principles so as to enable him perform the role expected of a Muslim leader and teacher at the same time. With such la leader in the school, the Muslim students learn and live according to this exemplary behaviour, and the school will also benefit from his meaningful contributions. This point has been buttressed by Kinnay (1980:139),who said that Muslim teachers need special training and qualification to enable them meet the challenges of the time.

2.2.4 THE INSTRUCTIONAL MATERIAL

The instructional material are devices that are introduced to supplement the teaching and learning process. According to Richey (1979:124), "the aim of teaching is not primarily to replace the teacher but to give teaching aids to students necessary tools that will add new dimension to learning".

According to Encyclopedia Americana (Vol.9:714) it is stated that the instructional devices are of different types, such as automated instruction,which include : motion pictures, television, audio tapes, programmed learning, video tape-cassette, dial access information retrieval system, and multimedia packages.

Chandri and Sadiq (1980:75), postulated that advanced technological devices and materials are being employed increasingly in the teaching process in advanced countries and these have made teaching more effective and interesting.

Danmola (1986:287) opined in view of this therefore, the system has called for the modern instructional material as teaching aid to facilitate effective teaching at the junior and senior school levels (JSS and SSS) for both the prevocational and academic training.

The successful implementation of the 6-3-3-4 system through the use of instructional aids emphasis and evaluation by the school principal induce teachers to become more sensitive to the method they adopt in the teaching-learning situation. Consequently, they respond to the conducive climate created in the school and become increasingly sensitive to their presentation of instruction, practice, performance and kind of feedback they receive from students.

Opeloye (1992:37), said "the relevance of instructional materials to the teaching of Islamic studies cannot be over-emphasized in view of the fact that it facilitates learning ". He went further to say that it may be convenient to adopt Ralph cable's (year) classification of the instructional materials to visual, aural and audo-visual aids, and maintained that the use of instructional materials in the teaching-learning situation bestows some educational benefits to both the teacher and the taught.

Brick and Mcgrath (1969:5) made it clear that the application of some of the new instructional materials in teaching and learning situation is said to be difficult and particularly the programmed learning has been criticized. Some of the instructional materials may not be readily

available due to their sophisticated nature and even if they are available, they may not be accessible or affordable by the teacher. In such a situation, Jenkin (1981:5), suggested that, local arts or traditions or popular art forms can provide ideas for illustration. The author is of the view that flannel graphs cut out of various kinds give people an opportunity to create pictures which closely match their experience.

Jerkin's idea is more relevant to the area under study, because of the nature of the environment and the teachers. Supporting Jerkin's idea, Lemu (1981:9) postulated that, the production of suitable materials for the studies requires competence scholars who are fully aware of the objective of the subject, and should write and publish materials such as textbooks, teachers handbooks, production of related teaching aids, etc.

Chandri and Sadiq (1980:75), are of the view that Muslim teachers should not have reservation on the utility of modern techniques and methods in his work. They maintained that, what the teacher has to learn is how to adopt the material to his own purposes as the inspiration is not in the machine, but in the man behind the machine.

The two scholars condemn the present system of the

application of teaching aids that the audio-visual aids are either imported from abroad and shown in class without much correlation or with superficial correlation, if produced locally.The Islamic Studies teacher should make sure that this instructional materials are inconformity with the tenets of Islam. They call for urgency for the coordination of Islamic education.

In the light of the revelation of these scholars, the researcher feels that cultural resources of the local environment, should organized from time to time to provide technologist with training in the effective use of material.

The teacher should resort to the use of simple instructicnal materials to improve teaching and learning situation. Maiwada (1982:29), said:

> The use of audio-visual materials, especially simple ones like charts, map diagrams, radio and tape recorders, can hardly be over-emphasized. Similarly, the teacher should involve the student actively through small group discussions, demonstrations, and practical application of certain aspects of workshop in real situations. Such practical involvement helps stimulate the learners' mind and reduce monotory. Attention is therefore arouse and sustained.

The use of instructional materials goes hand in hand with the type of teaching techniques which are adopted, and this makes teaching successful. Teachers should always use

simple teaching aids to the simplest and commonest object for illustration.

2.2.5 THE METHODOLOGY OF TEACHING

The concept of methodologyis that the teacher has opportunity and occasion to test his idea by application of various approaches, to make their meaning clear and discover for himself their validity. The simply means that method is a statement of the way the subject matter of an experience develops most effectively and fruitfully.

Elaborating on the above concept of Methodology, Bello (1981:35)said:"there are some widely recognised methods of teaching that professional teachers need to be aware of and use as occasion demands". According to him, an adequate knowledge of some of these methods would help the teachers to know what situation a particular method or combination of methods could be employed.

In essence, the teacher is expected to combine the knowledge of his students, subject-matter and methods of teaching so as to be successful in the profession.

To this end therefore, the system calls for the need of educationally approved methods that can be labelled as "the best method" because there are various variables that determine the appropriateness of each method of teaching or

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teaching methods. Opeloye,(1992:37), identified two basic approaches to teaching viz the teacher-centered approach and he learner-centered approach. He said the latter is given preference over the former by the educationalists for it is believed that it facilitates learning more effectively. He went further to highlight on some of the conventional method of teaching and the suggested manner of handling Islamic studies aspects using these methods. He said the methods include discussion, demonstration, dramatics, discovery and Socratic methods.

Opeloye's approach to the application of the secular methods is not perfectly accepted by certain scholars. Lemu (1981:8), said "many teachers do not take the hints given in the Qur'an on the methodology of various subjects. Consequently, they apply the secular methods as learnt from West European sources to teach even Islamic Religious Knowledge with minimum effect".

Lemu observed that the society has already been assimilated so much by the influence of the materialists-oriented method of education that Islamic Religious Knowledge is also imparted by the same secular method of teaching with rather negative results. According to Lemu, the faith of the products of our present system of

education has already been tarnished through the manner which knowledge is imparted. To him, therefore, methodology occupies a central position in the Islamic concept of education, and deserves all the attention that can be given to it by Muslim educationalists and all the experts in curriculum development".

Lemu draws the attention of Islamic studies teachers to the use of Qur'anic methods of teaching such as "teacher" deduced from chapter 4:82 where Allah says: "Do they not consider the Qur'an (with care) ? Had it been from other God, they would surely have found therein much discrepancy".

He said the principle of "tadabbur" is a combination of three skills and it has been tested successfully on separate groups of secondary and tertiary students as well as public officers in Nigeria, and found to be effective in gradual transformation of the leaders concerned to be more sincere in their Islamic belief and practice.

Other Qur'anic methods the scholar mentioned include the psychological of reasoning, Tauhid, sense of observation and spiritual experiment and constant practice among others.

Maitafsir (1992:99), said conventional psychology has

special techniques of initiating, fear of Allah, accountability and modelling as the Islamic principles of behaviour modification. He argued that the psychological principles of bahaviour modification namely, motivation need satisfaction, reinforcement, selfesteem, engagement and system desensitization can be given Islamic colouring to modifying behaviour at four levels. Maftasir identified the four levels as kindergarten which ranges between the ages of four to six, the primary school which ranges between the ages of six and twelve, the secondary school (JSS and SSS) level which ranges between the ages of twelve and eighteen, and the tertiary institutional level which is the last one.

The methodological concept of the approach of the teaching of Islamic studies by Lemu and Maitafsir are similar. What the Islamic Studies teacher needs is adequate knowledge of technical know-how of the various aspects to enable him apply the techniques effectively.

Closely related to the above views, Salawu (1992:39), stated: Currently, most of the students are living in a more complex society where they are faced daily with issues that need some Islamic interpretation or explanation. In this case, the classroom should be a place where the issue

could be tackled with the guidance of the teachers. Hence, the need for innovative methods of instruction that will be able to address the socio-Islamic issues. It behooves teachers then, to learn to develop an environment in which the student are taught in ways that facilitate them and their environment.

He went further to identify innovative instructional strategies for the teaching of Islamic Studies in the 6-3-3-4 system. According to him various instructional strategies have been developed using the Group Investigation Model and the Jurisprudential Inquiry Method. He maintaied that teachers of Islamic Studies at all levels of education need some exposure to innovative methods of instructions.

The emphasis on effective and successful implementation of the new policy in the area under investigation should be on manpower development. This point has been stressed by Lemu (1981:9), that "Even when someone succeeds in getting the Islamizing ideas incorporated in the national educational policies, the scarcity of the right people to do the necessary groundwork for effective execution of the ideas still remains as a great impediment". The priority should therefore, be given to the

improvement of Islamic Studies teachers in all aspects of learning.

2.2.6 THE SOCIO-CULTURAL BACKGROUND OF THE CHILD

There are various concepts and ideas about culture and individual socialization influence or process. According to Henderson and Bergan (1976:4):

> "Belief about the nature of children and the appropriate procedures for realising them differ greatly from one culture to another at any given period of time. Even within a given culture, beliefs change markedly over time. Recognition of this fact is particularly important to the study of child development, because what people believe about children influences the ways children are treated.

In a similar interpretation of the importance of culture in the survival of the society, Anwar (1980:100), stated that social learning theory shows that religious behaviour, beliefs and experiences are simply part of the culture and are regularly transmitted from generation to generation in the same way as other customs.

In connection to this therefore, the National Policy on Education stated that the school must continue to implement the education given by the home, the Church, the Mosque, and shrines, the society, etc. Groomed cultural base will as well assist in the achievement of one of the social functions of education as an instrument for conserving, transmitting and renewing culture. Dare

(1986:117), said it will also provide adequate security for the welfare of children where these agencies fail in discharging their full educational responsibilities.

It appears as if both the agencies and the school have failed to discharge their full education responsibilities especially in respect of Muslim students. The failure can be clearly seen in the statement of Lemu (1981:6):

> The dangers of the present situation of the Muslim is in their tendency towards separation of belief from worship, each being treated independently and one being regarded as good as the other. Thus, one finds some Muslim intellectuals of the modern system of education who can be very accurate and cogent on their academic and philosophical description of the true Muslim, yet they leave much to be desired in their own standard of Islamic practice.

Lemu said due to their general misbehavior some of the products of Islamic studies are to be described merely as Muslims by sentiment. The situation described above by Lemu is not in consonant with aims of Islamic Studies even in the national policy on education. In view of this, therefore, some of the problems are with the operators of the programme.

The attitude of the products of the secular system of education continue to discourage the Muslim to embrace the western education. Raji (1992:47), said Muslims are still skeptical of the idea of Arabic-Islamic education within

the secular system, and have refused to allow the traditional Arabic-Islamic education to be integrated into the 6-3-3-4 system of education. He further said "Traditional Arabic education has become identified over the years with the Muslim' culture and tradition for which western education is not substitute. The Qur'anic school, for example, has become an Islamic culture nursery which is considered indispensable for every Muslim child". The socio-cultural background of the Muslim child requires, according to Raji,a solid foundation in Islamic education including the ability to read the Qur'an in Arabic. He maintained that with such a religious background, a Muslim child proceeds to secondary education and other institutions in which he acquires modern knowledge within an Islamic cultural context. The future life of the child in the school largely depends on the calibre of the teacher handling the system and the school environment. The major tasks of bringing up the child remains with the teacher. To this, therefore, the role of the teacher as a father and trainer is very important to the life of child. It is in this direction that Joshua (1994:12) said "The role of the teacher goes beyond imparting knowledge to a particular level of learners as it also involves ensuring that the

society gets the kind of citizens it desire". Kabiru (1994:28), said for the teacher to function effectively, he needs to acquire the knowledge of the personality development of the child. Khan (1992:19) suggested that equally important to the teacher is the knowledge of the element of Islamic culture in the society.

In this connection, therefore, the researcher is of the view that with the above frame work, the Muslim child can pursue the modern education as contained in the National policy on Education with minimal or less conflict of value systems.

2.3.7 SUMMARY

The national policy on education was introduced by the Federal Government to harmonize and reform the education and system in the country. The policy incorporated Islamic studies as an academic discipline because of it conviction that the subject plays a vital role towards the achievement of some of its objectives. In accordance with the policy objectives, the curriculum of Islamic studies was designed by Muslim experts in the subject for all levels of education in the country.

The Islamic studies curriculum for JSS and SSS is broad for learners to cope with in the stipulated period of

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six years. However, it is assumed that when fully implemented, the products of Islamic studies will live according to the teaching of Islam. But the product of Islamic Studies under this system portray negative behaviour in the society.

Modern education is necessary for the Muslim to enable him function effectively in the industrialization process of the contemporary society. However, the modern knowledge the Muslim is expected to acquire is permeated by secular concept and methodology which are capable of destroying the Islamic cultural heritage. It had been noted that the modern knowledge in itself is not harmful to Islam, its concept of secularism and methodology can be Islamized and adopted by the Muslim to some extent. Such that the knowledge will be reformulated and imbued with Islamic cultural value systems, so that a Muslim who acquires it will not be alienated from his tradition and religious culture.

In the light of the literature reviewed under this chapter, it is clear that the successful implementation of Islamic Studies curriculum in the area of the study is affected by the number of factors such as absence of conducive learning atmosphere, lack of qualified teachers

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of Islamic studies, wrong methods of teaching, and lack of commitment to the whole teaching job by both teachers and the community. The success of implementation of the policy of the Islamic studies curriculum depends on the proper address of these factors.

CHAPTER THREE.

3.0 RESEARCH PROCEDURE

3.1 INTRODUCTION

The purpose of this chapter is to provide detailed procedure to be followed in the conduct of this research. The chapter therefore, organized in the following order: Research method adopted, population, sample size and sampling procedure; research instrument for collecting date; data gathering procedure; procedure for data analysis and summary.

3.2 RESEARCH METHOD ADOPTED

The research method adopted in the conduct of this investigation is survey method of research. This method involves gathering of data about a target population from a sample and generalizing the finding obtained from an analysis of the sample to the entire population. The data derived from the questionnaire, and student academic records.

3.3 POPULATION

The population of the research is all the Islamic studies teachers and students offering Islamic studies in junior and senior secondary schools in Taraba State. The population is estimated as follows: The total number of both junior and senior secondary schools in the state is

ninety (90) with a total number of 8944 students offering Islamic studies and 47 Islamic studies teachers. The target population put together is large and the schools are widely spread across the state.

Consequently, the researcher employed the used of a sample. The stratified random sampling technique is adopted in accordance with the 3 zonal divisions of the state to implement the policy 6-3-3-4 system of education. Furthermore simple random sampling technique was applied to sample the students population in the 3 zones.

Zone one (1) comprises Sardauna, Gashaka and Bali LGAS consisting of 27 schools with a total number of 3305 students cffering Islamic studies; Zone two(2) include Wukari, Takum, Ibi and Donga LGAS with 32 schools and 3222 students offering Islamic studies while Zone three(3) consists of Jalingo, Karim-Lamido, Lau, Yorro and Zing LGAS with 30 schools and 2417 students offering Islamic studies.

The detail description of the population and sample size of each of the sample schools in all the three(3) Zones are further presented in form of tables here below.

TABLE 3.1 SHOWS THE POPULATION/QUALIFICATION OF THE ISS TEACHERS AND THE POPULATION AND SAMPLE SIZE OF THE MUSLIM STUDENTS IN ZONE 1.

