

CHAPTER ONE

INTRODUCTION

Background to the Study

The essence of teaching in any society is to help and make the individuals in the society achieve their goals of education. The concept of teaching involves sharing experience between the teacher and the learner. Nwachi (1991) in Oladosu and Lawal (2016) defined teaching as the imparting of knowledge from one person to another and the guiding of someone to behave in a particular manner. Salami (2012) described it as the expression of the intent with the aim of bringing about desirable change in the behaviour of the learner. It involves communication of some sort that creates an impression in the mind of the learner which makes him accept the new experience.

Salami (2012) described a teacher as a unique human being of a unique profession who has learnt to use himself effectively and efficiently to help his society achieve their goals of education. A teacher is unique because it is only on him that the development of a nation rest, for he is in-charge of educating the people.

Lawal (2003) described religious education as those processes designed to induct each new generation into the attitudes, beliefs, as well as the practices of a religion or faith in order to promote the religion and at the same time provide the individual a unifying centre of his life. One of the most important aspects of religion that religion itself cherishes is education.

The importance of education is stressed in the words of Allah where worshippers were enjoined to seek the knowledge of God (Allah) so as to understand how to worship Him well. Seeking knowledge distinguishes man from animal. Little wonder is it then that the first revelation of the Glorious Qur'an to the Holy prophet Muhammad was on education. According to the Glorious Qur'an Q 96:1-5, man is ordained to *“Read in the name of Allah who has created (all that exists); He has created man from a clot; Read! And your Lord is*

Most Generous; who has taught (the writing) by the pen; He has taught man that which he knew not”.(Q96:1-5)

The essence of Islamic studies education in any society is to make an individual Islamically religious and morally upright so as to live as a useful, peaceful and acceptable member of such society. Islamic studies education could therefore be said to be the development of forms of behaviours, attitudes, beliefs and practices of Islamic religion in the individual. The early Islamic studies education in Nigeria is divided into two stages. The first stage is the elementary or Qur'an school system. It is called '*Ile Kewu Walaa*' in Yoruba language, '*Makarantan Allo*' in Hausa language. The school is for those at the early stage of Qur'an school system, regardless of the student's age. The normal age for children to start the school is three. Each of these stages has its method of teaching for effective teaching and learning.

AbdulKareem (1990) in Laaro (2013) stated that Islamic education means the process of developing balanced growth of the total personality of mankind through the training of man's spiritual intellect, rational feelings and boding senses. He noted that the fundamental sources of knowledge in Islam are the Qur'an and the Hadith of the Prophet. He believed that the purpose of Islamic education is based on integration of an individual into a sound and effective citizen in all aspects of life.

The venue of the school is normally the teacher's house or inside a mosque or under the shade of a tree. The learners would squat in front of the teacher who sits closely to the learners in order to hear them when reciting portions of the Glorious Qur'an. The teacher is usually with a cane to discipline those who may not recite well. It is the stage by which the learner uses wooden slates known as '*Walaa*' in Yoruba, '*Allo*' in Hausa, for reading. The teacher writes some short verses for the learner on the slate and pronounces such verse, for the learner to pronounce after him. When the learner has mastered the verses to a certain

extent and gained a satisfactory approval from the teacher, the learner is instructed to wash his slate for the next lesson. The technique used in this type of education is drilling method (*tikrar*). The lesson continues like that until the learner memorises two portions (*Hisb*) out of the sixty portions of the Glorious Qur'ān. At this stage, the learner must have memorised all the short verses of the Glorious Qur'ān to be used in his/her daily prayers. The learner then celebrates 'Mini Walimah' by sacrificing a fowl which he/she gives to other children in the school to eat.

The Second stage is regarded by AbdulKareem (1990) in Laaro (2013) as advanced level of Qur'ān school system which begins with the learning of the meaning of the verses of the Glorious Qur'ān. The curriculum of this level of education is wider in scope. The learner does not only learn the meaning of *Qur'an* verses, he proceeds to the meaning of the prophetic traditions and all other branches of Islamic studies such as jurisprudence (*fiqh*), Theology (*aqidah*), morality (*ta'dhib*) among others. The purely local Qur'anic school has no specific uniform and no rigidly followed curriculum or time-table.

There are two or three sessions in a day, based on the environment: morning, afternoon, and evening sessions. The school days are Saturdays to Wednesdays, while Thursdays and Fridays serve as weekends for both students and Teachers. Taiwo (2003) therefore asserted that education in Islam is aimed at making the individual to reach the peak of Islamic beliefs.

Assessment is the process of gathering and interpreting evidence to make judgments about students learning and teachers' performance. It is a crucial link between learning outcomes, content and teaching and learning activities (Ishola, 2013). Assessment is the process of evaluation to determine the level of appropriateness, adequacy, usability and otherwise. Bachman (2004) defined assessment as a process of collecting information about

something that we are intended in, according to procedures that are systematic and substantially grouped.

Bearing in mind, the role of gender, qualification, experience and college type in the teaching of Islamic studies cannot be overemphasized. These, indeed, have been of great interest to scholars of Islamic studies. There has always been a serious controversy over the influence of gender in the teaching and learning processes as some scholars and researchers such as Hut (2002) reveals that female teachers perform better than male teachers in the use of instructional resources for teaching and learning generally, and that teachers are indispensable in the development of the potentialities and qualities of a society's young generation. Also, Ajidagba (2002) argues that female teachers are more sympathetic; possess human feeling and better verbal expression than their male counterparts when dealing with students.

Ajidagba (2002) found that gender is a co-factor in assessing teachers' performance and should not be underrated or ignored in the teaching and learning situation or processes because teaching is not peculiar to any gender. Another factor often examined is qualification. Teachers who are well-trained make use of instructional materials while teaching, enhance teaching and learning. The display of mastery of the subject matter due to teacher's level of qualification is a major criterion for learner's academic achievement throughout his schooling career (Oladokun, 2006).

Another variable is experience. Hammond (2000) observed that there is a relationship between teachers' effectiveness in the use of resources and their years of teaching experience. Another factor often examined is college type. Odewumi (2005) opines that the type of school children attend has a great influence on the way they learn. She also states that there is no way one could compare public school with private ones in terms of supply of instructional resources, organisation, planning, practical teaching and funding. Faniran (2007) concludes

that private owned schools are better than public schools in terms of availability of learning resources. All these variables may have great influences on teachers' selection and utilisation of techniques and resources in teaching of Islamic-studies.

Technique is a concept that involves process of planning so as to determine actions that should be taken in achieving the intended goals.

Instructional resources are objects, persons or places which can facilitate the planning, implementation and evaluation of teaching and learning, together with the feedback that goes into the instructional system. Salami (2008) views resources as people, places, things and materials which are used in educating students. They provide excellent opportunity to improve communication between the school and the people in the community. It can be defined as human or non-human materials, supports or aids that a teacher uses to pass information to the learners. Ballard (2013) asserted that learning and instructional resources are those materials that are used by both teachers and learners.

College of Education is an institution established to absolve Grade II and secondary school graduates who intend to pursue their higher education and at the same time prepare them for teaching at primary and junior secondary school levels so that at the end of the three years course, a graduate of the college would obtain National Certificate of Education (NCE).

Statement of the Problem

The effort of any teacher in instruction is to make the topic of the day's lesson clear, communicate the idea, capture the content and clarify the obscure area for the learner. For the teacher to be able to do this effectively and efficiently, he requires some, techniques and instructional resources to be used in his day to day teaching and learning activities.

Series of studies have been carried out by researchers on the teaching aspect at various time, locations and area of interests. Among these are: Abdulganiyu (2007) who worked on evaluation of the implementation of NCE Islamic-Studies curriculum in Kwara

State College of Education, Abiola (2012) who investigated an analysis of resources used for teaching English studies in senior secondary schools in Kwara State, Nigeria. Abimbola (2009) assessed lecture, discussion, recitation and tutorial methods of instruction, Fajemidagba (2009) investigated Socratic, project, discovery and problem solving methods of instruction, Ishola (2017) investigated assessment of methods and resources senior secondary school English teacher employed in teaching grammar in Ilorin, Nigeria and Olajide (2009) who also worked on strategies for effective instruction in large ESL classes.

From the review of related literature conducted by aforementioned researchers,, to the best o f this researcher's knowledge, no consideration was given to the techniques and resources used in teaching Islamic studies. Also none has focused on colleges of education Islamic studies lecturers on same. To make up for part of this gap in knowledge, therefore the researcher deems it fit to find out from the colleges of education Islamic studies lecturers, the relevancy of techniques, the adequacy of resources, the types of techniques and resources as well as the significant differences in the techniques and resources used in teaching Islamic studies in their institutions, based on gender, college type, experience and qualification.

Purpose of the Study

The main purpose of this study is to assess techniques and resources used in teaching Islamic studies in Colleges of Education in Nigeria. Specifically, the study assessed:

- a. the various techniques used by colleges of education Islamic studies lecturers in teaching Islamic studies;
- b. the various resources used by colleges of education Islamic studies lecturers in teaching Islamic studies;
- c. whether the techniques used in teaching Islamic studies are relevant;
- d. whether the resources used in teaching Islamic studies are adequate;

- e. whether the techniques used by male and female colleges of education Islamic studies lecturers differ;
- f. whether the techniques used by less qualified, qualified and very qualified colleges of education Islamic studies lecturers differ;
- g. whether the techniques used by private and public colleges of education Islamic studies lecturers differ;
- h. whether the techniques used by less experienced, experienced and very experienced colleges of education Islamic studies lecturers differ;
- i. whether the resources used by male and female colleges of education Islamic studies lecturers differ;
- j. whether the resources used by less qualified, qualified and very qualified colleges of education Islamic studies lecturers differ;
- k. whether the resources used by very experienced, experienced and less experienced Islamic studies lecturers differ;
- l. whether the resources used by private and public colleges of education Islamic studies lecturers differ.

Research Questions

This study attempted to provide answers to the following research questions:

1. What are the various techniques used by colleges of education Islamic studies lecturers in teaching Islamic studies?
2. What are the various resources used by colleges of education Islamic studies lecturers in teaching Islamic studies?
3. Are the techniques used in teaching Islamic studies relevant?
4. Are the resources used in teaching Islamic studies adequate?

5. Do the techniques used by male and female colleges of education Islamic studies lecturers differ?
6. Do the techniques used by less qualified, qualified and very qualified colleges of education Islamic studies lecturers differ?
7. Do the techniques used by private and public colleges of education Islamic studies lecturers differ?
8. Do the techniques used by less experienced, experienced and very experienced colleges of education Islamic studies lecturers differ?
9. Do the resources used by male and female colleges of education Islamic studies lecturers differ?
10. Do the resources used by less qualified, qualified and very qualified colleges of education Islamic studies lecturers differ?
11. Do the resources used by less experienced, experienced and very experienced Islamic studies lecturers differ?
12. Do the resources used by private and public colleges of education Islamic studies lecturers differ?