S/N	NAME OF SCHOOL	TR POP	TR.QUAL.	STUDENT POPULATION	SAMPLE
1.	GSS SERTI	1	OND	162	21
2.	GDSS KAKARA	1		014	14
3.	GDSS DOROFI	1	NCE	091	12
4.	GDSS M/NDONGA	2	NCE	246	32
5.	BEST CENTRE BALI			032	4
6.	GDSS M.BALI	1	NCE	101	13
7.	GDSSM/KARIM			035	5
8.	GSS GEMBU			0445	59
9.	GDSS WARWAR			09	9
10.	GDSS KONGURA			012	12
11.	GDSS G/CEDE			099	13
12.	GTC GEMBU	2	NCE.B.ED	123	16
13.	GDSS NGUROJE	1	NCE	212	28
14.	GDSS BAISSA			011	11
15.	GDSS BALI	1	NCE	207	27
16.	GDSS TELLA			084	11
17.	GDSS SANSANI			043	6
18.	VTC GEMBU	1	NCE	063	6
19.	GDSS DAKKA			023	23
20.	GDSS GASSOL			139	18
21.	GDSS MBONGA	1	BED	180	24
22.	GDSS DANANACHA			099	13
23.	GDSS GEMBU	1	BED	453	69
	TOTAL	12		2886	438

Source: Taraba State Minsitry of Education.

TABLE 3.2 SHOWS THE POPULATION QUALIFICATION OF THE ISS TEACHERS AND THE POPULATION AND SAMPLE SIZE OF MUSLIM STUDENT IN ZONE 2.

S/N	NAME OF SCHOOL	TR POP	QUALIF.	STUDENT POPULATION	SAMPLE
1.	MGSS WUKARI	1	NCE	210	26
2.	GSS R/KADLA			091	11
3.	GDSS RUFU			003	03
4.	GDSS WUKARI	1	BA	228	29
5.	GSS TAKUM	1	NCE	192	24
6.	GDSS KASHIMBILA			004	04
7.	GDSS DONGA			311	39
8.	GDSS SUNTAI			012	12
9.	GDSS KPAMBOIIFI			04	04
10.	GDSS DAMPAR			077	10
11.	GDSS TAKUM	1	NCE	216	
12.	GDSS KPAMBO				
13.	GDSS DONGA	2	D.P/NCE	157	20
14.	GSS IBI			162	20
15.	YSS WUKARI	1	NCE	251	31
16.	GDSS KENTE			015	15
17.	GDSS BANTAJE	1	NCE	101	13
18.	VTC WUKARI	1	BA	109	14
19.	MGSS TAKUM			048	06
20.	GDSS G.DOROWA			105	13
21.	GDSS ARMY TAKUM	1	NCE	135	17
22.	GDSS JIBU			018	18
23.	GSS WUKARI	1	DP	287	36
24.	BEST CENTRE WUKARI			286	36
25.	GDSS NYILA				-
	TOTAL	11		3022	428

Source :Traba State Minsitry of Education.

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TABLE 3.3 SHOWS POPULATION /QUALIFICATION OF THE ISS TEACHERS AND THE POPULATION AND SAMPLE SIZE OF MUSLIM STUDENTS IN ZONE 3.

S/N	NAME OF SCHOOL	TR POP	QUALIF.	STUDENT POPULATION	SAMPLE
1.	GSS ZING	1	OND	105	18
2.	GDSS PUPULE	1	BA.ED	095	16
3.	GDSS SAYONTI			051	09
4.	GDSS DIDANGO M.			013	13
5.	GSS K/LAMIDO	1	NCE	190	32
6.	GSS JALINGO	2	HND/NCE	194	33
7.	GDSS YELWA	1	NCE	206	35
8.	GDSS JAN			048	08
9.	GDSS BACAHAMA			018	18
10.	GDSS KUNINI	1	NCE	165	28
11.	GDSS ABBARE			044	07
12.	GDSS DIDANGO K.			032	05
13.	GSSS JALINGO	1	NCE	125	21
14.	GDSS SUNKANI			140	24
15.	GTC JALINGO	1	OND	198	34
16.	GDSS DAMBUR			118	20
17.	GDSS BAMUKA			022	22
18.	GDSS LAU	1	NCE	125	21
19.	GDSS PANTISAWA	1	NCE	105	18
20.	VTC KARIM LAMIDO	1	NCE	049	08
21.	VTC NUKKAI	1	DP	033	06
22.	B.C. JALINGO	1	NCE	065	11
23.	GDSS M/RAM			013	13
24.	VTC ZING			045	08
25.	GDSS D.NADDA			028	28
	TOTAL	14		2227	456

Source:Taraba State Ministry of Education.

3.4 SAMPLE SIZE AND SAMPLING PROCEDURE

In determining the sample size of the schools population of 90 secondary school, the researcher used the Krejcie and Morgan (1970) table for sample size and arrived at 73 schools as shown in table 1-3 above, representing 23 schools from Zone 1, 25 schools from Zone 2, and 25 schools from Zone 2 and 25 schools from zone 3. However, 2 of the sampled schools in zone 2 were dropped because no Islamic Studies Stduents in those schools.

The investigator used sample random sampling procedure in sampling the schools population. In doing so, the researcher assigned numbers to each of the schools and these numbers were written in pieces of papers. Then these pieces of papers were folded and dropped into the container, thereto , the researcher shaked the container to ensure that the folded papers were properly mixed up. After which he picked one piece of the paper at a time with replacement until the desired numbers of school for the sampling in each of the Zone has been obtained. In the case of the teachers, the researcher is of the view that they are few and the entire population of the teacher within the sampled group can be conveniently covered. So, there is no need for sampling the teachers.

The sampling procedure of the students population in each of the Zone was done using the Krejicie and Morgan (1970) table for sample size. The entire population of the sampled group is 8944 students with a sample size of 368 student to determine the sample size of the schools, the researcher adopted the following approach:

No. of student in school X sample size of the population.

Total No. of student in sampled group

E.G $\frac{162 \times 368}{8135}$

The above tables represent the population and sampled size of each of the schools according to zones.

3.5 INSTRUMENTATION.

To provide answers to the research questions, this study requires the used of questionnaire which arrived at the research data from the respondent. The questionnaire used in this study was adopted from the one developed by ONYABE (1981), to test the attitude of Nigeria Primary teachers in Kano, Plateau and Benue state, at 0.05 alpha level of significance. Before using the questionnaire, it is piloted to justify its validity and reliability as an instrument in a survey by the writer. In this study,

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therefor, the questionnaire is adopted as research instrument on data collection based on Onyabe's research work. However, with some minor modification to suit the purpose of this investigation.

Two sets of questionnaire with similar design were used. The design of both comprised five sections: A,B,C and D. which consisted of 10 questions each, and made up of 50 questions. Section A which consisted items (1-10) seek for personal information about the respondent, section B which consisted of 10 items (11-20) deals with the achievement of Islamic studies curriculum;section C which consisted of 10 items (21-30) deals with data in school climate; and section D which consisted of 10 items (31-40) deals with teachers personality.

Furthermore, the scale of measurement used in the instrument was the likert scale. The scale represented a composite measure of variables that were based on more than one items. To this therefore, a number of statements were drown up with respect to the topic of the study and respondents could tick (good) statements that they strongly agree, agree, undecided, disagree or strongly disagree with as the case may be.

The Likert scale in used had a scale of five point for

all section ABC, and D. the used of this scale of measurement is due to the fact that it is more flexible for the assessment of social science such as the one under review.

The researcher also collected the SSS and JSS final examination records of Islamic studies in the schools of sampled group of the study. The investigator collected the records of 1993,1994 and 1995 of (both SSCE and JSSE Examinations) from the examination unit of the state ministry of Education. The whole process of data collection lasted for three (3) weeks.

3.6 ADMINISTRATION

The researcher distributed the copies of the questionnaire to all the respondents among the students through their teachers. It took the researcher about one week to visit all the sampled schools after which he went round all the schools to retrieve the copies of the questionnaire from all the students (respondents) via their teachers.

The investigator distributed 1322 copies of the questionnaire to the students and 37 copies to the teachers. Of these 1256 copies of the questionnaire were returned. Out of which 1084 copies were used and 172 copies

got spoiled. In the case of the teachers questionnaire, all the 37 were returned and used.

3.7 PROCEDURE FOR DATA ANALYSIS

The questionnaire is divided into two (2) parts:- part one which comprises section A deals with the biodata of the respondents. While part two which composes section BC, and D with the questions on extent of the implementation of Islamic studies curriculum on national Policy on Education in Secondary school in Taraba State.

Sections B, C and D of the questionnaire comprised issues on the students' response as well as teachers' response on the extent of the implementation of the Islamic studies curriculum as stated in the National Policy on Education. The responses were indirectly solicited through the extent of which they agreed with statement of the items of the section of the questionnaire. The responses range from strongly agree and strongly disagree (SA - SD) with the maximum score of 5 for SA, 4A, 3 U, 2DA and 1 SA respectively. Reverse is the case with some items, for their negative response may be an indication of extent of the implementation of the curriculum. For example, the statement in which the respondent is expected to show the extent to which he agree whether it is not a crime to

receive a gift from somebody that he assists despite the fact he is paid for that, requires negative response by any respondent who is well informed in Islam studies. SD, therefore, in this case stands for 5 scores, while SA stands for 2 score.

The Statistical techniques employed in the analysis of the data, in this study are descriptive statistics. The descriptive statistics adopted included percentages and means in describing the information collected.

3.8 INFERENCE ABOUT FINDING:

From the data collected and the analysis of data based on the sample of the population, the finding were generalized to the whole population in the state.

3.9 SUMMARY

From foreging discussion in this chapter, it is clearly established that the success of any research depends largely on a sound methodology, without which the findings are distorted and invalid. The cahpter also suggests the method to be adopted for the analysis of the data.

CHAPTER FOUR

4.0 RESULTS AND DISCUSSION

4.1 INTRODUCTION

The purpose of this chapter is to analyse, interpret and discuss the results based on the research questions. Analysis in this chapter is seen as process of interpretation of the collected data using the method outlined in chapter three. The analysis is based on the following:-

(i) The academic performance of the students in Islamic studies and the response of teachers/students on the perception of the values of Islamic Studies Curriculum as stated in the national policy on Education.

(ii) The responses of the teachers and students on teachers personality and Islamic ideals.

(iii) The responses of teachers and students on the school climate and the perception of the values of the Islamic studies curriculum.

4.1.1 USE OF DESCRRIPTIVE STATISTICS

The use of descriptive statistics were employed in the analysis of the data collected. The descriptive Statistics adopted include percentages and means in describing the

information obtained. The data is presented in form of tables here below.

4.2 RESULTS AND ANALYSIS OF DATA

4.2.1 TABLE 1 SHOWING THE POPULATION OF THE TEACHERS AND THEIR QUALIFICATIONS.

ZONES	DIPLOMA	NCE	DEGREE	TOTAL	%
ZONE1 12	1	8	3	12	32%
ZONE 2 11	2	7	2	11	30%
ZONE 3 14	4	9	1	14	38%
TOTAL	7 (19%)	24 (65%)	6 (16%)	37	

Table 1 above showed the population of the teachers and their qualification in the three zones. The table indicated that there is 32% in zone 1, 30% in zone 2 and 38% in zone 3. The analayis also revealed that 65% of the teachers are NCE holders, only 19% of them are with Diploma Certifcates and only 16% represented Unviersity graduate. The table not only revealed the shrotage of the teachers in the state but alsso their level of educational attainment. This means that the failure of the curriculum

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to achieve the Islamic Ideals is as a result of the shortage of (qualified) teachers.

4.2.2 RESEARCH QUESTIONS

RESEARCH QUESTION 1

Is there any relationship between the students perfromance in examinations and their perception of the values of Islamic studies curriculum as stated in the National Policy on Education at secondary school level in Taraba State?

TABLE 2 SHOWING 1993 STUDENTS EXAMINATION RESULT AND THE PERCEPTION OF THE VALUES OF THE ISLAMIC STUDIES CURRICULUM BY STUDENTS AND TEACHERS IN ZONE 1

SCHOOL	ACHEIVEMENT RESULTS		PERCEPTION RESULTS		TOTAL (%)
1	45	60%	30	40%	75
2	55	61%	35	39%	90
3	58	70%	25	30%	83
4	78	57%	60	43%	138
5	24	27%	64	73%	88
6	61	54%	52	46%	113
7	58	55%	47	45%	105
8	72	61%	47	39%	119
9	31	39%	48	61%	86
10	59	49%	60	51%	119
11	20	23%	66	77%	86
12	33	32%	69	68%	102
13	43	52%	40	48%	83
14	54	55%	45	45%	99
15	63	68%	29	32%	92
16	41	59%	28	41%	69
17	35	67%	17	23%	52
18	28	36%	50	64%	78
19	27	40%	40	60%	67
20	34	43%	45	57%	79
21	48	44%	60	56%	108
22	41	47%	47	53%	88
23	51	69%	23	31%	74
TOTAL M($\bar{X}$)	1059 46	(51%)	1027 45	(49%)	2086

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Table 2 showed students performance in examination and their perception of the values of the Islmaic Studies curriculum. The mean scores of the analyis in the table revealed that to a greater extent that the studnts performance in examination is correlated with their perception of the values of the Islamic Studies Curriculum. This is represented by 51% of students performance to 49% of the perception of the values of the curriculum.

Similarly, the analysis from the table indicated that the performance of some of the schhools do not correlate with their perception of the values of the curriculum. This is clear from 70% of stdudents perfromance to 30% responses of the perception of the values of the curriculum. In the same vein, the analysis showed 77% of responses to the curriculum values to 23% achievement result, which means the implementyation of the curriculum in some schools is poor. This in-turn results to negative behaviour of the products of the schools in the soecity.

TABLE 3 SHOWING 1993 STUDENTS EXAMINATION RESULT AND THE RESULTS OF THE PERCEPTION OF THE VALUE OF ISLAMIC STUDIES CURRCIULUM BY STUDENTS AND TEACHERS IN ZONE 2.

SCHOOL	ACHEIVEMENT RESULTS		PERCEPTION RESULTS		TOTAL (%)
1	56	69%	25	31%	81
2	60	71%	25	29%	85
3	48	49%	50	51%	98
4	53	50%	53	50%	106
5	58	48%	64	52%	122
6	71	59%	49	41%	120
7	21	34%	40	66%	61
8	25	32%	55	68%	80
9	18	26%	52	74%	70
10	41	42%	57	58%	98
11	37	58%	27	42%	64
12	36	32%	75	68%	111
13	45	41%	64	59%	109
14	51	50%	50	50%	101
15	56	49%	59	51%	115
16	43	48%	53	52%	101
17	19	28%	48	72%	67
18	20	30%	47	70%	67
19	49	54%	41	46%	90
20	80	68%	38	32%	118
21	24	40%	36	60%	60
22	38	68%	18	32%	56
23	47	63%	28	37%	75
TOTAL	1031	(49%)	1054	(51%)	
M $(\bar{X})$	44		46		

Table 3 above showed the analysis of the students' performance in examination and the perception of the values of Islamic Studies Curriculum. The results indicated high correlation between the students perfromance and the perception of the values of Islamic Studies Curriculum. The Mean Scores of the results showed 51% of the responses to 49% of the achievement result in examination by the students. This high degree of relationship showed that students performance in perception results. Similarly, the analysis by thier knoweldge of the subject. However, the findings in the table also indicated that the achivement results of some of trhe schools do not correlate with their perception of the values of the curriculum. This is represented by 71% of achievement result to 29% of revealed 72% perception result to 28% of achievement result. This negative correlation of the achievement result and the perception leads to the problem of the misinterpretation of the teachings of Islam by the learners.

TABLE 4 SHOWING 1993 STUDENTS EXAMINATION RESULTS AND THE RESULTS OF THE PERCEPTION OF THE VALUES OF ISLAMIC STUDIES CURRICULUM BY STUDENTS AND TEACHERS IN ZONE 3.

SCHOOL	ACHEIVEMENT RESULTS		PERCEPTION RESULTS		TOTAL (%)
1	43	44%	54	56%	97
2	61	60%	41	40%	102
3	50	60%	32	40%	82
4	51	73%	19	27%	706
5	47	42%	64	58%	111
6	58	45%	70	55%	128
7	62	52%	68	48%	130
8	52	56%	41	44%	93
9	41	48%	44	52%	85
10	52	68%	24	32%	76
11	31	37%	53	63%	84
12	38	43%	50	57%	88
13	43	48%	46	52%	89
14	61	49%	63	61%	124
15	51	47%	58	53%	109
16	56	53%	49	47%	105
17	53	59%	37	41%	90
18	47	60%	31	40%	78
19	28	38%	46	62%	74
20	80	63%	35	37%	95
21	27	52%	25	48%	52
22	21	30%	50	70%	71
23	33	42%	45	58%	78
24	18	28%	47	72%	65
25	40	41%	58	58%	98
TOTAL M (x)	1124 45	(49%)	1150 46	(51%)	91%

Table 4 above represented the examination results and the perception of the vlues of the islamic studies curriculum, The mean scores of the analysis in the table showed high degree of relationship betwen the results and the perception results. This positive relationship is represented by 51% of perception results, to 49% of achivement results, which is an indication that in some of the schools learning and teaching take place effectively.

Similarly, the analysis in the table revealed that the acheivement reuslts and the perception results negatively correlated. It is clear from 73% of students performance to 27% responses to perception of the curriclum. The results further revealed 72% responses to curriculum perception to 28% of the students performance, which means that in some of the schools students only read the subject to pass their examination, without taking the values of the curriculum into cognisance. The problem leads to Misinterpretatioon of the etachings of Islam, which is also as a result of good teaching and poor implementation strategy of the curriculum.

TABLE 5 SHOWING 1994 STUDENTS EXAMINATION RESULTS AND THE PEPCEPTION OF THE VALUES OF ISLAMIC STUDIES CURRICULUM BY STUDENTS AND TEACHERS IN ZONE 1.

SCHOOL	ACHEIVEMENT RESULTS		PERCEPTION RESULTS		TOTAL (%)
1	24	44%	30	56%	54
2	33	49%	35	51%	68
3	26	51%	25	49%	51
4	68	63%	60	37%	128
5	71	53%	64	47%	135
6	51	50%	52	50%	103
7	53	53%	47	47%	100
8	48	51%	47	49%	95
9	54	53%	48	47%	102
10	62	51%	60	49%	122
11	55	45%	66	55%	121
12	76	51%	69	49%	148
13	28	41%	40	59%	68
14	57	56%	45	44%	102
15	54	65%	29	35%	83
16	44	61%	28	39%	72
17	47	73%	17	27%	101
18	51	50%	50	50%	82
19	42	51%	40	49%	94
20	49	52%	45	48%	119
21	59	50%	60	50%	83
22	36	43%	47	57%	54
23	31	57%	23	43%	
TOTAL MEAN ($\bar{X}$)	1119 49	(52%)	1027 45	(48%)	94

Table 5 showed the relationshop between students performance in examination and the perception of the values of the curriclum of islamic Studies. The findings showed 52% of the mean scores of the perception results to 48% of the eman scores opf the perception result of the values of the curriculum, which means the students perfromance in Islamic Studies could be predicted through the knowlegde of the values of the curriculum of the subject. The analysis on the table further confirmed that many of the schools fall within the range of 50% to 60% of the results and the perception of the values of the curriculum.

However, some of the schools showed 73% to achievement results and 27% to perception of the value of curriculum, which means there is no signifcant relationship between the acheivement results and the perception of the curriculum of the subject. This leads to misrepresentation of the teachings of Islam, and also affect the smooth implemenattion of the curriculum.

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TABLE 6 SHOWING 1994 STUDENTS EXAMINATIONS RESULTS AND THE PERCEPTION RESULTS OF THE VALUES OF ISLAMIC STUDIES CURRICULUM BY STUDENTS AND TEACHERS IN ZONE 2.

SCHOOL	ACHEIVEMENT RESULTS		PERCEPTION RESULTS		TOTAL (%)
1	19	30%	45	70%	44
2	27	52%	25	48%	52
3	36	42%	50	58%	86
4	64	55%	53	45%	117
5	53	45%	64	55%	118
6	41	46%	49	54%	90
7	40	50%	40	50%	80
8	52	48%	55	52%	108
9	30	37%	52	63%	82
10	37	39%	57	61%	94
11	27	37%	45	63%	72
12	75	56%	60	44%	135
13	64	72%	25	28%	89
14	50	45%	60	55%	110
15	59	48%	64	52%	123
16	53	46%	63	54%	116
17	48	48%	41	52%	89
18	47	50%	47	50%	94
19	41	59%	28	41%	69
20	38	54%	32	46%	70
21	36	59%	25	41%	61
22	18	42%	25	58%	43
23	28	51%	27	49%	55
TOTAL	983	(49%)	1032	(51%)	88
MEAN ($\bar{X}$)	43		45		

Table 6 showed the realtionhsip between stduents' achievement results and the perception of the values of the Islamic Studies Curriculum. The analysis on the table revelaed 49% of the mean scoress of the stduents performance in the examinations and 51% of the curriculum, which is a clear indication that to a greater extent the cahievement results depended upon the values attached to the curriculum. The results on the table showed the range of relationship of 50% to 60% of acheivement results and perception results, which means there is a correlation between acheivement and the values of the curriculum.

In the same vein,the analysis revealed 70% to perception results and 30% to achievement results. Similarly, 72% to achievement results and 28% to perception rsults, do not achieve the Islamic Ideals through the implementation of the curriculum.

TABLE 7 SHOWING 1994 STUDENTS EXAMINATIONS RESULTS AND THE PERCEPTION RESULTS THE VALUES OF ISLAMIC STUDIES CURRICULUM BY STUDENTS AND TEACHERS IN ZONE 3.

SCHOOL	ACHEIVEMENT RESULTS		PERCEPTION RESULTS		TOTAL (%)
1	43	74%	15	26%	58
2	54	44%	70	56%	124
3	41	38%	68	62%	109
4	32	41%	47	59%	79
5	19	40%	28	60%	48
6	64	48%	70	52%	134
7	70	47%	79	53%	149
8	68	52%	64	48%	132
9	41	59%	28	41%	69
10	44	51%	28	49%	86
11	24	57%	42	43%	42
12	53	53%	18	47%	100
13	50	48%	47	52%	105
14	46	49%	55	51%	93
15	63	50%	47	50%	127
16	58	52%	64	48%	112
17	49	52%	54	48%	94
18	37	51%	45	49%	73
19	31	61%	36	39%	51
20	48	49%	20	51%	93
21	20	36%	47	64%	55
22	24	49%	35	51%	49
23	36	42%	25	58%	86
24	45	50%	45	50%	90
25	33	42%	45	58%	78
TOTAL	1091	(44%)	1145	(51%)	90
MEAN ($\bar{X}$)	44		46		

Table 7 showed 49% of the mean scores of the achievement resaults and 51% of the mean scores of the perception results, which means there is a high degree of relationship betwen students performance and the values of the curriculum.

Similarly the results on the table showed 74% to achievement results and 26% to perception results. In the same vein the results revealed 68% to perception results aabnd 32% to achievement results, which is a clear indication that some of the schools do have the problems of not correlating the students performance and the values of the curriculum. This results to the failure to achieve the islamic value systems through the teaching of the subject.

TABLE 8 SHWOING 1995 STUDENTS RESULTS IN EXAMINATIONS AND THE PERCEPTION OF THR ISLAMIC STUDIES CURRICULUM BY STUDENTS AND TEACHERS IN ZONE 1.

SCHOOL	ACHEIVEMENT RESULTS		PERCEPTION RESULTS		TOTAL (%)
1	51	44%	65	56%	58
2	38	59%	27	41%	116
3	48	55%	40	45%	65
4	83	53%	74	47%	88
5	29	62%	18	38%	157
6	68	56%	54	44%	47
7	62	58%	45	42%	122
8	64	50%	18	50%	107
9	42	70%	48	30%	129
10	51	52%	50	48%	60
11	52	51%	65	49%	99
12	72	53%	45	47%	102
13	54	59%	38	41%	137
14	54	59%	60	41%	109
15	45	47%	46	53%	92
16	49	50%	24	50%	114
17	40	67%	35	33%	91
18	43	53%	45	47%	73
19	44	49%	53	51%	75
20	47	45%	42	55%	88
21	43	53%	47	47%	87
22	51	48%	56	52%	90
23	51	48%	56	52%	107
TOTAL	1194	53%	1060	46%	98
MEAN $(\bar{X})$	52		46		

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Table 8 showed the relationship between students results and the perception of the values of the curriculum. The result on the table showed that there is 53% of the mean scores to stduents perfromance and 47% of the mean scores to the curriculum perception, which means to a greater extent both teaching and learning have taken place.

The analysis on the table also indicated 70% response to students acheivement in examinations and 70% response to curriculum perception. The analysis als revealed 62% response to students achevement in examination and 38% response to perception of the values of the curriuclum. The result on the table also indicated 67% response to students'acheivement and 33% response to perception of the curriuclum. This clearly showed that, many of the schools do not correlate their knowledge of the subject with the values of the curriculum, which results to failure to acahieve the ideals of Islam.

TABLE 9 SHOWING 1995 STUDENTS RSULTS IN EXAMINATIONS AND THE EPRCEPTION OF THE ISLAMIC STUDIES CURRICULUM BY STUDENTS AND TEACHERS IN ZONE 2.

SCHOOL	ACHEIVEMENT RESULTS		PERCEPTION RESULTS		TOTAL (%)
1	73	52%	68	48%	41
2	74	53%	65	47%	139
3	57	53%	50	47%	107
4	68	49%	70	51%	138
5	72	51%	68	49%	140
6	41	51%	40	49%	81
7	57	45%	60	55%	127
8	60	54%	52	46%	117
9	59	54%	50	46%	112
10	58	54%	49	46%	109
11	71	52%	65	48%	107
12	49	55%	40	45%	136
13	64	52%	60	48%	89
14	62	54%	52	46%	114
15	62	53%	55	47%	117
16	47	52%	43	48%	91
17	46	51%	45	49%	91
18	67	57%	50	43%	117
19	65	59%	45	41%	110
20	47	56%	37	44%	84
21	49	54%	42	46%	91
22	50	53%	45	47%	95
23	41	54%	35	46%	76
TOTAL	1339	53%	1186	47%	110
MEAN $(\bar{X})$	58		52		

Table 9 indicated the relationshop between stduents'achievement in examination and the perception of the Curriculum of Islamic Studies. The results revealed 53% of the mean scores to acheivement result and 47% of the mans score to perception of the curriculum, which means there is a significant relationship between students performance and the values of the curriculum. The analysis on the table showed there is generally higher achievement result to perception of the curriculum with 59% of stduents performance as the highest result achievement to 41% response to perception of the curriculum. Similarly, the analysis revealed 55% responses to curriculum perception to 45% response to result acheivement. The findings generally showed that there is high result achievement compared to perception of the values of the curriculum.

TABLE 10 SHOWING 1995 STUDENTS RESULTS IN EXAMINATIONS AND THE PEPRCEPTION OF THE ISLAMIC STUDIES CURRICULUM BY STUDENTS AND TEACHERS IN ZONE 3.

SCHOOL	ACHIEVEMENT RESULTS		PERCEPTION RESULTS		TOTAL (%)
1	74	55%	60	45%	134
2	54	55%	45	45%	99
3	37	60%	25	40%	62
4	60	60%	40	40%	100
5	37	43%	50	57%	82
6	64	48%	70	52%	134
7	39	39%	60	61%	99
8	44	64%	25	36%	69
9	42	62%	25	38%	67
10	45	50%	45	50%	90
11	48	53%	43	47%	91
12	60	48%	65	52%	125
13	57	55%	41	45%	92
14	65	52%	60	48%	125
15	55	44%	60	56%	125
16	66	63%	38	37%	104
17	41	59%	28	41%	69
18	54	47%	60	53%	114
19	55	53%	48	47%	103
20	43	61%	28	39%	71
21	52	48%	56	52%	108
22	43	63%	25	37%	68
23	35	50%	35	50%	70
24	33	57%	25	43%	58
25	37	61%	24	39%	61
TOTAL	1234	61%	1086	47%	92
MEAN ($\bar{X}$)	49		43		

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Table 10 showed the relationship between the students achievement in examination and the perception of the values of the curriculum. The result on the table showed 53% of the mean scores to results achievement examinations and 47% of the mean scores to curriculum perception, which means there is a significance relationship between students performance and their perception of the values of the curriculum. The analysis on the table indicated close relationship with the highest of 64% response to result achievement and 36% response to curriculum perception.

Similarly, the analysis revealed athe highest of 61% response to curriculum perception and 39% to result achievement, which means to a greater extent the students performance(result achievement) is better than their degree of the perception of the curriculum. This results to problem of failure to achieve the ideals and consequently the implementation of the curriculum is also affected.

RESEARCH QUESTIONS 2

Is there any relationship between the quality of Islamic Studies teacher and the Islamic Ideals at Secondary School Levels?

TABLE 11 SHOWING THE RESULTS OF RESPONSE TO TEACHER'S QUALITIES AND ISLAMIC IDEALS BY STUDENTS AND TEACHERS IN ZONE 1.

SCHOOLS	TEACHER'S QUALITY RESULTS		ISLAMIC IDEALS RESULT		TOTAL	%
1	45	47%	50	53%	95	
2	32	54%	27	46%	59	
3	27	48%	29	52%	56	
4	48	48%	53	52%	101	
5	18	46%	21	54%	39	
6	23	37%	40	63%	63	
7	14	38%	23	62%	37	
8	69	49%	72	51%	141	
9	16	40%	24	60%	40	
10	25	61%	16	39%	41	
11	21	42%	29	58%	50	
12	26	39%	40	61%	66	
13	35	42%	48	58%	83	
14	14	29%	35	71%	49	
15	32	41%	47	59%5	79	
16	20	42%	28	58%	48	
17	19	38%	31	62%	50	
18	21	45%	26	55%	47	
19	29	42%	40	58%	69	
20	24	53%	21	47%	45	
21	41	45%	50	55%	91	
22	20	43%	27	57%	47	
23	68	56%	53	44%	121	
TOTAL	687	45%	830	55%	66	
MEAN $(\bar{X})$	30		36			

Table 11 Showed the relationship of the mean scores of the teacher's personality and those of the Islamic ideals. To some extent the mean scores indicated significant relationship between the personality of the teachers and the Islamic Ideals. This is represented by 55% of the mean scores of Islamic Ideals to 45% of the mean scores of the teachers personality. The finding indicated that there is a great possibility that the personality of the teacher could probably affect the implementation of the Islamic Studies Curriculum.