Research Hypotheses

The following null hypotheses were formulated to guide the study:

- HO₁.** There is no significant difference in the techniques used by male and female colleges of education Islamic studies lecturers.
- HO₂.** There is no significant difference in the techniques used by less qualified, qualified and very qualified colleges of education Islamic studies lecturers.
- HO₃.** There is no significant difference in the techniques used by private and public colleges of education Islamic studies lecturers.

HO4. There is no significant difference in the techniques used by less experienced, experienced and very experienced colleges of education Islamic studies lecturers.

HO5. There is no significant difference in the resources used by male and female colleges of education Islamic studies lecturers.

HO6. There is no significant difference in the resources used by less qualified, qualified and very qualified colleges of education Islamic studies lecturers.

HO7. There is no significant difference in the resources used by less experienced, experienced and very experienced Islamic studies lecturers.

HO8. There is no significant difference in the resources used by private and public colleges of education Islamic studies lecturers.

Scope of the Study

The study assessed techniques and resources used in teaching Islamic studies in colleges of education in Nigeria. It involved all the Islamic studies lecturers in the four of the geo- political zones of Nigeria (i.e. North-Central, North-West, North-East and South-West) with the use of purposive sampling techniques. It was not used only for selection of the sample but also for the locale of the study. A researcher- designed questionnaire was used to elicit information from the respondents.

Finally, mean and standard deviation were used to answer the first two research questions while the research question three and four were answered using quantitative and qualitative analysis. Other research questions (five to twelve) were tested through their corresponding hypotheses using inferential statistics, the t-test statistical analysis and the one way analysis of variance (ANOVA) at 0.05 level of significance.

Operational Definition of Terms

In the context of this study, the following terms are operationally defined.

Assessment refers to the process of evaluation to determine the relevance, appropriateness,

suitability, availability, usability, and adequacy of techniques and resources used in teaching Islamic-studies.

College type refers to public and private college of education

Public college refers to college of education established, managed and controlled by Government.

Private college refers to college of education established, managed and controlled by private Organisation or individual

Age refers to the time of life at which the lecturer gained appointment as a lecturer.

Less qualified lecturers refers to Islamic studies lecturers who have not received professional training and thus do not possess at least PGDE or B.A/B.A.ED. in Islamic Studies to teach NCE students.

Qualified lecturers refers to Islamic-studies lecturers who have received professional training and thus possessed M.A/ M.Ed. in Islamic-studies to teach NCE students

Very qualified lecturers refers to Islamic-studies lecturers who have received professional training and thus possessed Ph.D. in Islamic-studies to teach NCE students

Experience refers to a number of years individual lecturers have put into a teaching service at the colleges of education

Less experienced lecturers refers to the lecturers who have been lecturing Islamic-studies for less than ten (10) years at the colleges of education

Experienced lecturers refer to the lecturers who have been lecturing Islamic studies for a period between eleven to twenty (11 to 20) years at colleges of education

More experienced lecturers refer to the lecturers who have been lecturing Islamic studies for a period of not less than twenty-one (21) years at the colleges of education

Islamic studies education refers to Islamic spiritual experiences and activities which students are exposed to, both at home and at school.

Islamic studies lecturer is a member of a college who gives lectures on Islamic studies.

Nigeria refers to four of the six geopolitical zones, which are the North-Central, North-West, North-East and South-West zones

North Central refers to one of the six geopolitical zones of Nigeria known as middle belt. It consists of seven states, that is: Kogi, Benue, Kwara, Plateau, Nasarawa, Niger and Federal Capital Territory (FCT) Abuja.

North-West refers to one of the six geo-political zones of Nigeria consisting of the following States: Jigawa, Kaduna, Kano, Katsina, Kebbi, Sokoto and Zamfara. It is the native homeland of Hausa.

North-East refers to one of the six geopolitical zones of Nigeria consisting of the following States: Adamawa, Bauchi, Borno, Gombe, Taraba and Yobe

South-West refers to one of the geopolitical zones of Nigeria consisting of the following States: Ekiti, Lagos, Ogun, Ondo, Osun and Oyo.

Technique is an ability to apply procedures or methods so as to effect a desired result in the teaching and learning of Islamic studies processes.

Instructional Resources refer to the materials, devices, instruments that are used to disseminate knowledge, value, attributes, skills etc., to the learners in the process of learning Islamic studies.

Human resources refer to persons and experts in the field of Islamic-Studies with wealth of Experiences

Non-human resources refer to places or non-human materials that are used in the field of Islamic-Studies for effective teaching and learning

Relevancy refers to how important the techniques and resources used in teaching

Islamic Studies are.

Adequacy refers to how adequate the techniques and resources used in teaching Islamic

Studies are.

Purposive sampling refers to a sampling procedure in which a researcher purposely selects

certain groups as samples because of their relevance to the investigation under consideration

Significance of the Study

The findings of this study would, hopefully, be of importance to the educational planners and administrators, curriculum planners, government, psychologists, guidance counsellors, and school authorities. The findings of this study might help educational planners and administrators to initiate more objective means of assessing learning outcomes. It might also help the curriculum planner to frame appropriate curriculum and methodology to be used in teaching the students with a view to inculcating in students the religious and moral values. Furthermore, the findings of this study might assist the government to set up a committee for religious affairs to enlighten people on the use of appropriate instructional methods of teaching religious studies. It might also help the psychologists as well as the guidance counselors to pinpoint the weakness in students to be counseled.

The findings of this study would also be of immense advantage to school authorities in tackling the problem of lack of appropriate instructional materials and methods of teaching in the educational system. It might also help the future researchers of this nature to consider on very wide scope, large population and use of robust statistical techniques. It is believed that the findings of this research work would be put on the internet and subsequently published in order to afford the government and the general public to have access to it.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

This chapter is a review of some relevant literature under the following sub-Heading:

- a. Theoretical framework of the study
- b. Meaning, Nature and Objectives of Religious Education
- c. Historical Development of Islamic Education in Nigeria
- d. Objective and Content of the NCE Islamic Studies Curriculum
- e. Techniques and Resources Used in Teaching Islamic Studies
- f. Lecturer's Gender, Qualification, Experience and College Type as factors Influencing Teaching and Learning Islamic Studies
- g. Appraisal of the Literature Reviewed
- h. Conceptual Framework of the Study

Theoretical Framework of the Study

Lawal (2014) defined theoretical framework as a presentation or representation of one or more existing theories related to a research problem/topic and which would generally guide its orientation and execution. He further explained that a theoretical framework may cut across several earlier studies and that theoretical frameworks are crucial in deductive, theory-testing research as well as exploratory studies as they provide a blue-print for identifying methodological perspectives and procedures as well as the connections among variables, factors and constructs of interest.

This study is based on the cognitivism and constructivist views of learning. Cognitive theories take the perspective that students actively process information and learning takes place through the efforts of the students as they organise, store and find relationship between information, linking new to old knowledge, schema and scripts. This

can basically be established through the effort of the teacher who deployed various techniques and resources at his disposal. Cognitive approaches emphasise the way information is processed. There is substantial evidence that, in the right hands and used appropriately for specific purposes in specific content. Teacher's techniques and resources can be effective tools in enhancing teaching and learning.

Ausubel (1968), Bruner (1966) and Gagne (1970), three exponents of the cognitivism add different perspectives to learning as information processing. Thus, Ausubel(1968) considers the impact of prior learning as a decisive factor in information processing. Bruner's work on categorisation or the forming of concepts which involve the three stages (enactive, iconic and symbolic) provides a possible set of answers to how the learner derives information from the environment. Bruner (1966) argued that we should teach the 'structure' of subjects. He advocated the introduction of the real process of a particular discipline to students. Gagne (1970) looks at the events of learning and instruction as a series of phases, using the cognitive steps of coding, storing, retrieving and transferring information. Cognitive theories emphasised the active mental processing on the part of the learner.

Constructivism is a theory of knowledge that argues that humans generate knowledge and meaning from an interaction between their experiences and their ideas. It considers learning to be an individual and personal event. It also argues that people construct, reconstruct and deconstruct their own understanding and knowledge of the world through experiencing things and reflecting on those experiences. For this, they must ask questions, explore and assess what they know. To do this effectively, the teacher is an indispensable element in the teaching- learning process. As he or she deploys various instructional resources during classroom interaction. Among the resources the teacher can employ include human and non-human resources. Of the numerous human resources are professionals, non-

professionals and Para-professionals. Furthermore, some of the non-human resources could either be grouped under audio, visual and or audio-visual.

Generally, the theory of constructivism is attributed to Jean Piaget (1929) who articulated mechanisms by which knowledge is internalized by learners. He suggested that through processes of accommodation and assimilation, individuals construct new knowledge from their experience. When individual assimilate, they incorporate the new experience into an already existing framework without changing that framework. This may occur when individuals' experiences are aligned with their internal representations of the world, but may also occur as a failure to change a faulty understanding; for example, they may not notice events, may misunderstand input from others, or may decide that an event is a fluke and is therefore an important as information about the world. In contrast when individuals' experiences contradict their internal representations

The following principles are based on the work of various constructivist theory and are offered as a framework for this discussion.

Learners bring unique prior knowledge, experience, and beliefs to a learning situation.

This is through the effective employment of various techniques by the teacher. Every learner has experiences that influence his or her understanding of the world. Those unique experiences are the foundation for learning; they provide opportunities for personal connections with new content.

Learning is internally controlled and mediated. It is made effective through the various techniques and resources deployed by the teacher.

Knowledge is constructed in multiple ways, through a variety of tools, resources, experiences and contexts. These are the techniques and resources which are best handled by the teacher during classroom interaction. Constructivist learning theory tells us that we learn in a variety of ways. The more opportunities we have, and the more actively engaged we are,

the richer our understanding. Good teachers have always used experience as a valuable instructional tool. That is why we arrange field trips and hands-on projects. It is why an internship or apprenticeship is essential to the completion of most vocations, including teaching.

Learning is a process of accommodation, assimilation, or rejection to construct new conceptual structures, meaningful representations, or new mental models. Every person is surrounded by an infinite variety of images, ideas, information and other stimuli that provide raw-material for thought and understanding. If new information matches learner's existing understanding, it is easily assimilated. If it does not match, the learner must determine how to accommodate it, either by forming new understanding, or rejecting the information.

Learning is both an active and reflective process. This is where learners combine experience (action) and thought (reflection) to build meaning. Both parts must be present to support the creation of new knowledge.

Social interaction introduces multiple perspectives through reflection, collaboration, negotiation, and shared meaning. In many situations, learning is enhanced by verbal representation of thoughts. It helps to speak about an idea, to clarify procedures, or float a theory to an audience. The exchange of different perceptions between learners enriches an individual's insight.

Meaning, Nature and Objectives of Religious Education

Religious education is one of the elementary subjects that are taught in school for moral uprightness. Herman (1987) in Laaro (2013) asserted that religious education is the process by which any religious body or other social unit, such as the family, indoctrinates and trains its members, especially the young, in its beliefs and practices. Encyclopedia of religion

defined religious education to mean approaching many religions of the world with an attitude of understanding and to convey that attitude to children (Encyclopedia of Religion, 1988).