The result on the table showed 61% responses to teacher's quality and 39% responses to Islamic Ideals, which represented the highest degree of the perception to teachers personality. In the same vein, 71% of the responses to Islamic ideals and 29% to teachers personality represented the highest degree of perception to Islamic Ideals. This clearly showed that some of the schools in the area of the study have the problem of correlating the Islamic Ideals with the qualities of the Islamic Studies teacher.

TABLE 12 SHOWING THE RESULTS OF RESPONSE TO TEACHER'S QUALITIES AND ISLAMIC IDEALS BY STUDENTS AND TEACHERS IN ZONE 2.

SCHOOLS	TEACHER'S QUALITY RESULTS		ISLAMIC IDEALS RESULT		TOTAL	%
1	62	51%	60	49%	122	
2	18	47%	20	53%	38	
3	18	53%	16	47%	34	
4	46	53%	41	47%	87	
5	58	48%	63	52%	121	
6	28	47%	32	53%	60	
7	61	55%	50	45%	111	
8	21	47%	25	53%	46	
9	19	45%	23	55%	42	
10	63	51%	61	49%	124	
11	43	48%	47	52%	90	
12	47	47%	53	53%	100	
13	68	49%	70	51%	138	
14	41	47%	47	53%	88	
15	22	42%	48	58%5	52	
16	39	45%	50	55%	87	
17	29	37%	41	63%	79	
18	26	38%	41	62%	67	
19	28	57%	21	43%	49	
20	36	46%	43	54%	79	
21	59	45%	73	55%	132	
22	45	53%	40	47%	85	
23	37	60%	25	40%	62	
TOTAL	914	48%	979	52%	83	
MEAN $(\bar{X})$	40		43			

Table 12 showed the relationship between the Personality of the teacher and the Ideals of Islam. Findings revealed that 48% of the mean scores of the qualities of Islamic Studies teacher to 52% of the mean scores of Islamic Ideals, which means there is a significant relationship between the teacher's qualities and the Islamic ideals. The analysis on the table showed that in some of the schools the qualities of the Islamic studies teacher are reflections of the ideals of Islam. This is represented response to teacher's personality by 51% response to teachers personality and 49% response to Islamic Ideals. The highest degree of perception to teacher's personality is represented by 60% to 40% of Islamic ideals.

Similarly, the highest degree of perception to Islamic ideals is represented by 63% to 37% of the teacher's personality, which indicated to some extent, some of the members of these schools do not correlate the Islamic Ideals and the qualities of the teachers personality. This in turn affected the smooth implementation of the curriculum.

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TABLE 13 SHOWING THE RESULTS OF RESPONSE TO TEACHER'S QUALITIES AND ISLAMIC IDEALS BY STUDENTS AND TEACHERS IN ZONE 3.

SCHOOLS	TEACHER'S QUALITY RESULTS		ISLAMIC IDEALS RESULT		TOTAL	%
1	24	49%	25	51%	49	
2	19	49%	20	51%	39	
3	29	48%	31	52%	60	
4	58	51%	57	49%	115	
5	51	51%	50	49%	101	
6	63	51%	61	49%	124	
7	20	45%	24	55%	44	
8	28	51%	27	49%	55	
9	52	49%	53	51%	105	
10	19	39%	30	61%	49	
11	16	46%	19	54%	35	
12	52	46%	60	54%	112	
13	50	50%	51	50%	58	
14	28	48%	30	52%	47	
15	23	50%	24	50%	86	
16	46	54%	40	46%	47	
17	35	54%	22	46%	76	
18	36	47%	40	53%	56	
19	28	50%	28	50%	72	
20	37	51%	35	49%	96	
21	49	51%	47	49%	63	
22	32	51%	31	49%	53	
23	27	51%	26	49%	117	
24	50	43%	67	57%	98	
25	48	49%	50	51%	74	
TOTAL	910	49%	948	51%	74	
MEAN $(\bar{X})$	36		38			

Table 13 showed the results of the qualities of the personality of Islamic studies teacher and the Islamic Ideals. The mean scores of the qualities of the teacher indicated 49% to 51% of the mean scores of the ideals of Islam, which revealed almost one to one relationship. This significant relationship is further highlighted by the analysis on the table. Some of the schools showed 50% to teachers personality and 50% to Islamic ideals, which means there is a perfect relationship.

In some of the schools the result it slightly different. This is represented by 39% to teachers personality and 61% to Islamic Ideals. Similarly, the result also revealed there is some kind of misconceptions of the teachings of Islamic with regards to the morality of the students. This problem leads to misrepresentation of Islam and some how affect the implementation of the curriculum.

RESEARCH QUESTION 3

IS THERE ANY RELATIONSHIP BETWEEN EFFECTS OF SCHOOL CLIMATE ON STUDENTS PERFORMANCE AND THEIR PERCEPTION OF THE VALUES OF ISLAMIC STUDIES CURRICULUM AT SECONDARY SCHOOLS LEVEL?

TABLE 14 SHOWING 1993 STUDENTS EXAMINATION RESULTS AND THE EFFECT OF THE SCHOOL CLIMATE STUDENTS PERFORMANCE IN ZONE 1.

SCHOOLS	ACHIEVEMENT RESULTS		EFFECTS OF SCHOOL CLIMATE		TOTAL	%
1	45	52%	42	48%	81	
2	55	51%	53	49%	108	
3	58	58%	42	42%	100	
4	43	42%	60	58%	103	
5	24	32%	50	68%	74	
6	61	47%	70	53%	134	
7	58	47%	48	45%	106	
8	72	55%	64	47%	136	
9	31	53%	28	47%	59	
10	59	68%	28	32%	87	
11	20	35%	38	65%	58	
12	33	45%	40	55%	73	
13	42	42%	58	58%	100	
14	54	51%	53	49%	107	
15	63	48%	69	52%	132	
16	78	60%	52	40%	130	
17	35	66%	18	34%	53	
18	28	44%	35	56%	63	
19	27	40%	40	60%	37	
20	34	41%	50	59%	84	
21	48	74%	17	26%	65	
22	41	63%	24	37%	65	
23	51	46%	60	54%	111	
TOTAL	1060	51%	1039	49%	91	
MEAN ($\bar{X}$)	46		45			

Table 14 above showed students examination results and the effects of the school climate on the performance of the students. The results indicated high degree of relationship between the students' results and the effects of the school climate on the performance of the students in examinations. This degree of relationship is represented by 51% of the means scores of achievement results and 49% of the mean scores of the response to the effects of the school climate on the performance of the students. This means that, students performance in Islamic studies may be predicted through a conducive atmosphere created for learning/teaching of the subject.

The analysis in the table revealed that some of the schools performance is influenced by conducive school climate. This point is represented by 51% of achievement results tc 49% of the responses of the effects of the school climate. Similarly, the results showed the performance of some of the schools is not infleunced by the school climate. This is represented by 74% of achievement result to 26% of the responses of the school climate, which means some of the schools in the area under review do not provide conducive atmosphere for the smooth operation of the curriculum.

TABLE 15 SHOWING 1993 STUDENTS EXAMINATION RESULTS AND THE EFFECT OF THE SCHOOL CLIMATE STUDENTS PERFORMANCE IN ZONE 2.

SCHOOLS	ACHIEVEMENT RESULTS		EFFECTS OF SCHOOL CLIMATE		TOTAL	%
1	56	52%	51	48%	107	
2	60	51%	58	49%	118	
3	48	51%	47	49%	95	
4	53	52%	50	48%	103	
5	58	55%	47	45%	105	
6	71	55%	59	45%	130	
7	21	34%	40	66%	61	
8	35	41%	50	59%	85	
9	18	32%	38	68%	56	
10	41	41%	60	59%	101	
11	37	57%	28	43%	65	
12	36	47%	41	53%	77	
13	45	47%	50	53	95	
14	51	65%	28	35%	79	
15	56	62%	35	38%	91	
16	48	67%	24	33%	72	
17	19	37%	32	63%	51	
18	20	36%	36	64%	56	
19	49	48%	53	52%	102	
20	80	57%	61	43%	141	
21	24	32%	50	68%	74	
22	38	49%	40	51%	78	
23	47	44%	61	56%	108	
TOTAL	1011	49%	1039	51%	89	
MEAN ($\bar{X}$)	44		45			

Table 15 showed students achievement in examinations and the effects of the school climate on the performance of the students. The findings revealed that close relationship of 49% of the mean score of achievement result to 51% of the mean scores of response to school climate. The findings indicated 51% to students performance and 49% to school climate which means a moderate atmosphere for teaching/learning situation.

Similarly, the analysis in the table revealed that 68% to school climate and 32% to achievement result. Also the results showed 66% to school climate and 34% to students performance which means the degree of atmosphere provided to the teaching/learning of Islamic studies is not ideal for the implementation of the curriculum.

TABLE 16 SHOWING 1993 STUDENTS EXAMINATION RESULTS AND THE EFFECT OF THE SCHOOL CLIMATE ON STUDENTS PERFORMANCE IN ZONE 3.

SCHOOLS	ACHIEVEMENT RESULTS		EFFECTS OF SCHOOL CLIMATE		TOTAL	%
1	43	72%	16	27%	59	
2	48	69%	22	31%	70	
3	61	66%	31	34%	92	
4	50	52%	46	48%	96	
5	51	71%	21	29%	72	
6	47	50%	47	50%	94	
7	58	54%	50	46%	108	
8	62	47%	70	53%	132	
9	52	42%	58	58%	110	
10	41	44%	52	56%	93	
11	52	71%	21	29%	73	
12	31	44%	40	56%	71	
13	38	43%	50	57	88	
14	43	74%	15	57%	58	
15	61	73%	23	26%	84	
16	51	73%	19	27%	70	
17	56	80%	14	20%	70	
18	53	47%	61	53%	114	
19	47	49%	50	51%	97	
20	28	38%	45	62%	73	
21	60	51%	58	49%	118	
22	27	39%	43	61%	70	
23	21	33%	42	67%	63	
24	33	47%	38	53%	71	
25	18	28%	47	72%	65	
TOTAL	1132	54%	979	46%	84	
MEAN $(\bar{X})$	45		39			

Table 16 showed the students' performance in examinations and the effects of the school climate. The results indicated 54% of the mean scores of the students performance to 46% of the mean scores of the effects of the climate, which means a moderate atmosphere.For prevailed in many schools in the teaching/learning of Islamic studies zone. It is further represented by 50% a cheivement results to 50% response to school climate.

However, the analysis revealed that some of the schools recorded high achievement in examination despite poor corresponding conclusive atmosphere. This point is supported by 73% to results achievement and 27% to school climate. While other schools showed high provision of atmosphere for learning but poor results. This is clear from 33% to result achievements and 67% to provision of conducive learning atmosphere, which means the climate provided is not ideal for the teaching/learning of Islamic Studies. This in turn affects the implementation of the curriculum.

TABLE 17 SHOWING 1994 STUDENTS EXAMINATION RESULTS AND THE EFFECT OF THE SCHOOL CLIMATE ON STUDENTS PERFORMANCE IN ZONE 1

SCHOOLS	ACHIEVEMENT RESULTS		EFFECTS OF SCHOOL CLIMATE		TOTAL	%
1	24	41%	35	59%	59	
2	33	47%	38	53%	71	
3	26	48%	28	52%	54	
4	68	56%	54	44%	122	
5	71	53%	64	47%	135	
6	51	51%	50	49%	101	
7	53	51%	51	49%	104	
8	48	49%	50	51%	98	
9	54	54%	47	46%	101	
10	62	52%	58	48%	120	
11	55	53%	48	47%	103	
12	76	52%	69	48%	145	
13	28	65%	15	35	43	
14	57	52%	53	48%	110	
15	54	51%	51	49%	105	
16	44	49%	45	51%	89	
17	47	53%	41	47%	88	
18	50	49%	52	51%	102	
19	42	42%	58	58%	100	
20	49	52%	45	48%	94	
21	59	56%	47	44%	106	
22	36	55%	30	45%	66	
23	31	47%	35	53%	66	
TOTAL	1118	52%	1064	48%	95	
MEANS ($\bar{X}$)	49		46			

Table 17 showed 52% of the mean scores of the schools achievement result and the 48% of the result of the affects of the school climate on students - performance in examinations. The result on the table represented high degree of correlation between the students performance and the effects of the climate. The analysis on the table revealed a close range of relationship represnting 51% to results achievement and 49% to schools climate. A highest of 65% of results achievement to only 35% response to schools climate, which means a moderate climate for teaching and learning was provided among the schools in the zone. The analysis on the table showed that conducive atmosphere in the school facilitate the process of teaching/learning and in turn results to successful implementation of the curriculum.

TABLE 18 SHOWING 1994 STUDENTS ACHIEVEMENT AND THE EFFECTS OF THE SCHOOL CLIMATE RESULTS IN ZONE 2.

SCHOOLS	ACHIEVEMENT RESULTS		EFFECTS OF SCHOOL CLIMATE		TOTAL	%
1	19	58%	14	42%	33	
2	27	56%	21	44%	48	
3	36	56%	28	44%	64	
4	64	53%	58	47%	122	
5	53	52%	50	48%	103	
6	41	48%	45	52%	86	
7	40	52%	37	48%	77	
8	52	53%	47	47%	99	
9	30	53%	27	47%	57	
10	37	63%	22	37%	59	
11	27	38%	18	62%	45	
12	75	54%	63	46%	138	
13	64	47%	71	53	135	
14	50	51%	48	49%	98	
15	54	50%	60	50%	119	
16	53	53%	47	47%	100	
17	46	52%	42	48%	88	
18	47	50%	47	50%	94	
19	41	45%	51	55%	92	
20	38	43%	50	57%	88	
21	36	47%	40	53%	76	
22	18	44%	23	56%	41	
23	28	48%	30	52%	58	
TOTAL	981	51%	939	49%	84	
MEANS $(\bar{X})$	43		41			

Table 18 showed the students achievement results and the effect of the school climate. The mean scores of the achievement results indicated 51% to 49% of the school climate effects (results), which means students performance in examinations is highly influenced by the learning/ teaching atmosphere provided by the schools. The results on the table showed individual school provided moderate atmosphere. This is represented by 50% to results achievement and 50% to school climate. Similarly, the highest result achievement of 63% to 37% of school climate; and 62% to school climate and 38% to result achievement, which means some of the schools performed better with corresponding poor school climate; while other schools achieved poor results despite relatively moderate school atmosphere. In such situation the problem could be attributed to other factors such as teachers qualification, methods of teaching and the like.

TABLE 19 SHOWING 1994 STUDENTS ACHIEVEMENT AND THE EFFECTS OF THE SCHOOL CLIMATE RESULTS IN ZONE 3.

SCHOOLS	ACHIEVEMENT RESULTS		EFFECTS OF SCHOOL CLIMATE		TOTAL	%
1	43	57%	33	43%	76	
2	54	53%	48	47%	102	
3	41	47%	46	53%	87	
4	32	56%	25	44%	57	
5	19	49%	20	51%	39	
6	64	57%	59	43%	113	
7	70	51%	68	49%	138	
8	68	53%	61	47%	129	
9	41	48%	44	52%	85	
10	44	54%	38	46%	82	
11	24	63%	14	37%	38	
12	53	51%	52	49%	105	
13	50	49%	53	51	103	
14	46	49%	48	51%	94	
15	63	52%	58	48%	121	
16	58	50%	57	50%	115	
17	49	45%	60	55%	109	
18	37	57%	28	43%	65	
19	31	63%	18	37%	49	
20	46	64%	26	36%	72	
21	20	56%	16	44%	36	
22	24	55%	20	45%	44	
23	36	56%	28	44%	64	
24	45	48%	48	52%	93	
25	33	40%	49	60%	82	
TOTAL	1091	52%	1017	48%	85	
MEAN $(\bar{X})$	44		41			

Table 19 showed students achievement in results and the effects of the school climate on their performance. The results on the table indicated 52% of the mean scores to students achievement in results and 48% of the mean scores to the effects of the school climate, which means to a great extent the students' performance in examinations is influenced by the condition of the school environment. The analysis on the table generally showed a close relationship between students performance and the school atmosphere for teaching and learning. However, some schools indicated 63%-64% of high performance (result achievement) to 37% - 36% to school climate respectively, which is an indication that such schools achieved high results despite poor school climate. Similarly, certain schools showed 60% response to school climate 40% and to students. Performance, which means there is a problem that has to be addressed by either the school administrators or the teachers of Islamic studies, so as to implement the curriculum effectively.

TABLE 20 SHOWING 1995 EFFECTS OF THE SCHOOL CLIMATE RESULTS ON STUDENTS PERFORMANCE AND PERCEPTION RESULTS BY STUDENTS AND TEACHERS IN ZONE 1.

SCHOOLS	EFFECTS OF THE RESULTS		PERCEPTION		TOTAL	%
1	51	45%	62	55%	113	
2	38	42%	52	58%	90	
3	48	41%	68	59%	116	
4	83	53%	74	47%	115	
5	79	38%	47	62%	76	
6	68	52%	64	48%	132	
7	62	55%	50	45%	112	
8	64	50%	63	50%	127	
9	48	63%	28	37%	76	
10	53	60%	36	40%	89	
11	50	46%	58	54%	108	
12	60	50%	59	50%	119	
13	58	47%	65	53	123	
14	57	66%	32	34%	87	
15	60	49%	62	51%	122	
16	49	51%	48	49%	97	
17	50	53%	45	47%	95	
18	48	54%	39	46%	84	
19	41	55%	34	45%	75	
20	38	37%	65	63%	103	
21	50	50%	52	50%	101	
22	42	45%	52	55%	94	
23	48	43%	63	57%	111	
TOTAL	1194	(49%)	1218	51%	105	
MEAN $(\bar{X})$	52		53			

Table 20 showed the relationship between the effects of the school climate on the students performance and the perception of the curriculum. The table indicated 49% of the mean scores of the effects of the climate and 51% mean scores of the perception of the curriculum, which means there is a strong relationship between school climate and students performance. The close relationship of the score is represented by 50% response to effects of the climate and 50 % response to the curriculum perception. The result on the table, however, showed 37% response to effects of the school climate and 63% responses to curriculum perception, which is an indication that some of the schools performed better in the examinations despite the poor climate atmopshere provided for teaching/learning process by the schools administrators.

Similarly, the analysis showed 66% response to effects of climate and 34% response to curriculum. These extreme cases of the result revealed that the students performance in some of the schools is not influenced by the school climate. While in some of the schools there is moderate climate but low students performance. This problem could be related to other factors as well, such as teacher or methodology factors.

TABLE 21 SHOWING 1995 STUDENTS ACHIEVEMENT IN RESULTS AND THE EFFECTS OF THE SCHOOL CLIMATE RESULTS IN ZONE 2.

SCHOOLS	EFFECTS OF CLIMATES		PERCEPTION RESULTS		TOTAL	%
1	63	47%	70	53%	133	
2	61	48%	65	52%	126	
3	52	48%	56	52%	108	
4	70	55%	58	45%	128	
5	59	51%	57	49%	116	
6	31	39%	49	61%	80	
7	48	48%	53	52%	101	
8	57	56%	45	44%	102	
9	53	58%	38	42%	91	
10	60	59%	42	41%	102	
11	65	58%	48	42%	113	
12	50	54%	42	46%	92	
13	60	52%	56	48	116	
14	61	51%	58	49%	119	
15	56	55%	45	45%	101	
16	50	54%	42	46%	92	
17	48	48%	52	52%	100	
18	61	47%	68	53%	129	
19	59	54%	51	46%	110	
20	46	56%	35	44%	82	
21	47	49%	49	51%	96	
22	51	46%	60	54%	111	
23	45	47%	51	53%	96	
TOTAL	1253	51%	1190	49%	106	
MEAN $(\bar{X})$	54		52			

Table 21 showed the relationship of the effects of the school climate on the students' performance and the perception of the curriculum. The findings revealed 51% mean scores of the effects of the school climate and 49% of the mean scores of the curriculum perception. This signified of strong relationship, which means the implementation of the curriculum also depends upon the environment created for teaching and learning. The result generally showed a close relationship between the mean scores, except in some few cases the analysis revealed 39% response to the effects of the climate and 61% of response to the curriculum perception. This presented a problem of misconception of the importance of the relationship between the effects of the school climate on students' performance and the perception of the values of the curriculum of Islamic studies.

TABLE 22 SHOWING 1995 STUDENT ACHIEVEMENT RESULTS AND THE EFFECTS OF THE SCHOOL CLIMATE RESULT IN ZONE 3.

SCHOOLS	EFFECTS OF CLIMATE		PERCEPTION RESULTS		TOTAL	%
1	64	53%	58	47%	122	
2	55	63%	32	37%	87	
3	40	59%	28	41%	68	
4	52	56%	41	44%	93	
5	41	46%	48	54%	89	
6	58	50%	47	50%	115	
7	40	40%	59	60%	99	
8	33	54%	28	46%	61	
9	40	62%	25	38%	65	
10	48	54%	41	46%	89	
11	50	54%	42	46%	92	
12	61	69%	28	31%	89	
13	53	49%	56	51%	109	
14	65	51%	62	49%	127	
15	54	51%	51	49%	105	
16	67	59%	46	41%	113	
17	44	86%	27	14%	51	
18	55	87%	48	13%	63	
19	57	93%	24	07%	61	
20	47	62%	29	38%	76	
21	53	51%	51	49%	104	
22	43	45%	53	55%	96	
23	34	57%	26	43%	60	
24	37	52%	34	48%	71	
25	40	51%	38	49%	78	
TOTAL	1231	54%	1022	46%	90	
MEAN ($\bar{X}$)	49		41			

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Table 22 showed the effects of the school climate on the students performance and the perception of the values of the Islamic curriculum. The result on the table indicated 54% mean scores to the effects of the school climate and 46% mean scores to the perception signified a significant relationship between students performance and the values of the curriculum. The result revealed close relationship of 50% response to climate effects of the school climate and 50% response to curriculum perception.

From the table, it is clear that the analysis indicated 93% response to effects of the climate and only 07% response to the perception of the curriculum. It also showed 87% response to effects of the climate and 13% response to curriculum perception. Moreso, the analysis showed 86% response to effects of climate and 14% response to the values of the curriculum. This represented a clear negative relationship, which means in many of the schools the ideal Islamic climate for learning and teaching was not provided. This in turn affected the implementation of the curriculum.

4.3 GENERAL DISCUSSION OF FINDINGS

4.3.1 STUDENTS PERFORMANCE AND THE PERCEPTION OF ISLAMIC STUDIES CURRICULUM

The ethical objective of secondary Education is to indicate the right type of values and attitudes into the child for the survival of the individual and Nigeria society (National Policy on Education 1981). This is attained through the preparation of the individual to acquire knowledge with regards to spiritual, moral, social and intellectual aspects. Islamic Studies Curriculum is designed to achieve this objective.

Part of the analysis, was aimed at revealing the extent of relationship between students performance in Islamic Studies and their perception of the values of curriculum of the subject as stated in the National Policy on Education. The findings of this study in table 4.2 revealed that the students performance to some extent correlated with their perception of the values of the curriculum. This is represented by 51% of students performance to 49% response to the value of the curriculum. However, the finding also showed negative relationship in some of the schools, which is responsible for the failure of the educational system to transmit positive cultural

values of the Nigerian society. This failure is further represented by 70% to students result achievement and 30% to perception of the values of the curriculum. Similarly, it showed 77% responses to the perception of the value of the curriculum and 23% to students results achivement. This finding is in conformity with the earlier researches conducted by Lemu (1982), Suleimna (1982), Yusuf (1985) and Amadu (1994) who maintained that the present system of education has failed to achieve the objectives of Islamic Education. To this end therefore, the system called for review as stated by Sarda (1985), Lemu (1995) and Oyenka (1995).

The regular review of the Islamic Studies Curriculm will take care of the dilemma and the inherent crisis of ethical values in the ysstem. This will also take care of the problem of producing Muslims who are ashamed of their names or those that can be described as Muslim by sentiment or dangerous to the Muslim Society (Oyenka 1995, and Lemu 1982).

The findings of the stuydm as indicated in tables 4.3 revealed that effective curriculum coverage leads to higher schools peformance. Similarly, poor curriculum coverage to some extent is responsible for poor school performance.

This is based on the mean scores of 49% response to stduents result achivement and 51% means scores of response to the values of the curriculum. This clearly showed the higher the perception of the values of the curriculum the higher the result acheivement, which means increased level of commitment of the teachers and schools administrators improves schools productivity. Similarly, the findings of this study as indicated in table 4 revealed positive relationship, and this signifcant relationship between the students perfromance and the perception of the curriculum is calculated on the basis of the means score of 41% to students perfromance and 59% responses to curriculum perception.

Although a good number of the schools displayed favourable efforts towards the operation of the curriculum, but some of the schools are still backward. Based on on the means scores of 53% to stduents perfromance and 47% to curriculum perception as reflected by tables 8,9 and 10. This clearly showed that some of the schools are not measuring to their expectations or have failed in the implementation of the curriculum. This study identified lack of qualified teachers and the inability of most of the schools to cope with the curriculum content within the time

of its implementation as responsible for poor coverage of the curriculum. This findings agrees with the observation made by Opeloge (1992:28) that the curriculum is too broad in scope that the harness might not be able to cope with the demands. Thus it needs of the learners in the light of the changing society.

The curriculum if property implemented covers a wide range of learning experiences, but its poor coverage results to failure in transmitting positive values and attitudes to the learners. In turn most of the learners (product) of this system constitute problems to the society. The findings of this study is inconformity with the studies conducted by Suleiman (1992:17), Lemu (1982:2), Jah (1982:11) Maiwada (1982:29) and Amadu (1994:423) that the present system of education has failed to transmit the most cherished positive values. However, the findings further revealed that failure is not inherent in the educational system perse, but largely in the manner it is implemented or handle by the operators. The failure of the system could have been averted if the review of the curriculum in the light of the changing nature of the society, was carried out on regular basis.

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4.2.2 ISLAMIC IDEALS AND THE TEACHER'S PERSONALITY

The research question discussed here is any relationship between Islamic ideals and teacher's personality? The Islamic ideals stipulated by the Islamic studies curriculum for secondary school level include among others: adequate knowledge of Tauhid, honesty in wards and deeds, dignity of Labour, modesty of dress, trust, leadership (by example) and justice, perseverance and patience, piety, have been elaborated and explained in the various chapters of the Qur'an. The personality of the teacher is more or less the reflection of these ideals.

According to Kinnay (1980:139), Islamic Studies Teacher should be well-read in Iilamic materials and should possess the moral ability to educate their pupils in such a way that they will became aware of the eprfect accord between their teacher's words and behaviours. This honesty in words and deeds is one of the essential qualities of the Islamic Studies Teacher.

Danmole (1989:283) and Maitafsir (192:98) stated that teachers should portray attractive personality for the emulation of others. In a similar statement Alkali (1992:vii) said:... teacher represents the intelligent of his community who look upon him for guidance and

inspiration; a source of knowledge and wisdom. Such an Islamic Studies teacher must reflect in his personality the Islamic ideals.

Based on the findings of this study the correlation between Islamic ideals and the teacher's personality was positive and very high. This is a calculated on the basis of the mean scores of 45% to teachers qualities and 55% to Islamic Ideals, as indicated in table 11, 48% response to teachers qualities and 52% in table 12 and 49% response to teacher's qualities and 51% response to ISlamic Ideals respectively. This relationship shows that the teacher's personality is a reflection of Islamic ideals. Thus the teacher's personality depends on the ideals so as to serve as a model for students to emulate. But in a situation where the teacher's personality is not fashioned according to the Islamic ideals, then learning must have been transmitted without moral discipline, as indicated in most of the schools in the study area. Most of the responses to teachers personality and to Islamic ideals indicated that Islamic Studies products module their life in accordance with Islamic Ideals. This study identified acute shortage of qualified Islamic studies teachers as one of the major causes of this (problem) of indicipline.

It has been observed elsewhere by Opeloy (1992:28) that a great majority of the teachers in the field (Islamic studies) are not professional. Uche (1986:74) attributed the problem to the National Policy on Education for its failure to provide training programme beyond teacher's grade 11 for primary schools. The failure of the policy in this respect has negative effect on the implementation of the Islamic studies curriculum in the area under review, thereby making nonsense of the best learning aids and syllabus. Oyenka (1995:13) remarked that the most important vehicle for the dissemination of knowledge is the right type of teacher who is adequately knowledgeable, suitably motivated and is also as well aware of the aims of this special types of education.

The absence of the right calibre of Islamic studies teachers in the are of the study results to the failure to transmit the positive values and attitudes to the learners. This means the moral essence of learning is not conveyed to the learners through the personality of the teachers. Abdurrahman and Cahnan (1979:79) stated that learning without moral discipline is of no use whatsoever, therefore, emphasis should be put on the moral essence of learning and training that will produce people who are

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acceptable to the society across the nation.

4.2.3 SCHOOL CLIMATE AND THE PERCEPTION OF ISLAMIC STUDIES CURRICULUM

According to Garba (1986:158) school climate is an interactive environment where different individuals interacts for the achievement of the common objectives of the schools. In this connection the school head plays important role in the delegation of duties and the task of supervision. Danmole (1989:283) stated that supervisory duties which affect the academic performance be given utmost attention.

Garba (1986:158) further said the division of secondary education into JSS and SSS imposes on school leaders the need to use internal supervision constantly and continuously to monitor both the teachers and students output. This conducive atmosphere makes teachers feel relieved when they know they have the support of their principal. As a result teachers develop confidence in their duties, and became more innovative and creative in order to adequately meet the demands of the new system of education.

In the light of the above, the result of this study indicated significant relationship, between the school climate and the curriculum perception . This significant

relationship between the school climate and the curriculum perception) is represented by 51% to result achievement and 49% responses to school climate. Although in some schools reverse is the case. This is clear from the mean scores of 49% to student perfromance and 51% to school climate.

The role of the climate on the implementation the curriculum cannot be over emphaised. A conducive atmosphere which gives room for regular inspection exercise on different aspect of teaching nct only help the teacher top improve on his performance, but also serve as guide to him. But the finding in this study revealed that an ideal school climate for the implementation of Islamic curriculum must be evaluate in terms Ibadat and Mu'amalat whichis alcking in the present system of education.

Consequently, the absence of an ideal climate for the operation of the Islamic studies curriculum in most of the schools in the area of the study, has affected the success of the programme. The problem is further compounded by lack of qualified Islamic studies teachers and schools heads who are technically advanced in Islamic studies.

CHAPTER FIVE

5.0 SUMMARY OF FINDINGS, CONCLUSION AND RECOMMENDATIONS

5.1 INTRODUCTION:

This study was conducted to find out the extent of the implementation of the Islamic studies curriculum of secondary school level in Taraba State. The National Policy on Education (NPE), has outlined the contents and philosophy of Islamic studies curriculum. The purpose of this chapter, therefore, is to present the summary of the findings of the study, conclude, and state the recommendation based on the findings.