Religious education has been part of the schools' educational process. The missionaries included it in the early curriculum. Its teaching has witnessed gradual development over the years. Initially, teachers read the scriptures while their pupils read after them without any comments. Religious education is always tailored along the cultural and religious background of a nation, simply because the content of morality comprises love, truth and virtues in any living religion. These three aims of morality gave birth to the focus of religious education throughout the world. Its characteristics are as follows:

- a. It aims at giving the right ideas about God, from His Holy scripture, with some doctrines about faith, baptism, etc.
- b. It fills the pupils' heart with a code of conduct, that is, a desire to be good, honest, truthful, just, obedient, respectful to law and orders and sympathetic for the welfare of fellow men.
- c. The subject-matter maintains religious tradition of a nation
- d. It also provides information about past heroes of history in palaces, kingdoms, government and religious institution worthy of emulation; and to learn lessons from the mistakes of others. That means religious education deals with morals and gives both divine and secular knowledge for lesson, utility and continuity.
- e. Religious education also meets the demand for a religious way of life that enhances better citizenship.
- f. It attempts to give answers to existential problems of injustice, suffering and social evils affecting men in most countries of the world.
- g. Religious education educates students not just for survival but also services (NPE, 2014).

The Federal Government of Nigeria approved the introduction of religious Studies in schools so as to achieve some noble objectives. Some of the objectives of religious education are to:

- a. enable all the learners to understand and perform their duties to their Creator in particular, and their fellow human beings in general.
- b. create consciousness and awareness about the existence of a true and super natural being called *Allah*. This will make the learner to be God-fearing and pious.
- c. encourage the learners as well as the teachers the spirit of research into the natural phenomena and exploration of the environment. This spirit brings about scientific and technological advancement.
- d. develop in the youths, moral principles and values such as humility, respect, love, kindness, justice and fair play, spirit of forgiveness, obedience, devotion to duty, orderly behaviour and selfless services to humanity which are capable of bringing about tranquility and overall development in the society.
- e. enable the learners apply or use those religious teachings, events, stories, experiences as well as approaches to solve personal problems, meet the challenges ahead or adapt to any new or strange situation.
- f. develop the learners both spiritually and physically in religions, especially through fasting which is highly recommended. This fasting, according to the physicians is useful to the body and makes it healthier and stronger. Diseases caused by gluttonous action or indigestion in the stomach are controlled by fast. Also, spiritual development is hastened through religious education.
- g. foster peaceful co-existence among the members of the society. Since all religions advocate peaceful co-existence through religious education, every citizen is taught to tolerate others and co-exist with them peacefully.

- h. foster unity in the country. Like some other countries Nigeria is a multi-ethnic country, with different cultural practices and backgrounds. All the various tribes are united or brought together under religions. Hence, the three major religions in Nigeria (Traditional religion, Christianity and Islam) unite a thousand and one tribes in the country. Therefore, religious education makes a further step in fostering the unity.
 - i. develop in the learners good leadership and follower ship qualities, In the Bible and *Qur'ān* particularly, there are stories of good leaders and followers and their good end as well as stories of bad leaders and followers and the consequences of their evil actions. Hence, through religions education, learners shall be acquainted with those lessons which will eventually mould them into becoming good leaders and followers in the future.
 - j. reduce if not totally eradicate religious crises in the schools to the barest minimum.
- (FRN, 2004)

It, however, has been observed that many adherents of some religions do act contrary to their religious tenets by provoking others or being aggressive. Such a category of people, if properly educated, may have a change of attitude towards others. Thus, religious crises will be a thing of the past.

Religious education, according to Shalabi (1980) in Laaro (2004), is that which trains the pupils in such a manner that their attitudes to life, their actions, decisions and approach to all kinds of knowledge are governed by spiritual and deep ethical values. Religious education is the set of beliefs concerning the cause, nature and purpose of the universe, especially when considered as the creation of a spiritual agency or agencies, usually involving devotional and ritual observances, and often containing a moral code governing the conduct of human affairs. Religious education is the academic field of multi-disciplinary, secular studies, religious beliefs, behaviours and institutions. It describes, compares, interprets and explains

religion, emphasizing systematic, historically based and cross cultural perspectives. Religious education is a process by which the belief, ritual, sacrifice, code of conduct, faith, worship and practice of religion of a particular society is passed from one generation to another. (Laaro 2004).

Over the years, there has been the belief that religious education moulds the moral life of people, both young and old (Nwosu, 1985; Kay, 1990; Idowu, 1992; and Mbiti, 1995). Because of this strong belief, the missionaries included religious knowledge in the core subjects to be taught in schools. Instruction was given in the four “rs” (Reading, Writing, Arithmetic and Religion). Adeyinka (1991) remarked that “The early curriculum of the schools was wide and instructive including Religious Knowledge, English Grammar and Composition, History, Geography, Book-keeping and Natural philosophy” (p.15).

The first duty of all sane societies is to make her citizens morally upright and fit into the community. This yearning has led the Federal Government to emphasize the inculcation of moral and spiritual values in interpersonal and human relations (FRN, 1981). It is also embedded in the National curriculum because morality, which is love, truth and virtue, is virtually found in religions (World Faith, 1990). Religious education, according to Encyclopedia of Religion (1988), means approaching the many religions of the world with an attitude of understanding and conveying that attitude to children (Encyclopaedia of Religion, 1988).

Ajidagba (2002) asserted that the rationale for the inclusion of religious subjects in the curriculum can best be appreciated, within the general policy statement on the Nigeria educational system and the virtue it seeks to inculcate in the learners. One of the six values which the 9 - 3 - 4 system of education plans to inculcate in a child is moral and spiritual values in personal and human relations. Similarly, the most efficacious measures to achieve this are to provide opportunity for religious instruction in our schools (FRN, 1981).

Referring to the submission of Ajidagba (2002) offered that morality is so inter related to religion such that it is difficult to separate the two. That is to say, morality cannot be easily inculcated in students without teaching religion.

The term “religious education” is traceable to the 19th century. However, the term gained a clearer definition in 1944. This was the product of the Religious Education Association in the United States of America. Religious education entails both the formal and traditional settings in religion. It comprises Christian Religious Studies (CRS) and Islamic Religious Studies (IRS). Oyelade (1991) opined that religious education must be seen as the process, which includes the various forms of scientific mode that are applied in other empirical fields. And that religion is both temporal and spiritual. They are both interwoven; the formal being non-rational while the latter being rational.

Religious education is the academic field of multi-disciplinary study of religious beliefs, behaviours and institutions. It describes, compares, interprets, and explains religion, emphasizing systematic, historically based, and cross-cultural ``perspectives (Wikipedia). With this, religious education becomes a rightful process within the school blue print to educate the pupils. From this position, religious education can no longer be taught haphazardly as a secondary subject in schools but rather by trained men in the field.

Collie and Plediscalzi (1997) in laaro (2013) confirmed that the public school is not a church or a religious institution. It is nothing but a subject-matter for academic pursuits, a community where both the student and teacher meet for an objective study of events, beliefs, practices, and issues. Religious education in public schools, therefore, is a non-doctrinal, critical, emphatic examination of all religions, narrowly and broadly defined, both past and present. For a clear understanding, the collies differentiated between religious education and moral education. In the case of religious education, the focus is upon religion as an integrative view of human life which provides the basic foundation of ethics and values for

the community of believers. But in the latter, moral education and value focus on the principle and skills of making moral decisions.

From the foregoing statements, very many scholars in religion and education have viewed the inculcation of religious ideals to be a worthwhile teaching to the youths. Arinze (1983) remarked that religious education is a joint venture to adequately instill discipline ventures into our youth. He also went further to say that “it is an effective instrument to control our youth’s moral behaviours now and in future”. In the same vein, Onoja (1987) in Laaro (2013), one time Governor of Plateau State, asserted as follows:

I am certain that all of us appreciate the influence of religions on the society. It should be noted that the new policy on education in Plateau State gives prominent attention to religious instruction in our schools and college (P.3).

He added thus:

There is every indication that the young ones being taught will have sound religious and moral background. As soon as these ideals are inculcated in the youth, the adulthood is full of sober God-fearing and respectable citizens (P.3).

This view has spurred the Federal Government to spell out her National Policy on Education in section 4 in 1996 on moral and religious instructions as follows:

- a. The study of biographies of great people, Nigerians as well as non-Nigerians;
- b. Studies and practice of religion; the mere memorisation of creeds from the Holy Books are not enough;
- c. The discipline of games and other activities involving team work;
- d. Encouraging students to participate in those activities which will foster personal discipline and character training;
- e. Role playing.

The aims and objectives of any educational programme form the basis on which the programme rests, and around which it moves. The objectives are also very important in the

sense that they guide the day to day teaching in the classroom as well as outside the classroom activities. In addition, the objective of any educational programme influence and, in fact, dictate construction of curriculums and syllabuses.

In view of the above, the aims and objectives of religion are the concerns of the study. The aims and objectives of Religious Education slightly vary from one level to another. For a meaningful objective in all discipline, scholars such as Olayinka (1991) highlighted two objectives namely, general and specific ones. That is, the general objectives describe the school wide intent outcomes while the specific describe what the students would be doing at the end of a course. He also pointed out three components of behaviour as follows:

1. A behaviour which identifies what the learner will be doing as an indication of achievement of the set down objectives;
2. The conditions which define the desire of the behaviour further by the important condition under which the behaviour is expected to occur; and
3. It must comprise standards which specify the criteria of acceptance performance by describing how well the learner must perform to be considered acceptable.

All the acceptable religious objectives in educational processes must comply with those already spelt out by Federal Government of Nigeria in the National Policy on Education on moral religious institution (Laaro, 2013). Therefore, from the foregoing statements and objective criteria, all religions practised in Nigeria have drawn out their objectives respectively. The next paragraph expatiates on this further.

Islamic education is defined as the process by which the values spelt out in the Glorious Qur'an are handed down from generation to generation (Oladosu, 2008). It is also suggested that Islamic education is the efforts through which knowledge about God, being the unique Lord of the humans and the worlds, choosing Him as one's own Lord, understanding His guidance and regulations and avoidance of those of others are being taught (Khosrow,

2001). The ultimate goal of Islamic education, therefore, is to build up the individual who will act as Allah's khalifah or at least put him on the path that leads to such an end (Abdullah, 1982).

The above standard which Islamic education aspires to achieve has been further recast in terms of guiding the individual to "recognise Allah; cultivate the sense of gratitude to Him; encourage the pursuit of useful knowledge; and attain a balanced development by giving due weight to the physical, social, intellectual, moral and spiritual needs of men; realise human rights; equality and brotherhood; awaken the consciousness of Allah as a witness of all our actions, thoughts and behaviour (Federal Ministry of Education, 1995).