5.2 SUMMARY OF FINDINGS AND CONCLUSION

The objectives of Islamic studies curriculum as outlined in the National Policy on Education is the inculcation of the right type of values and attitudes for the survival of the child is relevant. Thus this important goal should be achieved adequately by all means possible.

5.2.1 STUDENTS PERFORMANCE AND CURRICULUM PERCEPTION

Part of the analysis was aimed at identifying the extent of the relationship between students performance in Islamic studies examination and the coverage of the Islamic Studies curriculum. It has been found out that there is strong relationship between students performance in their

final examination (result) with the coverage of the Islamic studies curriculum .Part of the analysis of the findings revealed that there was no significant relationship between stduents performance in their examinations and the curriucular coverage.

Similarly, it was also found out thata strong relationship between students performance in their final examinations(results) with the coverage of the Islamic Studies Curriuclum. Schools that perform well in their examinations were found out to have a high coverage of the syllabus.

5.2.2 ISLAMIC IDEALS AND THE QUALITY OF THE TEACHERS PERSONALITY

Islamic studies curriculum identified some Islamic ideals. The researcher looked into the Islamic Studies teacher's personality to find out if there are any relationship between the quality Islamic studies teachers personality and the Islamic Ideals. The study showed the teachers personality is a reflection of Islamic Studies ideal. The study further revealed that where the teacher's personality contradicts the Islamic ideals, then teaching does not take place effectively. The study also identified shortage and lack of proper training of Islamic studies teachers as contributory factors in the poor attitude of

teachers. Further more that makes them ill-equipped to motivate and teach the students effectively.

5.2.3 SCHOOL CLIMATE AND CURRICULUM PERCEPTION

The success of any programme depends on the environment created for its operation. The study analyzed the effects of the school climate and the perception of the values of Islamic studies curriculum. The result indicated that significant relationship existed between the school climate and the perception of the values of Islamic Stduies Curriculum. However, it was found that the absence of ideal school climate in most schools affect the success (or implementation) of Islamic Studies Curriculum in most of the schools in the area of the study.

The proper implementation of the Islamic Studies Curriculum require a solid foundation os Islamic education and a good family background as well as conducive atmosphere between teachers and parents.

5.3 CONCLUSION OF THE STUDY

Based on the findings of this study it can be concluded that the success of the implementation of Islamic studies curriculum depends on the coverage of the syllabus. Adequate coverage of the syllabus can only be attained through the provision of qualified and committed Islamic

studies teacher, who are trained and ready to face the challenge of teaching. Although perfect coverage of the curriculum appeared to be too difficult due to its scope. However, a great deal of the curriculum could be covered with adequate provision of teaching/learning materials and teachers inclusive.

5.4 RECOMMENDATIONS.

Based on the findings of the study the following reccmmendations are made for action.

In order to achieve maximum performance of students in their Islamic studies examinations and consequently reduce the number of failures there is need for the adequate coverage of Islamic studies curriculum. This can be attained through the employment of well trained and oriented Islamic studies teachers. Provision of useful and affordable teaching material and application of appropriate teaching strategies. The present system of time-tabling of three periods per week be reviewed to increase number of contacts in a week between the students and the teacher to enhance coverage of the Islamic Studies curriculum. Along with the review of the periods on the time-table, it is equally important to review the Islamic studies curriculum from time to time to reflect the changing needs of the

society.

To achieve the goals of Islamic studies there is also the need to employ teachers who are qualified and sound in character to handle the subject. Such teachers are identified at the entry point through interview and referee's reports. More so, the production of Islamic studies teachers be based on sound Islamic morality and academic performance. Emphasis should be placed on the continuous monitoring of the teachers on services for correction and improvent.

The government should ensure that only trained and qualified principals are appointed. The schools should be well organized and guidelines be provided for the evaluation of Muslim students in terms of Ibadat and Mu'malat aspect of life. The school authorities should liase with the parent-teachers Association (PTA) to effectively monitor the activities of students both within and outside the schools.

The schools as agents of change should evolve strategies of public enlightenment through da'wah activities. the school can attain this through the use of Muslim student society (MSS) to reform students from poor socio-cultural background.

5.5 SUGGESTIONS FOR FURTHER RESEARCH

This study has revealed a considerable relationship between students performance and the perception of the values of the curriculum. It is therefore, necessary to further conduct similar research in order to validate this research.

2. It is also necessary to embark on research related to the process of Islamization of the modern system of education to minimize conflict of value systems.

3. In addition research can also be conducted on the use of modern technology like the computer system and internet in the teaching of Islamic studies in our schools.

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APPENDIX A1

ISLAMIC STUDIES SYLLABUS FOR J.S.S SCHEME OF WORK.
FIRST TERM- PROPOSED WORK ON WEEKLY BASIS.

Weeks Year (1)

SECTION (A)

i. Reading and writing the Arabic text, translation and commentary of the following surahs:
   (a) Al-Fatiha (b) Al-Nas (c) Al-Falaq.

ii. (a) The meaning of hadith:-
   (b) Reporters of Hadith:-
   (i) The roles played by each of the reporters
   (ii) The method of reporting Hadith by each reporter.

iii. Collection of Hadith:
   (a) Why Hadith was collected.
   (b) How it was collected.
   (c) Important of people involved in the collection of Hadith.
   (d) Titles of some authentic books of Hadith.

SECTION (B)

iv. (a) The meaning of Religion].. Special reference to Islam.
   (b) Significant of Religion]
   (c) Belief, worship and good conduct.
   (d) Kalmatush-shahada.

v. (a) Kinds of water and their source.
   (b) Meaning of Wudu (Ablution).
   (c) Description of faraq.
   (d) Description of Sunnah.

vi. (a) Description of Mustahabbat of Wudu.
   (b) Things that vitiate Wudu.
   (c) Tayammum: Its meaning.
   (d) When Tayammum is performed.
   (e) Things that vitiate Tayammum.

vii. 1. Ghusl (Taking bath)
   (a) Kinds of Ghusl.
   (b) What necessitate ghuslu.
   (c) Description and significance of ghuslu with special reference to its spiritual and social values.
   2. Adhan and Iqamah (description and meaning of each).
   3. Salat: (description of Raka'ats and the number of Raka'ats of each of the daily prayers).

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SECTION (C)

viii. (1) Arabic before Islam.
(a) Religion, social, political and economic life of the people.
(b) Importance of Makka as trade and a religious center.

ix. (1) The life of the prophet.
(a) His birth.
(b) His youth and character.
(c) and his marriage of kadijah.
(2) The placement of Hajrul Aswad at Ka'aba as manifestation of his intelligence and fairness in judgement.

x. (1) Islamic injunction on
(a) Obedience on parents, (Q 17:23-25 & Q 31:14-15)
(b) Honesty in dealing with others, (Q 2:42)
(c) Truthfulness (Q 16:9-92, Q 61:2-3)
11/12 Revision of the terms work and Examinations.

Weeks: SECOND TERM

SECTION (A)

i. Revision of first term work.

ii. (1) Reading and writing the Arabic text, translation and commentary of the following surahs:
(a) Suratul Iklas.
(b) Suratul Lahad.
(c) Suratul Nasr
(2) Salatul-jama'ah: its form, moral objectives and social values.

iii. The following Allah's Attribute should be studied and the meaning and significance of each should be understood:- Al- Khaliq, Al-Bari, Al-musawwiru, Ar-Rabb Ar-Hahman, Ar-Rahim, Al-Malik and Al-Hakim.

iv. (a) Hadith numbers one to two from An-Nawawis collection should be studied.
(b) Salatul Jam'u;- its form moral objectives and social values.

SECTION (B)

v. (a) Ruku and sujud, utterance tashahhud and their significance.
(b) How to determine the time of Salat.
(c) significance of Salat with particular reference to its moral objectives.

vi. (a) Meaning of prayer/Salat.

(b) Kindss of Salat:(enumeration of obligatory and non obligatory prayers)
(c) Saltul-jumma'ati: time description and conditions moral and social significance.

vii (a) Salatul-Idyan: time, moral and social significance.
(b) Acts of forgiveness: Q 3:132-134, Q 41:34-36
(c) cleanliness of mind, body and cloth.

SECTION (C)

viii. (a) Muhammad's call to Prophethood.
(b) The manner of the early preaching by the prophet.

ix. Public preaching:
(a) Makkan's reaction.
(b) Large scale persecution of Muslims.

x. (a) Migration of some Muslims to Abassinia.
(b) the prophet's visit to Ta'if in the year of sorrow.

xi. (a) The Hijrah to Yathrib (Madina).
(b) Human relations: 'i' greetings and responses.

xii/xiii Revision and end of terms Examinations.

THIRD TERM
SECTION (A)

i. Revision of 2nd terms work.

ii. Reading and writing the Arabic text: translation and commentary of the following surahs:
(a) Suratul- Kafirun.
(b) Suratul-Kauthar.
(c) Ssuratul- Ma'unn

iii. (a) Hadith number five and six(from An-Nawawis collection)should be studied.
(b) Salatul-shaf'u Wal-Witr and that of Trawih and its significance should be studied.

SECTION : (B)

iv. (a) The following Allah studied.

v. (a) Salatul-janazah: description and significance.
(b) Salatul-Istisqa (prayer for rain), its description and significance.

vi. (a) Salatul-Kusul: description and significance.

(b) conditions under which a person is exempted from Salat.

SECTION (C)

vii. (a) Sujudus-Shawi-its description.
(b) The foundation of the Ummah in Mafina.
viii. Battles of badr and Uhud:
(a) Battle of Badr: its cause, method, effects and the result of the Battle.
(b) Battle of Uhud: its cause, method, effects and the result of the Battle.
ix. (a) Battle of the Ditch: its cause, method, effects and result of the Battle.
(b) Muslims relation with the Jews in the overruns of Madinah.
x. (a) The treaty of al-Hudabiyyah.
(b) The Quraysh's violation of the treaty of al-Huhabiyyah.
xi. Islamic Induction on
(a) Justice and fair play (al-adalah), Q5:9, Q16:90 and Q4:135.
(b) Kindness to the poor and needy: Q17:26-30
(c) Kindness to the orrphans: Q4:2 and Q93:9.
xii/xiii Revision and end of year Examination.

YEAR (11)

FIRST TERM.

i. Clearing of the school compound
ii. (1) Reading the Arabic text translation and commentary of The following surah's.
(a) Syratul-Quraysh
(b) Suratul-Fil.
(c) Suratul-Hummazah.
(2) Hadith Number 10 from al-Nawawis collection.
iii. The six sound collections of hadith. Writing on the six sound collection of hadith, their authors and process involved as follows.
(a) sahih Bukhari authored by Al-Bukhari
(b) sahih Muslim authored by Muslim;
(c) Jami;u of al-Tirmidhi authored by al-Tirmidhi
(d) Sunnan of Abu Dawud authored by Abu-Dawud;
(e) Sunnan of Ibnu majah authoured by Ibnu-Majah;
(f) Sunnan of an Nasa'i authored by an--Nasa'i.
iv. (1) Ramadan Fasting
(a) Times of fasting

(b) How to fast
(2) Ssignificance of fasting in reference to:
(a) Moral objectives
(b) social values, and
(c) Sspritual values
(d) Does exempted from fasting.

vii. (1) Zakatul Fitri:
(a) Wahat is Zakatul Fitri?
(b) Moral values of Zakatul Fitri.
(c) Social values of Zakatul Fitri.
(2) (a) Prophet emissaries on foreign rulers.
(b) Investigation of foreign roles.

viii. (1) The triumphant entry of prophet to Makka.
(a) The names of the rulers that got the prophet Messages.
(b) The reaction of each of the rulers.
(c) The lessons derived from the invitation and reaction respectively.
(2) The truimphant entry of prophet to makkah.
(a) How it was done.
(b) its important.
(c) the madginity of the prophet.

ix. (a) The year of judgement.
(b) The importance of the year.
(c) The farewell pilgrimage.
(d) The importance of the pilgrimage sermon.

x. Islamic injunctions on social vices:-
(a) Bribery
(b) Corruption.
Islamic injunction on food
(a) Provision of variety of food by Allah for human sonsumption.
(b) prohibitionn of comsumption of mean and blood of some animals.
(c) Makruh animals.

xi. Good manners in Islam.
The importance of seeking knowledge for a Muslim.

xii/xiii Revision of the terms examinations.

SECOND TERM

i. Clearing of the school compound.

ii. (1) Revision of the some quranic chapters precrided for the fist term.
(2) Quran as a book:
(a) What is Quran?

(b) What is the importance Quran as a book.

(3) Revelation of the Holy Quran:

(a) How and When revelation started.

(b) Recording the Holy Quran.

iii. (1) Complitation of the Quran:

(a) Diffrent stages of complitation.

(b) Reasons for the complitation.

(2) Writing the Arabic text the translation and commentary of Hadiths 11, 13 and fifteen from An-Nawawis collection.

iv. (1) Jinn:

(a) What is jinn?

(b) what is shytan?

(c) Manifestation of disobedience to Allah by shytan.

(d) The consequences of such disobedience on shytan.

(2) The four Holy books.

(3) The Holy Quran as a completion of the revelation of the Holy books.

v. (a) Restitution and feeding in lieu of (Quran anf it'am).

(b) Kaffarah for deliberately breaking the Ramadan fast.

(c) The voluntry fast in Islam.

vi. (a) Days on which fasting is prohibited.

(b) The meaning of Zakat.

© The difference between Zakat and sadaqad in general.

(d) The condition of Zakat.

vii. (a) Abubakar as a rightly guided Kahlifah.

(b) Riddah wars, their causes and effects.

viii. Umar as a rightly guided Kahlifah(His brief History).

ix. (a) Kindness of animals:- Q6:38

(b) Obedience to constituted authority Q4;57,Q8:20-25;

(c) Islamic injunctions on tolerance- Q3:3-36

x. (a) Islamic injunction on drugs and alcohol including Indian hemp.

(b) Islamic view on ciggrate smoking.

xi. (1) Islamic injunctions on the following:-

(a) Slandering.

(b) backbiting.

(2) Distinction between male and female dress and adornment in Islam.

xii/xiii Revision and end of term examinations.

THIRD TERM

i. Clearing the school compound and the revision of last term's work.

ii. Reading the Arabia text, writing the Arabia text, translation and comentary of the following surahs respectively:-
   (a) surah-Nasri.
   (b) Surah-Takathur.
   (c) Surah- Qarriah.

iii. Islamic injunctions on humility (Q 17:37), Q 25:63 Moral lessons contained in Suratul--Lukman. Q31:13-19, Moral lessons contained in Suratul-Hujurat (part 1&11).

iv. Writing the ic text, translation and comemtary of the following Hadiths:- 16, 17, 18, from al-Nawawis collections.

v. (a) The first sixteen of Allah's attributes.
   (b) Summary-meaning of all the above named and detailed explanation of some of them.

vi. Treatment of allah's attributes, numbers 17, 32 in the same manner ass in weak 5, 'b' above.

vii. Allah's attributes numbers 33-49 the Arabia text and the meaning in brief.

viii. Zakat:-
   (a) Zakat of money
   (b) Zakat of Agricultural products
   (c) Zakat of articles
   (d) Those who receive Zakat
   (e) Moral, social and spiritual values of Zakat

ix. (a) Uthman as a rightly guided caliph
   (b) Visiting the sick and comforting bereaved

x. Ali as rightly guided kalliph.

xi. patience, endurance, stealing, respect for elders and kindness to juniors.

xii/xiii Revision and end of year examinations.