In addition, four broad objectives have been formulated for the teaching of Islamic Studies (ISS) at the senior level in the national curriculum for senior secondary school. These are to:

- i. prepare the student spiritually, morally, socially and intellectually for his/ her role as a Muslim in the adult world, which he/she is now entering;
- ii. give him an insight into both the past and present broad view of Islam;
- iii. help him further his studies of Islam both formally and otherwise throughout his life in accordance with the saying of the Prophet (peace be on him): "seek knowledge from cradle to grave";
- iv. enable him to practise properly all his religious duties (Federal Ministry of Education, 1995) Oyelade, (1991) highlighted the general objectives of religious education as to:
 - a. develop in a child a religious interest with a caution not to mishandle or destroy the child's home religious interest, by avoiding a cavalier attitude or excuse liberalism;
 - b. point out values in religious experience because it has been suggested that there is a religious view of life, in contrast to a secular view, simply because life is

based on the function of natural laws that control and sharpen human experiences. Secondly, man is likened to a child in his own world, surrounded by various toys. Thirdly, both evil and good are centered in man's experiences who are the authority and master of his life. Herein is a contrast. Because in religion, the 'universal positive' controls man's experience, man's obedience to God is therefore an asset;

c. trace the impact of religious history on societies and overall purpose is to help the student to identify and appreciate what religion is doing in their society and the world over;

d. enable the children to acquire religious culture describable in language and pattern of life. This is so because, in religious education, life is God-centred and successful living is attributed to faithful relationship to God, and this brings religious language into focus.

e. enable the Vedas, Paliconon, the Bible, the Qur'an, Ifa corpus etc., in showing bad and good moral behaviours and their consequences.

Another unifying objectives of religious education the world over as deduced from religious education debates are to:

1. help each pupil to develop his own personal value related beliefs whether traditionally religious or not;
2. explore the place and significance of religions in human life and to make distinctive contribution to each pupil's search for a faith by which to live (The Durham Report Schools Council, 1991) in Laaro (2013);
3. stimulate within pupils and assist them in the search for a personal sense of meaning on life while enabling them to understand the beliefs and commitments of others;
4. develop the skills involved in coming to a mature understanding of religion (Birmingham agreed syllabus, 1995) in laaro (2013) ;

5. foster the understanding of religion, that is, helping pupils to understand religious beliefs and practices;

According to School Council in *Discovering an Approach* (1997) in Laaro (2013) “religious education should promote the exploration of religion and experience as well as the development of attitudes.” Lawal (2003) highlighted that religious education creates consciousness about the existence of a Mighty and Supreme Being called “God”; enables every student to know and perform his/her duties to his/her Creator and fellow human beings; develops moral principle and values such as humanity, respect, love, kindness, justice and fair play, spirit of forgiveness; develops the students both spiritually and physically; enables the learners apply religious teachings and approaches to solve personal problems, meet the challenges ahead of this world; fosters unity in the country; reduces to the barest minimum if not eradicates religious crises in schools; fosters peaceful co-existence among members of the society to develop in the learners good leadership and followership qualities as contained in the Bible and Quran.

Thus far, from the reviewed literature, objectives of religious education are the making of man to be morally upright and useful to his society, apart from being God- fearing and devoted. And its teachings, if well internalised, take care of the moral debris of the society.

Historical Development of Islamic Education in Nigeria

Oziki and Canham (1980) in Laaro (2013) declared that Islamic education grew and developed from the same roots in ancient Greece through the spread of Islam and the teaching of its rudimentary knowledge of the Glorious Quran and Hadith. They asserted that during the dark ages, the light of civilization was held by Islam. And that during the fourteenth century (i.e. renaissance period), Europe had to turn to the Arabic translations of Greek history, philosophy, medicine and science to get most of her Greek heritage. Islamic

education came to Nigeria over three centuries before the arrival of Western education (Fafunwa, 1974) in Laaro (2013).

Abdullahi (1988) observed that Islamic education was acceptable to Nigeria at the inception of Islam into the country. Fafunwa (1982) asserted that wherever Islam spread, rudimentary knowledge of the Glorious Qur'ān, the Hadith and Islamic laws are taught to its followers. He believed that the preamble for learning the Glorious Qur'ān was successful. Islamic education came to Nigeria and some other parts of Africa before Western education. AbdulKareem (1990) noted that Islam and its education had got rooted in West Africa since the 13th century and it has gained a great influence in most parts of Nigeria. He believed that Islamic centres had been established in many places before the arrival of Christian missionaries.

According to Balogun (1982) in Laaro (2004), the advent of colonialism in Muslim land created much confusion among the Muslims who had emerged both religiously and secularly. He added that the Western system of education disrupted the good foundation of Islamic education which the colonialists met in the country. Ozigi and Canham (1980) in Laaro (2013) noted that western education has done a lot of damage to Islamic education. He stressed further that Islam did not oppose the acquisition of Western education but objected to the damages it has done to Islamic education. They believed that Islamic education does not oppose the learning and teaching of any arts and craft as well as other creative activities, but it insists that there must be certain priorities in the school curriculum on religion and moral instruction which are from the glorious Qur'ān and Sunnah.

They further opined that the Muslims did not want to embrace Western education because Islam does not accept any type of education that lacks spiritual dimension. Noibi (1988) in Laaro (2004) noted that the acquisition of Western education without Islamic education could be discouraging. He further asserted that one needs to be sure that Islamic

traditions in which the children are brought up with at home are guaranteed at school at all levels of the education system. Balogun (1982) in Laaro (2004) believed that Islamic education makes one to have peace of mind and genuine happiness along with secular attainments.

Objectives and Content of the NCE Islamic-Studies Curriculum

The introduction of Islamic-studies in the curriculum of the colleges of education is an indication that its intellectual and moral potentialities are significant, such potentialities have been recognised by the National Policy on Education (2004) some of which are: “opportunity” shall continue to be made available for religious instruction; no child will be forced to accept any religious instruction which is contrary to the wishes of his/ her parent” (NPE section 1, 2004).

Islamic studies was introduced into our colleges of education in order to absolve secondary school graduates who intend to pursue their higher education in Islamic-Studies and to produce needed manpower for the teaching of Islamic-studies, at primary and junior secondary school levels. As part of the accreditation exercise, colleges of education offering Islamic-studies as a course are expected to ensure enough manpower and facilities for the teaching of Islamic studies in their domains. Provision and ability to follow the prescribed curriculum by the controlling body National Commission for Colleges of Education (NCCE) is a necessary for accreditation. Often many colleges of Education have passed or been found wanting in this area.

AbdulGaniyu (2007) posited that the Islamic-Studies education at NCE level is directed towards the development of a balanced personality that is socially accommodating, intellectually alert, morally sound and spiritually dedicated to the cause of Allah. According to the NCCE (2002), the curriculum of the NCE Islamic Studies spells out six objectives to be achieved at the end of its implementation. These are to:

- ✓ Acquaint the students with the broad doctrines of Islam.
- ✓ Prepare the students to understand Islam as culture and civilisation.
- ✓ Provide high quality training to enable the graduands make rigorous and scholarly approach to the contemporary problems of the Muslim Community with particulars reference to Nigeria.
- ✓ Instill in the Students, the spirit of God consciousness and to lead them to appreciate and uphold the values of teaching of Islam and to live by it.
- ✓ Adequately prepare students to teach at the primary and junior secondary schools.
- ✓ Give the students adequate intellectual exposure that will enable them pursue further education in Islamic-Studies particularly at the B.Ed. degree level.

Main Content: An outline:

The content of the NCE Islamic-studies curriculum is divided into nine (9) major divisions, each with its respective units. The followings are the divisions and the charts of the contents:

- i. Qur'an (The first Primary source of Islamic law, which is the word of Allah)
- ii. Hadith (The second primary source of Islamic law, which is the sayings, deeds and silent approval of the holy prophet Muhammad)
- iii. Fiqh (Jurisprudence)
- iv. Islamic History
- v. Arabic
- vi. Methodology
- vii. Philosophy
- viii. Thought
- ix. Comparative Religion

(i) The Qur'an

The Qur'an as the fundamental source of Islamic teaching, is an essential aspect of the curriculum. The students are required to be taught in the following levels.

100 Level

ISS 114- Introduction to Qur'an Al-Karim: this course deals with a general introduction to the Qur'an and a textual study of *Suwar*. Here, students should be acquainted with the historical survey, examination of the contents and division compilation, development of *Tafsir* of the Qur'an. The Study of text, translation and commentaries of *Suratul-Fatiha*, *Kafirun*, *Nasr*, *Lahab*, *Ikhlas*, *Falaq*, and *Nas* were also inclusive

ISS-125- Introduction to *Tajwid*: here, students are expected to learn about the development of science and importance of *Tajwid*.

200 Level

ISS 222- Selected *Suwar of Al-Qur'an*: Here, the texts, translation and commentaries of *suratul-Kawthar*, *Maun*, *fil*, *Humazah* and *'Asr*. The moral lessons contained in *Suratu-luqman*, *Hujurat* and *Mutaffifin* are needed to be taught at this level.

ISS 224- *Tajwid*: Here, special attention is needed to be paid to study of *Hafs* and *Warshtypes* of reciting Qur'an. Detailed discussion on *Makharij al-huruf*, *al-Maddu* (prolongation) and condition for reciting *ta'awudh*, *Basmalah*, *al-huruf-as-shamsiyah* and *huruf-al-Qamarriyyah*

300 Level

ISS 313 texts of the Qur'an: Here, Study of the texts, translations and commentaries of *Suratu-Duha*, *Inshirah*, *Qadr*, *Zilzalah*, *Qari'ah*, *Takathur* *Isra''il* and *Ali-Imran* need to be covered.

ISS 324- *Tajwid III*: Year three Students are expected to know the detailed discussion of the following:

Al-Izhar, Al-Ikhfa', Al-Idgham, Al-Iqlab, Al-qalqalah, al-Mim-as-Sakinah, Annun al-Mushaddadatayn, A-Ra' al-Muraqqaqah and Al-Mufakh-Khamah

(ii) The Hadith

The hadith is the second primary source of Islamic law (*Shari'ah*), it is an essential aspect of the Curriculum. The Students are required to be taught in the following levels:

100 Level

ISS 122- Introduction to *Hadith*: Here, students are required to make a general survey of the historical development of *Hadith*, its aims and functions, Students are expected to cover only Hadith one (1) to ten (10) of An-Nawawi's collection.

200 Level

ISS 221- Textual study of *Hadith*: Here, students are expected to have an in-depth Study of *Hadith* eleven (11) to twenty (20). It is expected of the students to know the general meaning, message and application to Muslim's daily life.

300Level

ISS 321- Textual Study of *Hadith*: Here, Students are expected to have a knowledge of *Hadith* twenty-one (21) to Forty two (42). It is expected of the students to study the texts, translation and commentaries of these *Ahadith* of An-Nawawi's collection.

(iii) Fiqh

This part of the Islamic-Studies curriculum accommodates Qur'an, *Hadith* and the ideas of the scholars in Islam on various issues. Much of this would be done in 100 level than years two and three. The students are required to be taught in the following levels:

100 Level

ISS 111- Iman in Islam: Here, Students are required to be taught in detail the various articles of faith. It is required of students to cover unity of Allah, Names and attributes of Allah and

their implications. It is also required that they are taught *Kalimat ash-Shahadah* and its significance.

ISS 112- Purification: Here, Students are expected to be taught various kinds of purification, their significance, performance and those things that vitiate them.

ISS 121-Salat: Here, the curriculum requires the students to be taught *Sujudas-sahwi*, its kinds and performance, *Qada'* of prayer, *Salat Jama'ah* and its significance, qualities of an Imam, importance of salat and its differences to *Du'a*, 'adhan and *Iqamah*, *Fard*, sunnah and *Mustahabbat* of *Salat* and things that vitiate it.

ISS 124-Zakat and Sawm: Here, the curriculum requires students to be taught definition, significance, collection, distribution, items which are paid and items that are not paid as *Zakat*. It as well accommodates meaning, significance, types, conditions exempted people, vitiation of fasting. Recommended acts during Ramadan on *Suhur*, *Iftar*, *Tarawih*, *I'tikaf*, *laylatul-Qadr*, *Zakatul-fitr* and *'Idul-Fitr*.

200 Level

ISS 213-Islamic law: In this aspect of the curriculum, it is required that students are taught pre-Islamic Arabian customary law, the reforms Islam made on it. The Historical definition and scope is also required. Various sources of *Shari'ah* in terms of *Sunnah*, *Ijma'* and *Qiyas* is also expected to be taught. The four *Sunni* schools of Islamic law (*shariah*) its importance, and the general knowledge on *Shari'ah* in Nigeria.

ISS 223- Hajj in Islam: this part of the curriculum requires students at two hundred level to be taught the meaning and usefulness of hajj in Islam and the life of a Muslim. History of Ka'abah, its descriptions and importance should also be taught. The condition and practical demonstration of *Ihram*, *Tawaf*, *Sa'ay*, *Wuquf-bil'arafah* and *Ramyul-Jamra* (the essentials of Hajj).

300 Level

ISS 312- Islamic concept of marriage: Here, the students are required to be taught the meaning of marriage, responsibilities of husband and wife. The major prohibition of Islamic marriage and Islamic point of view on polygamy, Islamic view on divorce as well as history of pre-Islamic Arabian Peninsula, the various forms of divorce and the conditions for *‘Iddah* period.

ISS 325- Islamic personal law II (*Mirath*): Here, the curriculum requires that students should be taught pre-Islamic customary/conventions of inheritance, the basic principles of Islamic law, impediments and exclusion from inheritance, Qur’anic shares and sharers, Agnatic Heirs and *Dhawul-Arham*.

(iv) Islamic History

100 Level

ISS115-Pre-Islamic Arabian History and the life of Prophet Muhammad (SAW)

This aspect of the curriculum treats the history of Arabia before Islam to the early stages of Islam. History of the Jahiliyyah period in terms of social, political, economic and religious condition in Arabia peninsular need to be covered, the birth, childhood and marriage of the prophet.

200 Level

ISS 123- History of Khulafa’uar-Rashidun (Rightly guided Caliphs): Here students are expected to cover in Islamic history, the period of the death of the Prophet Muhammad (SAW) to the end of the fourth caliphate of *‘Aliyu bin Abi-Talib*.

300 Level

ISS 314- Islam in West Africa: At this level, students are expected to be exposed to the spread of Islam in West Africa, the role of traders, teachers, *Murabitun* and Sufi orders in the spread of Islam. Students are also expected to know the intellectual activities and centres of

learning such as: Sankore, Timbuktu, the literary contributions of the Jihadists for example ʿUthman b. Fudi, Abdullahi b.Fudi and the impact of Islam on the political, economic and social life of the people of West African Empire such as Ghana, Mali, Songhai and Borno.

ISS 315- The role of some Muslim organisations in the spread of Islam in Nigeria: Here, students are expected to know the contributions of Ansar ud-deen, Jamaʿatu Nasir al-Islam, Nawairud-deen, Ansarul-Islam, FOMWAN, Jamiyatul Nasrul-ʿilmi and Muslim Students Society (MSS) to the spread and development of Islam in Nigeria.

(v) Arabic

This is a general course aimed at introducing students to an in-depth knowledge of the tenses and pure Arabic sentences construction. It is intended to cover the following areas in the specific levels:

100 Level

ISS 113- In this level, the students are expected to cover the importance of Arabic studies, word formation in Arabic, Simple sentence structure and Teaching of Simple Arabic Sentences.

200 Level

ISS 212- In this level also, students are expected to be exposed to further sentence structure, short comprehension passages in Arabic and short composition exercise in Arabic.

300 Level

ISS 311- In this level, students are expected to be prepared for reading and writing of full vocalized Arabic passages, drills in letter writing, reading, writing and translation of some *Ayat* and *Suwar* of Al-Qurʿan, Reading, writing and translation of some short *Ahadith*

(vi) Methodology

200 Level

ISS 211- In the NCE Islamic-Studies curriculum, methodology is expected to be taught in 200 level. Students are expected to be taught the methodology of teaching Islamic-studies, since the training is geared towards preparing the students to become Islamic-studies teacher later in life. The methodology of teaching Islamic-Studies at the Primary and Junior Secondary School, includes the development of Education during the life of the prophet and his companions, the Islamic Education System, Historical development of Qur'an, *'ilm* and *Islamiyyah* schools in Nigeria, the impact of western education on Islamic system of education, the problems in Islamic teacher education, the qualities of a good Islamic-Studies teachers, lesson planning and preparation, selection and use of Audio, visual and Audio-visual Aids and special methodology approaches e.g. in *Salat, Hajj, Tawhid* etc.

(vii) Philosophy

ISS 214- Philosophy is expected to be taught in 200 level. The main philosophy of NCE Islamic-studies programme is to produce ecumenically oriented teachers, qualified to teach courses in the areas of religious and moral education in combination with other teaching subjects normally in both Primary and Junior Secondary School level of our educational System. The idea of philosophy in Islamic-Studies NCE curriculum is to prepare her graduates to be equipped with sense of ethics in terms of moral sensitivity, moral intelligence and moral courage. The area of coverage includes *al-Tawhid, al-Iman, al-Khalq wal-Kawn, Ar-Ruh and Al-Akhirah*

(viii) Thought

300 Level

ISS323 Thought is expected to be taught in 300 level. The Islamic Studies NCE Curriculum makes provision for students to be taught Sufism in Islam. This course researches into the

meaning and origin of Sufism in Islam and the study of some Sufi orders e.g. Qadiriyyah, Tijaniyyah etc. and the impact of Sufism and Sufi orders in Nigeria. A lot would be derived from this aspect of the curriculum in the area of the significance of *Sufism* in the spread of Islam, especially in Nigeria.

(ix) Comparative Religion

300 Level

ISS 322 This aspect of the Islamic-Studies NCE Curriculum requires students to be taught the comparative study of the origins of Islam, Christianity, Judaism and African Religion (AFREL); God in Islam, Christianity, Judaism and African Traditional Religion; life and Works of Jesus Christ (‘Isa Ibn Maryam) from the Islamic points of view; Belief of the Muslims on Jesus Christ (Isa Ibn Maryam) compared with that of the Christians; causes of misunderstanding and possible solutions to them. This aspect of the Islamic-Studies Curriculum would enable students to know the various areas of similarities and differences of Islam when compared with other religions.

Techniques and Resources Used in Teaching Islamic Studies

Ibrahim (2000) posited that teaching is a process by which the learner is made to learn a given subject matter in accordance with predetermined goals or objectives. He asserted that the outcome of teaching is the result of a complex interaction between the teacher, the students, the subject matter and many other factors. He added that the teaching makes the learner to gain ideas, information, concept and experiences. Adeyemi (2000) believed that teaching is an environmental arrangement which inevitably involve an organism mentally and physically in a set of organized activities and facilities. Those activities in consonance with its goals or lack of goals, age (mental and chronological) and capacity attempts to further its covert and cover behaviour. He also believed that for teaching to attain its set objectives and goals, the following principles must be followed: Teaching should be goal-oriented when

preparing to teach, the objectives to be achieved must be clearly stated to serve as a guideline towards achieving the goal.

1. Students must be ready, the teacher should ensure that the students are intellectually ready for what is to be taught and learnt.
2. Previous experience of every student should be utilised by the teacher as the spring board or fertile land to sow the new seeds.
3. Individual differences: differences occur between every individual must be recognised and respected by the teacher to foster learning in learners by adopting a variety of methods and using diverse instructional materials.
4. Systematisation: teaching should be systematic moving from known to unknown, concrete to abstract, simple to difficult and general to specific.

Bidmos (1996) in Laaro (2004) noted that input of teaching can be viewed within the context of preparing the learner for the future in terms of equipping him accurately, thereby helping him to make the right decision in a given situation. He added that teaching is the process of equipping the learner with the right knowledge and skill. He further opined that the position of teacher as an effective guide should not be mortgaged and that an atmosphere of love and rapport should prevail in the classroom between the teacher and his students. He also added that teaching involves a lot of activities but the activities depend on the content to be covered.

Sheffer (1966) in Abiola (2012) posited that teaching is an activity aimed at the achievement of learning and practised in such a manner as to respect the student's intellectual integrity and capacity. This implies that the essence of teaching is "stimulation" and not "imparting". The definition of teaching may further be elaborated as an activity aimed at bringing about meaningful learning through a method that is morally and pedagogically acceptable (Oladosu, 2016). It involves a teacher, a learner, a content presented in the form of

knowledge, facts, information, skills, attitudes, beliefs and deliberate intention on the part of the teacher to achieve learning and on the part of the learner to learn.

In teaching and learning context, there are confusion in the distinctions among “approach” “method” and “technique”. Some of the terms are therefore use interchangeably with little or no professional consistency and consensus (Lawal, 1994 in Lawal, 2009).

Approach is a way to deal with a subject that is, how subject is to be taught according to its objectives, while method is a systematic series of actions to achieve the learning objective in a short term. Technique on the other hand, is a teacher’s skill in managing and implementing a teaching and learning activity. It refers to the specific steps, actions and activities which the teacher either adopts or initiates at the key stages of introducing, explaining, evaluating and recapitulating his or her lesson. A useful technique often entails the use of an appropriate material or instructional aid to facilitate, concretise and consolidate learning.

In teaching and learning context, technique means ways or steps or actions that must be implemented in order to achieve the objectives of teaching and learning. Technique, therefore, focuses on achievement or learning outcome (Teacher Education Institute, 2011 in Azniwati et al (2016), Technique is a form of well- organised plan created to achieve a set of objectives or aims. It is a part of well planning before attempting to do anything (Maimun et al, 2011). In the field of education, the teacher should be armed with planned strategy before facing the students. This technique needs to be implemented in a wise and systematic way, taking into consideration any future possibilities. The technique used in teaching Islamic studies in Nigeria involves the use of syllabus, lesson plan and thorough subject preparation. The teachers are expected to employ instructional resources, following specified teaching period set by the authority and lastly, take into consideration student’s abilities (Irvin, 2008).