YEAR 111

FIRST TERM WORK ON WEEKLY BASIS.

1. Revision of some work done in year 11

2. Writing the ic text, translation and comentary of the following surah''s.
   (a) Suratul-Adiya.
   (b) Suratul-Zilzilaj

3. writing the Arabia text , the translation and comentary of Suratul-qadrr.

writing the translation, translation and comentary of Hadith 23 from an-Nawawis collections.

4. Shirk:-
   (a) Identification of shirk:-
   (b) Lack of associates for Allah-idols, stones, rivers, tries, animals, sun, moon etc.
   (c) Lack of associates for Allah-whether Angelic or human leaders etc to the role of supreme power and Hero worship.
   (d) Superstition, fortune telling oracles, amulets and other aspects of commercialization of Islam participation of pagan Festivities etc.

v. Hajj:-
   (a) Defination.
   (b) condition under which it becomes necessary.
   (c) description of Hajji with correct sequence of activities step by step.

vi. Duties of Hajji
   (a) Significance of each of the duties
   (b) Kinds of Hajji (Ifrat, Qiran and Tamattu).
   (c) Things that vitiate Hajj.

vii. (a) Significance of Hajj.
   (b) Moral objectives
   (c) Social values.
   (d) Spiritual values.
   (e) The meaning of Umrah.
   (f) How Umrah is performed.

viii. (a) Brief history of prophet Adam anf lessons from his life.
   (b) Brief history of prophet Nuhu and lessons from his life.

ix. (a) Importance of sincerety with reference to 0al-Iklas). Q2:24, Q8:27.
   (b) Fulfillment of promises:- at-wa'ubil ahid Quran (16:91),(Q 17:34).
   (c) Obedience to parents and goodness to the old age Q17:23-25, Q31:14-15.

x. Keeping family ties together (Q 4:1)
   -Decency with emphasis against (a) indiscrimination spitting
   (b) Easing one life self by the road
   (c) Calling people by bad names etc.

xi (a) Modesty of dress and behaviour Q24:30 - 31,Q33-34
   (b) Good human relation with people Q40:10-23,Q24:27-29

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© Honesty in trade craft, industry and profession Q26:181-183: Q83:1-4.

XII/XIII Revision and Examinations.

SECOND TERM-PROPOSED WORK ON WEEKLY BASIS:-

i. Cleaning the school coompound.

ii. Holy Quran:
   (a) The importance of the Holy Quran.
   (b) Quran and Sharah.
   (c) writing the Arabic text, translation abid comentary of the following Hadiths from Al-Nawawis; collection numbers 25, & 26.

iii. (a) Al-Qada and Gadar.
   (b) Life after death.
   (c) Judgement.
   (d) Paradise and Hell.
   (e) The concept of forgiveness and repentance.

iv. (a) Allah's attributes numbers 50-65, summary meaning of all.

v. (a) Visit to Madinah
   (b) shariah (the Islamic law)
   (i) Its importance to a Muslim
   (ii) Its functions in the enforcement of Islam values.
   (iii) The consequences of neglecting shariah.
   (c) Good neigbourliness (Hugugul jar) Q4:36.

vi. (a) Islamic principles of business transaction with particular reference to avoidance of (Ribah and tatiff) cheating and fraud.
   (b) Co-peration in a good cause at dwun ala-birr Q 5:2.

vii. (a) Brief history of prophet Ibrahim and lessons from his life.
   (b) Brief history of prophet Musa and lesson from his life.

viii. (a) Brief history of prophet Isa and the lessons learned from his life
   (b) Brief history of of Khadijah bint Khuwaylid and lessons from her life.

ix. (a) Brief history os Aisha bin Abubakar and lessons learned from her life.
   (b) Brief history of Fatimah bin Mohammed and lessens from her life.

x. Brief history of Umar bin Abdul Azeez and lessons learned from his life.

xi. Islamic injunction on social vices:- adultery and fornication.

xii. Revision and examinations.

THIRD TERM- PROPOSED WORK ON WEEKLY BASIS:

i. Cleaning the school compound.

ii. Reading and writing the Arabic text, the translation and comemtary of the following surah's:-
   (a) Surahtul-Inshira.
   (b) Surahtul-Duha.

iii. (a) Revision of Quran as a book:- its revelation and completation.
   (b) Revision of some Hadith taught in year 1&11.

iv. (a) Revision of work done in terms one and two on Allah's attribute 83-99 (brief meaning of each name).

V. Marriage in Islam:
   (a) Meaning of Marriage and its importance
   (b) conditions governing the validity of Marriage e.g. Waliyyi, Sadagah, Witness etc.

vi. (a) prohibited degrees of Marriage.
   (b) Rights and duties of husband and wife.
   (c) Kinds of divorce.

vii. (a) conditions governing divorce.
   (b) custody of children after divorce.
   (c) Brief history of Bilal bin Rabbah and lessens from his life.

viii. (a) Duties of parents to children.
   (b) Gambling.
   (c) Islamic condemnation of tribalism, the universality of the Muslim community Q3:103, Q 49: 10 and Hadith.

ix. (a) Brief history of Muhammad Bello bin Usman bin Fodio and lessons form his life.
   (b) Brief history of sheik al-Kanemie and lessons from his life.

xi. Brief history of shitta Bay of Lagos and lessons from his life.

Note

The Islamic studies teachers using this breakdown, is expected to continuously refer to the National Curriculum Junior secondary school volume (5) for more detailed information on the topics.
The following:-

(a) The story of Islam by S.F mahmoud.
(b) Islamic studies series by : M. Abdul
(c) The young Muslim by alhaji S.a Lemu.
(d) Introduction to Quran by Dr. Doi.
(e) Introduction to Hadith by Dr. Doi.
(f) Towards understanding Islam
(g) The life teaching of the prophet Muhammed by Dr. M.A. Raof.
(h) The story of the Arabs by Hitti.
(i) the story of the Arabs by Kiskett and Awad.

APPENDIX A2

SENIOR SCHOOL CERTIFICATE EXAMINATION (SSCE)

ISLAMIC STUDIES SYLLABUS.

Aims and objectives

This syllabus is designed to asses the extent to which candidate have acquired knowledged in Islamic studies with regard to the following:

the spiritual, moral, social and intellectual role of a Muslims;

the historical and contemporary development of Islam as well as the lessons learnt from them;

continuous Islamic education in accordance with the hadith- ' the search for knowledge is obligatory o every Muslim, male or female;

the practical application of islamic teaching in daily life;

The syllabus consist of three majorr parts namely:

Part 1 - HIDAYAH (GUIDANCE)

Part2 - FIOH (ISLAMIC LAW)

Part3 - TARIKH (HISTORICAL DEVELOPMENT OF ISLAM

There will be two papers - paper 1 (objective) for 45 minutes and paper 2 (essay) for 11/2 hours.

Each of the two paper will be spread over the above three parts of the syllabus.

Forty objective questions will be set on paper 1 while nine essay question will be set on paper 2. Candidate will be required to answer all the forty objective question in paper 1 and four essay question in paper 2 choosing at least one from each part.

Part 1: HIDAHAY (GUIDANCE)

1a. revalation of the Quran: visits of the prophet (s.a.w) to cave Hira'; his reaction to the first revalation and its importance; direct modes of revalation; piece meal revelation.

b. preservation of the Quran: recording; compilation; standardization; roles played by the companion of the prophet (s.a.w).

c. Authenticity and importance of the Qur'an: authenticity of the Qu'ran; the Qur'an; the Quran as a source of guidance in social, spiritual and moral matters.

d. Tafsir: defination: origin: values.

2. Reading (preferable in the Arabia text), memorization, a more detail study of the following suwar and lessons learnt from them (identification, explanation, interpretation, application);

Surahtul al-Fatiha (Q1);
Suratu al-adiya (Q 100);
Suratu al-Qari'ah (Q101)
Suratu al-Takathur (Q 102);
Surahtul Asr (Q103)
Surahtul -Humazah (Q104)
Surahtul -Fil (Q105)
Surahtul -Quraysh (Q106)
Surahtul-Ma'un (Q107)
Surahtul -Kawthar (Q 108)
Surahtul- Kafirun (Q109)
SurahtuN-Nasr (Q110)
Surahtu i-Masad (Q111)
Surahtu Ikhlas (Q112)
Surahtu i- Falaq (Q113)
Surahtu n-Nas (Q114)

3. Reading (preferable in ic text), memorization , meaning of the following, ayat/suwar and the lesson learned from them (identification, explanation, interpretation, application);

Ayatu l-Kursiyy(Q 2:255);
Ayatu 'Amana r-Rasul (Q2:185-286);
Ayatu d-Duha (Q93);
Ayatu l- Inshirah (Q94)
Ayatu t-Tin (Q95);
Ayatu l-Alaq (Q96);
Ayatu l-Qadr (Q97);
Ayatu z.Zilzalah (Q 99);

4. Reading (preferable in ic text), meaning of the following suwar and the lessons learn from them (identification,explanation, interpretation, application);

Suratu l-A'la (Q87);
Suratu l-Ghashiyah (Q88);
Suratu l-Fajr (Q 89);
Suratu l- Balad (Q90);
Suratu sh- Shams (Q91);
Suratul-Layl (Q92);
Suratu l- Bayyinah (Q 98)

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5. Reading (preferably in the if text), memorizing ,meaning of the following ahadith and the lessons learnt from (identification, explanition, interpretation, application).

a. 5,7,12,13,15,16,18,34 & 41 of an -Nawawis collection.
a. 1,2,3,4,5,6,7,8,9,10,11,12,13 & 14 of the appendix to the senior secondary school Islamic studies curriculum

6a. moral lesson in Q 17: 23-29
b. honesty in words and deeds : Q2:42; 61: 2-3
c. bribery and corruption: Q2:188
d. dignity of labor:
that one of you takes his rope -- him or not'(al-Buhari)
never as any one eaten --- work of his hand';
pay the labourer before his sweet is dry' (ibn maja)
e. gambling (verses of the Quran prohibiting gambling eg 2: 219; 5:90-91)
f. alcohol and other intoxicants (verse of the Qurran eg 2:219;4:43;5:90-91)
g. arrogance and extravagance: Q 17:26-27;25:63;31:18-19;
h. modesty of dress (especially for women) and behaviour :Q24:30-31 (and other relevant verse eg 24:27-31).
I adultery, function, obscenity, pornography and immoral dancing: Q24:2 and 30-31;'take care that no man sits along…near relative' (al-Bukhari and Muslim) (and other relevant verse of the Quran eg 17:32).
j. ciggratte smoking: Q2:195
k. selling and fraud: Q5:38 (and other relevant verses of the Qurran eg 2:188;83:1-5).
l. trust: Q 5:1;' he has (really) no faith……not fulfil his promise' (al-Bayhaqi);' restore the trust….. who deals falsely with you' (Abu Da'ud and at-tirrmidbi).
m. leadership and justice: Q4:135;5;8; takes care, each of you is a governor….concerning his subjects' (al-Bukhari and others);'Whoever has two wives… with half his body falling off (Abu Da''ud and others).
n. perseverance and patience (sabr): Q2:153-157; 103:3; 'The deed that Allah loves best… although it were little' (an-Nasa'i).
o. taqwa (God consciousness):Q2:177
p. Unity and brotherhood: Q3:103; 49:10; 'you see the blivers…. Its wakefulness and fever' (al-Bukhari and Muslim)
q. enjoying what is right and forbidding what is wrong: Q3:104; & 110; 'if you see a wrong action… the weakest degree of faith (34th. Badith of and Nawawi)
r. Islam and culture: Q2:208
7a. The relationship between the Hadith and Sunnah: defination of Hadith and Sunnah; the similarities and differences between them.
b. the importance of the Hadith.
c. form of the Hadith: isnad;matn.
d. criteria for authority: isnad; atn, asma'u r-rijal.
e. the six sound collection of Hadith and their compilers.

Part 2: FIQH (Islamic Law)

Affirmation of the existence of Allah: an in depth study of the meaning, lessons and implications of Q56-74; see also Q52:35-36, (existence of Allah); Q30:33; 36:38-40; 87:1-4; (attributes of allah)

Indepth study of the meaning, lessons and implications of Kalimatu sh-shahada with emphasis on the oneness of allah (Q2:163 &155; 17:42-433333;21:22;23:91;112:1-4); servanthood of Muhammad (s.a.w) (Q18:1 &110; 25:1); his prophet hood (Q48:29), university of his prophet hood (Q7:158; 34:28); finality of prophet hood (Q33:40); any ahadith relevant to the foregoing.

Indepth study of meaning, lessons and implications of Q27:60-66.

Indepth study of the:

meaning, lessons and implications of Q59:22-2444444;

concept and implications of:

Allah's angels-Q2:177& 185; 8:50; 16:6; 82:10-12;

His book - Q2:2;'… this day have I perfected your religion for you…..Islam as religion' (5:3).

His propjets with special emphasis on Ulu l'Azm-Q10:47;21:107;

The day of Ressuration; the last judgement; al-Akhirah (Eternal life) (Q32:10-20); 'This wold is like a farm'.

8. General discussion of practice which incompatible with Islamic principles of tawhid:

i. superstition (Q25:43; 5th. HADITH of an-NAWAWI);

ii. fortune-telling and oracle (Q15:16-18; 18:22; 37:6-10; 52:38; 72:26-27);

iii. participation in festivities and cult worship which are incompatible with the principle of tawhid.

9. spiritual, social and moral objectives of:

i. taharah (Q2:222; 5:6; 10th Hadith of an-Nawawi);

ii. salah (Q2:43&45; 20:132; 29:45; 23th Hadith of an-Nawawi);

iii. sawm (Q2:183-185; 3rd Hadith of an-Nawawi);

iv. zakah (also economic objectives-Q2:267;9:103;73:20; 2nd Hadith of an-Nawawi);

v. hajji (Q2:158; 3:96; any relevant Hadith);

10 jihad: concept; kinds manner; lessons- 'we have return from the lesser jihad... against the central self; Q2:190-193; 22:40;

11. shari'ah

i. definition and importance;

ii. source-the Quran, the Sunnah, the ijma and the Qiyas;

iii. scope-faith, idbadat, family relation, crime and punishment; international law, five categories of human actions;
iv. comparison with common and customary laws in respect of sources and scope, family and commercial laws, crimes and punishment;
v. the four sunni schools - features; biographies of founders.
12. Marriage:
i. concept (Q16:72; 24:32; 30:21; the Hadith 'O young own...');
ii. prohibited categories (Q2:221; 4:22-24);
iii. conditions governing validity (Q4,21;24-25;al-Bukhari 67:29;37,42,49,51-52; Abu Da'ud 12:29-31;
iv. principles of betrothal and wedding ceremony;
v. rights and duties of husband and wife (Q2:228-130; 20:132; 33:33; 41:34; 65:6);
vi. law prohibiting the ill-treatment of wife (idrar)(Q65:4);
vii. polygamy (Q4:3&129)
viii. status of woman.
13 Divorce:
i. Islam's attitude (Q4:34-35&129; the Hadith of all things lawful... most hateful to Allah' (Abu Da'ud 13:3);
ii. kinds -talaq; khul; faskh; mubara'ah (Q2:228-230);
iii. iddah- kinds (excluding iddah l-wafa); duration; implication (Q2:228&232);
iv. other kinds of dissolution of marriage-li-an;ila;zihar (Q2:226-227; 24:6-9);
v. custody of child (hadanah).
vi. Inheritance (Q4:7-17).
Part 3 TARIKH (Historical Development of Islam)
1. The jahiliyyah: practice and Islam reforms
2. The life of prophet Muhammad (s.a.w);
i. da;wah in Makkah (Q6:92; 16:25;27:2-4; 42:7 11:1-5; the Hijjrah al-Hudabiyyah);
ii. the administration of 'Ummah (the mosque- various uses; Q72:18);
iii. the battle (Badr'; Uhud; Khandaq) causes, course; effects, the treaty of al-Hudabiyyah; Q2:190-193;217&156.
iv. hajju l-wida (the farewell pilgrimage)- description, sermon; significant; lessons (Q110:1-4);
v. qualities of prophet Muhammad (s.a.w)- enumeration, description of how he practised these qualities; lessons Q4:2&135; 5:9; 16:90; 17:26-30; 93:9; 107:1-7
vi. Islamic political system- sovereignty of Allah (Q3:26-

27& 189); political administration of the prophet (s.a.w) (Q3:159; 4:58); political administration of al-Kahuladfa'u r-Rashidun; adalah (equality before the law Q5:8); mas'uliyyah (accountability Q7:6-7; 17:36); shura(Q3:159); distinction between a Muslim state and an Islamic state and rights of non-Muslims in an Islamic state (Q9:2; 109:1-6).