Technique is a manner of procedure, especially a regular and systematic way of accomplishing something. It is an orderly arrangement of parts or steps to accomplish an end. It is also the procedure characteristics of a particular discipline or field of knowledge. It could also be the way that implies an orderly logical arrangement usually in steps (Maimun et al, 2016). It is a trick or tactic used by teachers to achieve maximum results immediately in teaching a specific part of a language. It is what is seen in the classroom, that is, teacher's skills in the management and implementation of teaching techniques in teaching and learning activities. If a teacher teaches a language using advanced communication tools in a language laboratory, then it is a technique (Muhammad Azhar et al, 2012). If an Islamic studies lecturer teaches a student to memorize al- Qur'an by listening to the recitation in a cassette, then it is a technique.

Therefore, technique is a control of an organization that really happens in classroom where it is used to achieve an objective. Based on the above definitions, it can be generally understood that techniques are the planning of teaching approach such as teacher-centred, student-centred and midway approach.

Teacher-centred approach is a process where students put all of their focus on the teacher while talking. The classroom will remain orderly because the students would be quiet and the teacher remains full control of the classroom and its activities.

Student-centred approach is a process by which students are the focus. Students determine what operates in the class instead of listening to the teacher exclusively. Group work is encouraged, and students learn to collaborate and communicate with one another and interact with the environment.

Midway approach is a process by which students and teachers share the focus. Students and teachers interact equally instead of listening to the teacher exclusively. Group

work is also encouraged, and students learn to collaborate and communicate with one another.

The following are some of the techniques used in teaching: Demonstration; Description; Discussion; Traditional; Field trips; Dramatisation; Illustration; Narration; Observation; Drilling; Brainstorming; Question and Answer; micro-teaching and Programmed Instruction

Demonstration: is an audio-visual explanation stressing the essential point of a product, a process and or idea. It is an activity that combines showing, telling and doing for an audience benefit whether a single person or persons. It emphasizes learning by observation which is often followed by doing. It is mostly considered in the teaching of science subjects. It implies the presentation of a pre-arranged series of events or equipment to a group of students for their observation. This is accompanied by explanatory remarks. It can also be used in giving information, knowledge and training.

However, it could also be used relatively in other areas of study. It is a process of presenting or establishing facts or principle. It is a procedure of doing or performing something in the presence of others as a means of showing them how to do it themselves or illustrate principle (Omosewo, 2009). Ogunniyi (1986) asserts that demonstration helps to:

- i. illustrate a fact or principle;
- ii. visualize processes;
- iii. Show materials or specimens;
- iv. Portray methods or techniques;
- v. Create problem situation;
- vi. Stimulate interest;
- vii. Find information;
- viii. Evaluate pupil's achievement (p. 75).

Omosewo (2009) explained that demonstration could also serve as a review or a climax to end a unit. He further explained that it serves as excellent motivational tools and that could be done either by the teacher or pupils. With the use of demonstration, it is believed that learning becomes meaningful when it appeals to all human senses such as sight, hearing, feeling and smelling. This is to say that meaningful learning should begin with a concrete material. One of the concrete experiences that a teacher can provide for students is a demonstration. It is a dramatic performance where the teacher is the actor and the learners become the audience and the material. In demonstration method, the actual activity is normally done by the teachers who carefully explain each of the stages that make the whole.

There are two forms of demonstration: Individual demonstration and Group demonstration:

Individual demonstration: pays a particular attention to every member of the class, helping individual student at a time.

Group demonstration: is where a section or sub-group is presented with a task while the rest are engaged in a related task. Numbers of the students in a class are taken into consideration and the teacher's supervision is improved.

The following are the merits of the demonstration method:

- i. It makes the learners to become good observers;
- ii. Considering the time and finance, the method is strictly economical;
- iii. It gives room for deep thinking and formation of ideas and generalization;
- iv. It is very important and appropriate when teaching students to operate a machine at different times on their own;
- v. It has immense value as it involves the utilization of gadgets and equipment which may be new to the learners participating in the activities given to them;
- vi. It is a method that is efficient and effective as an introduction to skill learning;

- vii. It stimulates much interest because it allows students to learn at their own rate;
- viii. It promotes social interaction among the students.

The followings are also the demerits of the demonstration methods:

- i. It reduces the learners' active participation since they merely act as observers;
- ii. Learners have less opportunity to discover things;
- iii. Problem of poor audibility and visibility may arise when classes are big;
- iv. It may be difficult to thoroughly and objectively assess learners understanding during demonstration;
- v. Classroom control and management may be difficult when dealing with large number of students;
- vi. Sudden problem(s) as a result of faulty equipment may prevent the lesson from going further.

Description: is a technique used by the teacher to represent a thing by words “account of the properties or appearance of something”. It is needed in most of the lesson of all subjects and especially in Islamic Studies when teaching Islamic history (*Tarikh al-Islam*), daily prayer (*As-salat*) and pilgrimage (*Hajj*).

The following are some of the point to be kept in view while using description in teaching:

- i. The aim of the description should be made very clear to the students in the very beginning of the lesson.
- ii. The teacher should try to see the object before describing it. An Islamic Studies teacher who has not been to Makkah will not be able to present a vivid picture of the Ka'abah, the stations of assembly (*Mawaqit*) and even place where battle of *Badr* took place.

- iii. It may be borne in mind that without forming, a clear visual image of the object or event in mind, it is not possible to describe an object or event or place in an effective manner.
- iv. Language employed should be very clear and simple.
- v. It is preferable to give a broad general view of the whole object first, before the field in the details.
- vi. Too many details at a time should be avoided for those may baffle the students' imagination.
- vii. Key point should be stressed and repeated.
- viii. A definite order may follow in given description.
- ix. Verbal description should be supplemented with diagrams, modes and pictures, etc.

Discussion: is a teaching technique in which teachers and students share ideas, compare and contrast views on a given problem, a question, or a situation. The technique assumes that students have some background information on the topic of the discussion. The discussion can be teacher led or student led with teacher's guidance (Abimbola, 2009). It can be seen as talking over something from various points of view. It usually involves a group of people in a classroom setting. Discussion is an interactive process involving the teacher and the learner or among the students themselves. The purpose is to train students to express themselves excellently. The lecturer divides the students into group, assigns each group to discuss among themselves while being monitored so that the discussion is focused. After the discussion period ends, the lecturer will ask for a report from each group. The lecturer will encourage the students to present it in a form of speech, not through reading out loudly. Indirectly, this can enhance the students' ability to speak in Arabic with the correct use of language. Some lecturers use e-learning to create forums with topics related to their subject

matter. Lecturers will participate in that online forum to monitor any negative element in the discussion. In addition, they can also monitor the progress of students in writing Arabic language.

Apart from giving the student, the opportunity to discuss freely any topic at hand, it also allows them to express different ideas and encourages them to search for information. That is, it emphasizes students' active involvement in the teaching- learning interaction. In addition, the method allows different ideas to be generated during teaching and learning. It also encourages understanding which comes within the individual student and not mainly from the teacher. In other words, students learn through active effort not only to exchange ideas but also to promote students' expression (Ibrahim et al, 2005).

There are two types of discussion techniques based on seating arrangement. They are: Open or decentralized discussion and Controlled or centralized discussion. In the two types of discussion, there is maintenance of circular or semi- circular seating arrangement which will permit the students to be close enough to hear one another. In open/ decentralized discussion, for example, students are usually grouped with each other having a group leader or spokesman. The teacher acts mainly as a moderator.

According to Abimbola (2009), the following are the merits of discussion technique:

1. Discussions help students to become independent thinkers.
2. A discussion method provides students with opportunities for optimum interaction.
3. It provides good practice for problem solving.
4. It provides the teacher an opportunity for better understanding of the students
5. The discussion method is useful for planning classroom activities as a way to involve students in the teaching-learning process.

The following are the demerits of discussion technique:

1. The discussion method is time consuming
2. It does not allow for easy coverage of the syllabus and, therefore, cannot be used too often.
3. Wrong information may be shared if some contributors are unsure of their points.
The method may be boring to some students who do not know much about the topic.
4. It is possible for discussion to be dominated by a few vocal students.

Traditional: is a technique used by teacher which forms a kind of bridge between telling and reading knowledge of the lesson; it is used to enable the students to take an intelligent interest in the lesson, to grasp the purpose of what is being done and to develop their insight and understanding of how to do it. It implies making ideas, concepts, events and actions clear. It refers to the teaching procedure which is involved in the clarification to the student of some major ideas. This technique lays emphasis on the presentation of the content. Teacher is more active and students are passive but he uses question answer to keep them attentive in the class. It is used to clarify or explain matters, to expand content and motivate the students. It is a pedagogical technique whereby the teacher formally delivers a carefully planned expository address on some particular topic or problem.

Traditional is more difficult than making factual statements or reports. When a teacher is explaining, he uses verbs like 'how' and 'why' in relation to a concept or condition or an event. The key phrases used in traditional are: 'therefore' in order to' etc. these phrases indicate the links of the lesson. These key words and phrases help in directing the process of traditional techniques.

The following are some of the points which must be kept in mind by the teacher for effective traditional techniques.

- i. The teacher must keep in mind some definite aim so as to give definitions to the lesson.

- ii. The theme should be divided into different sections and must have a logical sequence and definite arrangements.
- iii. Due consideration should be given to the ability of the students to understand and assimilate the subject matter.
- iv. Too much dependence on lecturing on the part of the teacher is likely to confuse the students instead of making things clear to them.
- v. Essential points should be written on the chalkboard.
- vi. Questions of different types should be asked from the students to ascertain whether they are following the teacher or not.
- vii. Illustration, both verbal and non-verbal should be made use of.
- viii. A summary of the main points be given at the end of the lesson.

Field Trip/Excursion Technique: This technique is any learning activity carried out by a group of learners outside the classroom under a close supervision of the teacher (Obiyemi & Yusuf, 2016). It is taken outside the classroom for the purpose of making relevant observation and obtaining firsthand experience of what happens in our environment or real life situation. Students are taken out to see or examine those things that cannot be brought to the classroom or are not accessible within the school environment. It provides outdoor experience and observations from which the students learn.

Davies (1971) in Laaro (2004) explained that field excursions are useful in realising both cognitive and particularly affective objectives. They can also be usefully employed for teaching, aims, concepts, principles and have been found especially for summarising and consolidating materials initially presented by more normal. During a trip, students may gain insight in to different vocational opportunities, develop hobbies, e.g. photography, horticulture, mounting of specimens for vocation or as a hobby (Omosewo, 2009). There are two types of field trip/excursion which are: Long distance trip and Short distance trip.

Long distance trip is the one that involves the use of means of transportation to a far distance. In this type of trip, the teacher and the students stay longer or spend at least a night on the journey based on the distance.

The short distance trip is the one to be done within the metropolis of the school. It could also be inform of a mere walk from the school to public places of interest such as the kings' palace, museum, hospital, market place, railway station, airport, stadium, post office, central mosque etc, all within the neighborhood. Experiences acquired during field trip are usually long lasting and cannot be easily forgotten by the students. The followings are some of its merits:

- i. It makes students to get more interest in learning
- ii. It provides the students with the opportunity of having firsthand knowledge of happening in their environment.
- iii. It helps the students to see the relationship between what they are studying theoretically and what exists in the real world.
- iv. It helps to generate and sustain students' interest in the subject.
- v. It can help the students to develop interest in certain professions.
- vi. It also aids the retention of information since the experiences are long lasting
- vii. It helps the students to understand that the places of visit are resource centres.

Whatever has merit must also have its demerits. The following are some of the demerits of field trip/excursion:

- i. If not well planned, it may be a waste of time and resource.
- ii. When it requires long distance, it is externally difficult to be carried out.
- iii. Accidents may occur in the course of long distance trip.
- iv. It results in extra financial experiences on the part of the school, parents and even the students.

- v. If care is not taken, discipline among students may be eroded.

The following are also the processes that must take place before embarking on a field trip/excursion:

- i. The teacher should first discuss with the students the aim of the trip, their involvement and what they need from the trip.
- ii. The students should be informed about the guiding rules of the place to be visited.
- iii. They should also be trained on how to write the report of their observed lesson.
- iv. Fixing the trip unto the daily schedule of the school.
- v. Getting permission from other teachers as regards the possibility of the students being absent from their classes.
- vi. Obtaining permission from the head of the department and the school.
- vii. Obtaining permission from the place(s) to be visited during the pre-visit of the teacher.
- viii. Making arrangement for transportation, feeding and lodging (accommodation)
- ix. Jotting down of all the discussions and the observation at the trip/excursion.
- x. Writing of the report and recommendation to the school.

Dramatisation: is another technique used by teacher which is described and control of the delicate organ of speech and muscles of the body combined with a sense of writing, with a view to free and intelligent expression of emotions and ideas (Aggarwal, 2012).

Dramatic art affords enumerable opportunities for the correlation of large number of subjects. In the preparation of their roles, the subjects indirectly and unconsciously improve their speech habits and language. A systematic study of historical event has to be made when pageants of the life of great persons are prepared i.e. Pageant on the life of prophets: Daud,

Sulyman, Musa, Issa and Muhammad (May Allah be pleased with them). Students prepare costumes suiting different ages and thus come to know about their addresses of the people during different periods of history. Dance and music add to the beauty of a drama.

Merit

- i. Drama has its great social value
- ii. It is a cooperative enterprise and develops qualities of cooperation and social understanding.
- iii. It helps in fostering *esprit de corps* among the students.
- iv. It forms the chief items of the programme in various school functions because, every student works to the best by his capacity or the honour of the school.
- v. Students of diverse aptitudes get chances to choose items among the various activities in a drama for which they are best suited and satisfy their urges, e.g. self-expression through the various activities of a drama.

The following are some of conditions for success in dramatisation:

- i. Students should prepare as much stage material as they can because, a number of rehearsals bring grace and success to the play when it is staged,
- ii. Students should be encouraged to write their own play,
- iii. The usual participants in the activity should be given opportunities to play different roles. The same students as far as possible should however, not be allowed to play the role of a Villain,
- iv. Plays chosen should depict the evils of the social customs,
- v. A play should have a literary value also,
- vi. The students should be able to understand and appreciate the play,
- vii. It should also have entertainment value,
- viii. It should be free from objectional subject-matter,

ix. There should be no Vulgarly in the play (Aggarwal, 2012).

Illustration: implies the use of those aids which make ideas clear to students and help them to acquire correct knowledge and understanding. They secure better attention and process as ‘fixing paver’. They illuminate what is presented or taught to students. They help in elucidation. They are used at all stages of education.

Illustrations are usually categorized under two main categories:

- i. Non-verbal, concrete, natural or objective illustration
- ii. Verbal illustrations

Non-verbal, concrete, natural or objective illustrations includes subjects, apparatus, chalk-board, charts, demonstrations, diagrams, films, garden, graphs, models, pictures, radio and television etc. They are more useful at the lower stages.

Object or their solid models are also valuable in the lower classes. Similar is the case with story-telling. Diagrams, graphs and Sketches should be used freely in the higher classes. A higher level or intelligence is required to understand verbal illustrations, such as analogies and similes.

Verbal illustrations: include analogies, a necdotes, comparison, dramatisation, similes and stories etc. They must remain the most important means of arousing appropriate mental imaginary for learning.

The relative importance of these two types of illustrations depends upon:

- a. The nature of the topic,
- b. The stage of education and
- c. The level of student’s development

Merits

1. They help to provide clarity and vividness to the subject matter
2. They help to simplify explanations
3. They make the instruction concrete
4. They create curiosity and interest among the students
5. They help to strengthen the retaining and recollecting power of the students.
6. They are valuable in developing the power of observation of the students.
7. They help in the formation of good learning habits.
8. They are a ready means of fixing the attention of the students.
9. They help in making learning without burden.
10. They train the senses of greater acuteness of perception (Aggarwal, 2012).

Narration is a technique of teaching which aims at presenting to the students, clear, vivid, interesting, ordered sequence of events, through the medium of speech in such a way that their minds reconstruct these happenings and they live in imagination through the experiences recounted either as spectators or possibly as participators. The skill of narration enables the teacher to come very close to the hearts of the students and thereby to attract their undivided attention (Aggarwal, 2012).

The art of narration involves the use of pictorial word images, certain dramatic element in delivery and the ability to conjure up one picture after another. To be a good narrator, a teacher should know the skilful use of language.

The following are measures through which the art of narration could be cultivated:

1. By observing skilful narrators
2. By listening to speeches of good orators
3. By critically observing one's own performance with the help of tape recording and making use of this feed-back.

4. By studying the work of effective writers of student's literature.
5. By using appropriate beginning and concluding statements.
6. By explaining links in the form of suitable words and phrases.
7. By using proper gestures.
8. By using common metaphors and similes.
9. By story-telling (Aggarwal, 2012).

Observation: is another teaching technique which provides ample opportunities to students, for seeing 'learning', 'examining', 'gathering data' and 'asking' questions. It is rightly believed that observation under the careful guidance of a teacher proves very effective in the process of learning, and facts, skills and behaviour learnt are retained for a longer period.

Field Trip or Educational Excursions, Community Surveys and Community Service projects are the techniques to be adopted in the observation technique. Visit to hospitals, telephone exchanges, telegraph offices, study trips to airports, etc. show how people and goods are transported from one place to another (Aggarwal, 2012). Students understand better, the working of markets, cooperative stores and factories when they see their working and thus acquaint themselves with the processes of production, distribution, exchange and consumption.

The Drilling Technique is used by the teacher when there is the need to repeat the facts learned respectively. It aims at sharpening pronunciation skills, or to make the students remember and memorize important facts. Through this technique, students need to be alert as they need to listen, see, and think about the meaning of the words according to context. It is known as “**tikrar**” technique. In this technique, the Islamic Studies teachers ask the students to read the Qur'an repetitively so that it can be remembered easily. It is also suitable to be

applied by the authors of some books written on principles and methods of teaching as most Arabic words have more than one meaning.

Brainstorming Technique can encourage broad, critical and creative thinking. One difference between brainstorming and other methods is that it is particularly suitable to train students in communication skills. Students also learn to accept the views of others who may not share similar views as theirs. Indirectly, this can widen the students' perspectives towards many things, particularly to knowledge and student life. Effectiveness of brainstorming session depends on some situation whereby a lecturer shows a positive attitude as well as promotes positive thinking among students.

The Question and Answer Technique is implemented through the lecturer asking questions relating to the subject matter and students responding accordingly. Questions are raised after the completion of brief sessions for each sub-topic. This method is intended to detect the level of understanding of students. It encourages students to explain information clearly as well as to assess their ability of expression.

Students' participation are encouraged in the class by asking them questions and giving them time to make comments. The method could be more effective when planned and quality questions are asked as they can help sharpen students' thinking skills while creating a more dynamic and efficient learning environment (Azniwati et al, 2016).

Micro-Teaching is a technique which is aimed at teaching behaviours by which the teacher is required to practise on a small group of students of their peers. It is not an approach for formal class. The basic assumption behind this method is that teaching consists of specific skills which can be learned. Thus, micro teaching can be used to teach certain techniques such as questioning, use of teaching aids, responding to silence or non-verbal signs, classroom management etc. This technique, therefore, is a controlled practice which allows

someone to concentrate on a specific teaching skill and to practise under a controlled condition with a feedback mechanism.

Micro-teaching can be carried out by means of video tape. In micro-teaching, there would be clear specification of the teaching skill or behaviour to be achieved. It consists of a small number of students, usually not more than ten students. The time for the teaching is usually between five and ten minutes where the student-teacher teaches a lesson to his peers. His performance would then be observed and recorded. Suggestions to improve techniques are made with a view to re-teaching the lesson.

The following are some of its merits:

- i. It provides room for immediate feedback.
- ii. It provides possibilities for variation in strategies in accordance with the stated objectives.
- iii. It allows student-teacher to focus practice on certain tasks.
- iv. The complexities of real teaching are drastically reduced.

The following are also some of its demerits:

- i. Time allocated for the teaching may be too short to master or practise a particular skill.
- ii. It requires a lot of resources.
- iii. Cost of purchase of audio video or other materials for use is high. It is expensive as well to maintain too.
- iv. It requires adequate planning to make it achievement- oriented.

Programmed Instruction: is a process of self-instruction in which the subject matter to be learned is broken down into small discrete steps, and carefully organized into a logical sequence which it can be learned readily by the students. In working through the material, the learner is aided by cues, and suggestions, as well as by frequent repetition of key terms and

concepts. When talking about teaching machine, it refers to a mechanical device designed to present the learning materials to learner. The device provides immediate correction of either wrong or right answers, and tests the mastery of the content matter.

This type of instruction is based on the old psychologists' learning principle of conditioning. Psychologists such as Skinner, Crowder and Sidney-Pressey were engaged in designing and providing machine for programmed instruction (Ibrahim et al, 2005). It is possible to divide most existing programmes into three major groups:

- i. Linear programmes;
- ii. Adaptive or branching programmes; and
- iii. Adjunct programmes.

The linear programming was popularized by Skinner, while the adaptive or branched programming was propounded by Norman Crowder. Sidney-Pressey was not sure of the value of the two groups and then introduced the adjunct programmes to accompany conventional textbooks (Ibrahim et al, 2005). The instruction is usually presented in steps or stages called frames. Each frame is terminated by a question before moving to the next frame. The machine can require the learner to answer a question, make a decision or practise a procedure.

In a linear programme, the subject matter is broken down into smaller steps or stages called frames. It is said to be linear because there is only one line or path for all students to follow. Most linear programmes use the constructed response or the fill-in- the response type. The second one is also called adaptive or branched programme because the students branched to the next frame depending on his response to the last frame. If one's choices are correct, one then proceeds to a new material. However, if one made a wrong choice, one has to branch to a remedial frame.

The following are the merits of programmed instruction technique:

- i. It allows students to progress at their pace
- ii. It enables students to assume increase responsibility for their own learning;
- iii. Improvisation is possible as programmed textbooks are used to replace machine;
- iv. The constant feedback from either the machine or textbook provides high incentives;
- v. More contents are covered within a specified time and are covered better than by conventional methods of teaching.