3. Islamic economic system:

i. the practice of the prophet (s.a.w) (Q2:274 & 276; 9:60);

ii. the practice of al-Khulafa'u r-Rashdun;

iii. halal and haram (Q4:61; 5:4; 6th Hadith of an-Nawawi);

iv. tafif and riba (Q 2:276; 83:1-7)

v. zakah; sadaqah; baytu l-mal (as institution of socio-economic welfare (Q9:60)

4. Early contact of Islam with Abyssinia;

i. the Hijrah to Abyssinia;

ii. spread of Islam to Egypt during the period of 'Umar b. al-khatab;

iii. the spread of Islam to other parts of North Africa (Maghrib and Andalusia);

iv. the spread of Islam to West Africa;

v. the roles of trades, teachers, murabitun, sufi orders and mujaddidun (reforms) in the spread of Islam.

5. The impact Islam on:

1.Political of west Africa empires- Ghana, Mali, and songhai;

ii. economic life of west Africa empires-Timbuktu Kadona, Kano and Borno; articles of trade;

iii. social life of West Africa empires;

iv. intellectual activities in West Africa- development of written history; sankore University; Ahmed Baba of Timbuktu; shaykh al-Maghili; shehu 'Usman Dan Fodio, Muhammad Bello; Ibn Furtua.

6. the integration and impact of Islamic values in West Africa: fusion of the two cultures: influence of Islamic teaching ; use of Arabic words and Islamic mode of dressing etc by non-Muslims.

7. The problem of mixing other beliefs and practice with (synecretism) and how it can be avoided.

8. Islamic attitude to education: the Qur'an and the Sunnah on education (Q96:1-5 & the Hadith 'Adopt knowledge from weather it comes') Islamic educational institutions eg al-Azhar University in Cairo, Sankore University of Timbuktu and Nizamiyyah University in Baghdad.

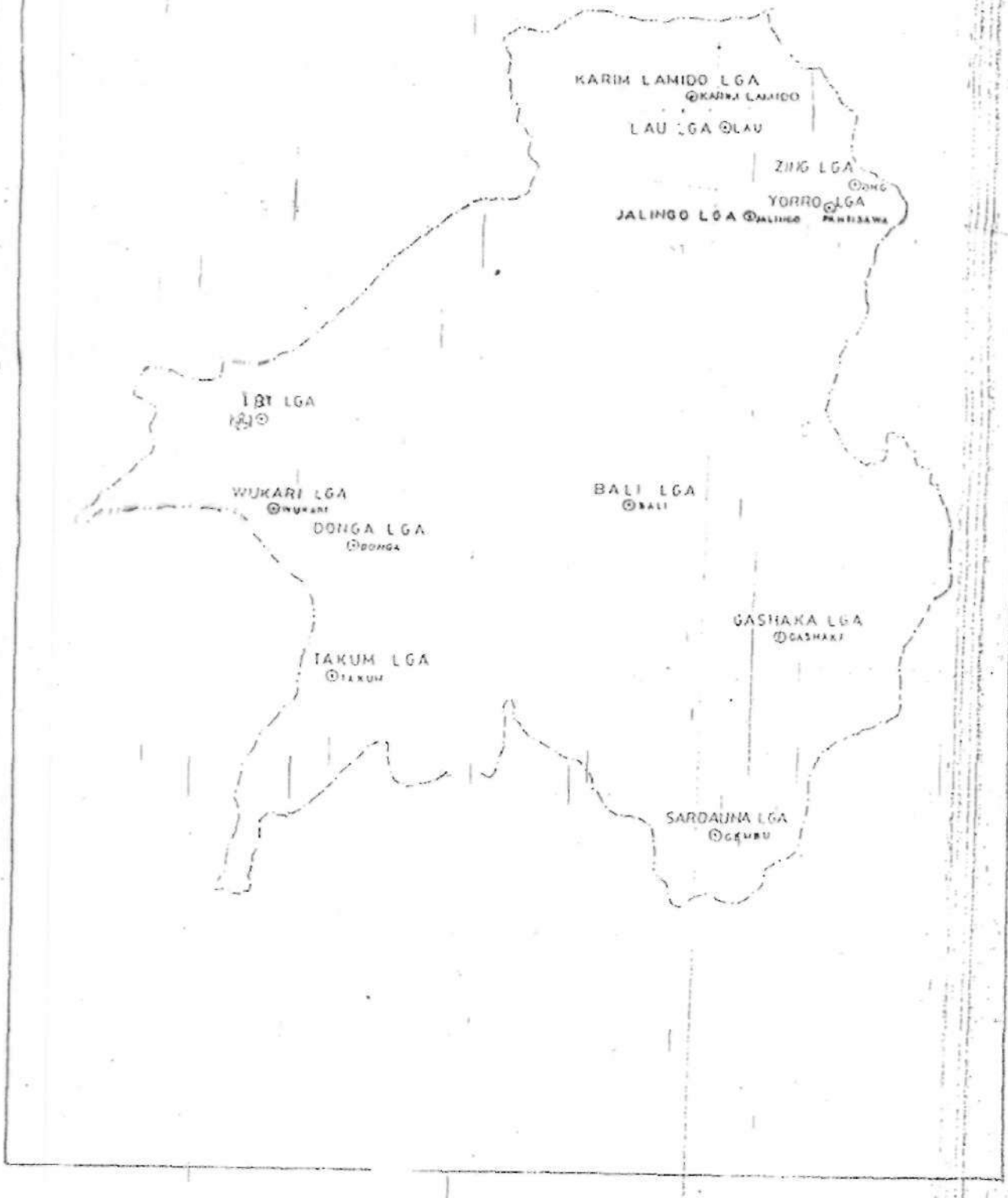
9. he lives of the following and their contribution to Islam: ibn sina; al-Ghazali; ar-Razi bn Khaldun.

SUGGESTED READING LIST

1. the Holy Qur'an (text, translation and commentary) A. Yusuf Ali.
2. The meaning of the Glorious Haran (an explanatory translation by Mohammed Marmadule icktall) I.P.B, Logos, Nigeria..
3. Islamic Religion Knowledge for WASC book 2 Fiq M.Bashir Sambo & Mohammed Higab P.B, Logos, Nigeria.
4. Islamic Religions Knowledge WASC book 1 Qur'an & Tafsir M. Bashir Sambo & Mohammed Higab, Logos, Nigeria.
5. The life of Muhammad Haykal Printed in Nigeria 1982.
6. Islam in focus Hammudah Abdalati I.P.B, Lagos, Nigeria.

APPENDIX B

MAP OF TARABA STATE SHOWING THE TWELVE (12) LOCAL GOVERNMENT AREAS IN THE STATE



APPENDIX C1

STUDENTS' QUESTIONNAIRE

This survey purely for academic purpose. It seeks to identify the problems associated with the implementation of Islamic studies as stated in the national Policy on Education on secondary schools in Taraba State and recommended ways of improvement.

Since you fall into our sample in this school, please kindly answer the following questions as candidly as you can. All answers you give will strictly be confidential and in the analysis of the data your name will no way be connected to your answer.

SECTION A: This section deals with your personal data . please write down or tick ( ) your answers in the space provided below.

1. Name of your school:.....
2. Age group: Less than 20;21-30; 31-40'41-50;50 and above (Tick the appropriate group).
3. Sex (male and Female)
4. Marital status :(Married or single)
5. Educational Attainment:.....
6. Teaching Experience:.....
7. Parent's Occupation:.....
8. L.G.A. of Origin:.....
9. State of Origin:.....
10. Nationality(for Non-Nigerian):.....

SECTION B: This section of the questionnaire deals with those factors associated with the implementation of Islamic studies curriculum in secondary schools. please indicate for each of the following statements whether you agrees or disagree and how much. Do this my placing a tick( ) in the appropriate space.

SA Strongly Agree
A Agree
UD Undecided
D Disagree
SD Strongly Disagree

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11. It is not to recieve gift from somebody that you asist,despite the fact that you are paid for that.
12. Bonanza gifts is lawful since it does not incur lost on the part the participants.
13. It is lawful in Islam for a labourer to take an advnce payment before comleting the job given to him.
14. It is not crime for muslims to enter his non-muslim guest with wine provided that he does not participate in taking it gambling.
15. Playing draught/ludo/cards for 1;ie sure is the same as grambling.
16. Free love is nothing in Islam, provided that it does not involve any physical contact between a boy and girl.
17. Smoking is an element of extravagance.
18. Blind loyalty to leader is an obligation in Islam.
19 Adultery and fornication are 2 interchangeable word in Islam.
20. The punishment of a divorced who commits fornication is 100 lashes.

SECTION C

This section deals with data on school climate

21. The school authority recognises and encorages muslims students society activies of this schools.
22. The male sudent are strictly prohibited from visiting thier female couterparts in their hostels at any tme of the day.
23. The female students are not allowed into the boys hostel at any time.
24. The sitting arrangement in the class room allows both males and females to sit together.
25. The school authority makes it law to see that all muslim students observed their 5 daily prayers in congragation.
26. The school authority is quite different in whatever form of dress a students dresses himself/herself to school.
27. The principal or the Vice(s) do attend MSS discussions.
28. Our MSS find it difficult with the school authority to organise Islamic activities whenever the need arose.
29. The principal or Vice principal from time to time taken pain to see Islamic studies teaching in the classroom.
30 The school authority from time to time invites certain crucail issues in Islam.

SECTION D: DATA ON CALIBRE OF TEACHERS

31. Our Islamic studies teachers are masters of their field.
32. Islamis studies teachers are more tolerent than and other teachers.
33. Islamic studies teachers are more friendly than other teachers.
34. Islamic studies teachers are more generous than other teachers.
35. Our Islamic studies teachers are very fond of quoting the verse of the Qur'an at any point of the time in their lessions.
36. Our Islamic studies teachers are very fond of quoting the hadith at any point of time in their lessions
37. Our Islamic studies teachers are fond of using teaching aids to illustrate their lessions at all times.
38. Our Islamic studies teachers live by example: they practice what they teach and preach.
39. Our Islamic studies teachers are very puntual in attednding their lessions.
40. Our Islamic studies teachers are very fond of traditional dresses.

SA	A	UD	D	S

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APPENDIX C2

TEACHERS' QUESTIONNAIRE

This survey purely for academic purpose. It seeks to identify problems associated with the implementation of Islamic studies as sta in the national Policy on Education on secondary schools in Taraba St and recommended ways of improvement.

Since you fall into our sample in this school, please kindly answer following questions as candidly as you can. All answers you give w strictly be confidential and in the analysis of the data your name will way be connected to your answer.

SECTION A: This section deals with your personal data. please wr down or tick ( ) your answers in the space provided below.

1. Name of your school:.....
2. Age group: Less than 20;21-30; 31-40'41-50;50 and above (Tick appropriate group).
3. Sex (male and Female)
4. Marital status :(Married or single)
5. Educational Attainment:.....
6. Teaching Experience:.....
7. Parent's Occupation:.....
8. L.G.A. of Origin:.....
9. State of Origin:.....
10. Nationality(for Non-Nigerian):.....

SECTION B: This section of the questionnaire deals with those fact associated with the implementation of Islamic studies curriculum secondary schools. please indicate for each of the following statemer whether you agrees or disagree and how much. Do this my placing a tick in the appropriate space.

SA	Strongly Agree
A	Agree
UD	Undecided
D	Disagree
SD	Strongly Disagree

	SA	A	SD	UD	D	SD
11.	Islamic studies curriculum supports the inculcations of respect for ward and dignity of individauls.					
12.	The ability of man to make rational decision can be attain through Islamic training.					
13.	Islamic studies curriculum emphasize the inculcations of moral and spiritual values in interpersonal and human relations.					
14.	Islamic education helps in the development of shared responsbility for the common goal of society.					
15.	Islamic training develops in amn respect for the dignity of labour.					
16.	The emotional well being of an individualcan be developed through Islamic educaton.					
17.	The phsical health of individual can be promoted through Islamic educations.					
18.	The psychology stability of an individual can be attianed through the knowledge of Islamic studies.					
19.	The present state of the Islamic studies are not meets the requirement of the need of the muslim in Nigeria					
20.	The curriculum contents of Islamic studies are not overloaded at each level of student of both JSS and SSS.					
SECTION C						
This section dels with the informations on school climate.						
21.	Islamic studies teachers are not well recognised as compared to other teachers in the school.					
22.	Islamic studies teachers do not have many opprtunities for other assigments in the school.					
23.	There are very few chances of promotion for Islamic studies teachers.					
24.	Islamic studies teachers aregiven very little respect by school authority.					
25.	Islamic student gives the teachers too many problems.					
26.	The problems of Islamic studies teachers is that they are not united.					
27.	The school authority patronizes the activities of the muslim studies society.					
28.	The authority from time involve islamic scholars from outside in the deliberation of certain crucial issues in the school.					
29.	One of things I dislike as as teacher of Islamic studies in this school is the female student dress any any how.					
30.	One of things I dislike as teachers of Islamic studies in this school is that both male and female studies can sit any how in the class.					
SECTION D						
The section deals with informations on calibre of teachers.						
31.	Anybody who has gone to school can teach Islamic studies.					
32.	I am proud to be an Islamic studies teachers.					
33.	I became an Islamic studies teachers because I could not find any suitable combination in any OND, NCE or BA(ED) programme.					
34.	Teaching Islamic studies is not interesting thing because it require a lot of merorization of chapters,verse, and hadith.					
35.	The training for Islamic studies does not give opprtunities to lear many interesting things.					
36.	I will continue teaching Islamic studies until my retirement.					
37.	Islamic teaching offers the teachers to become community leaders.					
38.	If Icould earn ny presen salary in another occupation, I would leave teaching Islamic studies.					
39.	Islamic studies teachers are respected by others.					
40.	Never encourage my child to be an Islamic studies teachers.					

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