The following are also the demerits of programmed instruction:

- i. It does not allow students to use their initiatives;
- ii. It may generate boredom among students, especially if it is a long period;
- iii. It is limited only to content materials where there are right answers;
- iv. Cost of teaching machines is high. Some educators consider it to be impractical, especially in Nigeria and other developing country where schools are not provided with enough funds to purchase needed instructional materials;
- v. Competing companies produce unreliable teaching machines and programmed texts which were not tested and validated.

Resources: are materials that are used to disseminate knowledge, value, attributes, skills etc., to the learner which may be either human or non- human resources.

Newble and Cannon (2000) defined instructional resources as anything which is read, manipulated observed or experienced by students as part of the instructional process. Obielodan (2014) posited that instructional resources are collection of materials including animate and inanimate objects, human and non-human materials that a resourceful teacher utilizes in the teaching and learning processes to enhance learning and make it more interesting, interactive and exciting to all categories of learners with the aim of achieving instructional objectives or outcomes. Abolade (2009) explained that instructional resources

could be said to be human and non- human materials, supports, or aids that a teacher uses to pass information to the learners in his or her class.

A useful technique often entails the use of an appropriate material or instructional aid to facilitate, concretise and consolidate learning. Instructional resources make learning more stimulating and motivating to learners (Onasanya, 2016). There are nine categories of instructional resources which are to be selected for use in order to enhance effective learning in the classroom. They are: Audio, Visual, Audio-visual, Resource personnel, Resource community, Resource centre, Realia, Printed materials, Simulation and Games.

i. **Audio:** They are the instructional resources from which the teacher and the learner hear the voice and sound of the intended topic. Tape recorder is the example of audio which is used in teaching recitation of the Qur'an as a topic. The teacher may know how to recite it but more specifically, the recorded tape contains voice of a professional reciter who reads it fluently, clearly with the science of Qur'anic recitation (*tajwid*). Such recitation will generate enthusiasm into the mind of the students as well as making them interested to emulate and recite in such an acceptable manner.

ii. **Visual:** They are the resources used by the teacher and learner in which they see the intended topic to be taught and learn, respectively. Examples of visual resources are:

Apparatus, Map, Planting device, Chalkboard and chalks, Cardboard, Flash cards

Apparatus: They are used to illustrate by showing places like point of *miqat* (station of assemblies in hajj), Mount *Arafah*, *Muzdalifah*, *Muna* etc. It is also used to show how to perform ablution by showing kettle which contains water to the learners.

Map: they are the resources used to show the point of *Badr*, *Uhdu*, and all other places where battles took place. The distance between the places to *Madinah* would show that the Muslims only faced the non-Muslims to save their own lives.

Planting devices: The educational pedagogical truism ascertains that there is no topic that cannot be taught with teaching aids. Despite the fact that “Unity of God” is a topic that is abstract in nature, there are some instructional resources that can be used to teach “Unity of God”. Some of the resources are: Planting seeds which are used in showing the power of Allah as an existing being, by planting a seed and it produces many of it. Germination of a seed and its reproductive capacity indicates powerful existence of Allah. Other resources to be used are Weeds. They are also used to teach Unity of God in the sense that they grow during rainy season and dry off during the dry season of which it will grow again from its actual place during another rainy season. It will then be explained that, the Creator who does this is only God, the Creator and the Sustainer of the whole universe.

Cardboard and Chalk: Are materials used in the classroom setting for the student to get note on the topic taught in the class. The teacher uses chalk to write lessons on the chalkboard for the students to copy into their note- books.

Cardboards: are also materials used to show a diagram on the topic taught by the teacher to the students for more explanation.

Flashcards: are other materials, they are small-sized cards in which pictures or alphabets are written on. They are used by the teacher to flash the students for more understanding of the lesson taught.

iii. Audio-visual: they are resources that integrate the features of audio and visual resources. They serve as a bridge between concrete and abstract experiences, presenting to us events that involve speech and movement, hearing and seeing. It is, therefore, possible for the teachers and the learners to hear what people said and see what they did simultaneously. In this way, teacher’s natural capabilities of seeing and hearing, memory and recall are extended or enhanced. He can take advantage of these potentials of audio-visual resources in his duty as a teacher. Electronic video recorder is the example of audio-visual resources which is used

to teach the rites of hajj by which a teacher shows to the students with explanation on each area e.g. circumambulation of the holy house (*tawaf*) hastening between the mountains (*sa^cyu*), putting on the white dress (*ihram*) and standing on the mount *Arafa* (*wuquf*).

Resource Personnel: they are human resources which may be professionals, non-professionals and or Para- professionals who are experts in certain field of knowledge. They are: lawyers, teachers, engineers, agriculturalists, accountants, plumbers, welders, photographers, printers, ward/hospital assistants, laboratory attendants, clerks, grounds men and cleaners. Any of them can be consulted or brought to school as a resource person for achieving the set objectives.

Resource Community: They are non-human resources that are available within the community or outside the immediate communities in which the schools are located. Some of these resources are market places, airports, farms, recreation centres etc. The resources are used by the teacher during the use of field trip/excursion method. The natural phenomenon such as mountain, trees, ocean, heaven and the earth also can be used in teaching the unity of God.

Resource Centres: they are the resources that are available within the school premises. Examples of resource centres are: conferences, educational resources, libraries, seminars, workshops.

Realia: they are real objects, single item objects, man- made or natural which are used during teaching and learning to make instruction clearer, better enjoyed and understood by the learners. It also makes the teacher to be more efficient. Teachers are expected to use real object during class teaching to facilitate learners' experience (see, touch, smell, hear and possibly taste substances in their natural states using their senses). Examples of realia are real object tools, specimens, animals, exhibits, demonstrations etc.

Printed Materials: they are instructional resources that are used for reference purpose. Examples of printed materials in Islamic studies classes are: Qur'an, Hadith and other religious textbooks.

Simulation and Games: these are other instructional resources that are used by the teacher to facilitate learning such as, games, plays, drama (*tamsiliyyah*), puzzles, mockups etc.

There are criteria for selecting instructional resources, to make teaching effective and meaningful. The followings are some of the criteria for selecting instructional resources: Instructional objectives; Suitability; Content accuracy; Availability; Size of the class; Cost; Teacher's capability; Opening facilities; Interactivity; Motivational value (Ajelabi, 2005).

Instructional Objectives: the resources to be selected should satisfy the intended objectives of the lesson. That is why the objectives should be stated in behavioural, measurable and attainable terms using action verbs to describe expected outcomes of the lesson. The objectives should as much as possible reflect bloom's taxonomy of educational objectives (cognitive, affective and psychomotor domains).

Suitability: the instructional resources to be selected must be suitable to the content. The age of students, their maturity, entry behaviour and the class which they belong contribute to the overall experience of the learner. Resources with content that are offensive or unacceptable to the community served by the school should be avoided.

Content Accuracy: content has to be determined before settling for a particular instructional resource for relevance to the instructional objectives of the lesson. The selected resources should be useful for teaching and learning of the content. The content of the lesson could have any of the followings: factual information, concept and principles, visual identification, operational procedure, perceptual-motor skills, developing attitudes, values and opinions.

Availability: the selected resources should be available in the immediate environment. However, if they are not obtainable, other alternatives should be considered or improvised. Effort to build up collection of instructional resources over time should be made, so that they can become easily available when needed.

Size of the Class: class size needs to be considered before selecting any resources. In a situation where the whole class can view a projected film more conveniently and learn more than when a small picture is mounted on the wall is used. However, there may not be means to show the film. There is the need to take the class to a community film viewing facility. Most class activities involving the use of instructional resources could also need closer monitoring of learners by the teacher.

Cost: cost of procurement will always affect decisions during selection unless the school has sufficient funds. More so, there is the need for consideration of all the required condition of utilization before buying. So, it is necessary to reduce cost of procurement by choosing resources that could be produced through class activities.

Teacher's Capability: teacher-made resources save costs and can be reliable for meeting the requirements of the school curriculum. Teacher should be resourceful in the selection, procurements and use of instructional resources. There is the need for the teacher to develop his competency so that no shortcoming will limit his choice of resources for his profession. He should take the initiative of identifying all possible community resources in his school area and make efforts to familiarize himself with their uses. There is also the need for possible exploration of setting up personal class resource corner and a school resource centre.

Opening Facilities: inclusive education is a process of addressing and responding to the diversity of needs of all learners, recognising that all children can learn. Learning environment is an important context of the learning process which should affect the

instructional resources that can be selected for use. There can be problem if the environment is not adequately organised for the use of selected instructional resources. In a situation where there is no electricity for a video presentation in a class, alternative venue which can be reached easily should be looked for.

Interactivity: the instructional resources should be interactive in the sense that the resources should support instruction- learning methods or activities. These methods or activities include dramatisation, interactive story, role play, etc.

Motivational Value: It is expected that the instructional resources selected for class use should be simple, relevant, save, attractive and motivational

Lecturer's Gender, Qualification, Experience, and College Type as Factors Influencing Teaching and Learning Islamic-Studies

There are variables that influence teachers' choice of techniques and resources used in the teaching and learning of Islamic-studies in colleges of education. Such variables include lecturers' gender, qualification, experience, and college type. A woman is obviously different from a man. The anatomical differences are apparent at once, particularly in the development of a woman's breast. Given the opportunity, a woman can succeed in most activities as well as a man ... (Llewellyn- Jones, 2005: 1-2). He added that although a woman tends to have less developed muscles than a man, she can equal him in physical and mental stamina, and is able to perform jobs which have been reserved for men in the past, increasingly. Conversely, Cronin (2009: 1) posited that:

Men and women look unlike, walk unlike, talk unlike. They differ in who is more competitive, single-minded and risk-taking; who is more likely to climb Everest, drive too fast, become president of the United States, commit a murder, or win a Nobel Prize; in what triggers their sexual jealousy, erotic fantasies, status envy. Differences such as these are universal, transcending culture, class, ethnicity, religion, education, and politics.... Scientific understanding of how the sexes

differ can help us to devise policies that are fair to both sexes

Some scholars and researchers have, nevertheless, argued that gender cannot be regarded as a serious determining factor for effective and efficient teaching in the classroom. Abe (1991), in Laaro (2013) for instance, submitted that the teacher's gender has no direct influence on his or her standard in the classroom. Lawal (1991) in Abiola (2012) and Adebileje (1995) indicate that gender has no influence on teachers performance. In the same vein, Agbaje (2004) and Amadi (2010) have also argued that gender cannot be regarded as a serious determining factor towards effective and efficient teaching in the classroom.

Qualification is another variable believed to be relevant in the use of techniques and resources by teacher. The Federal Republic of Nigeria (2004) in the National Policy on Education stated that qualified teachers will be more committed in the teaching profession, and will be efficient both in the classroom and in enhancing their commitment to achieve the national objectives. Teacher's qualification determines the level of exposure of the teacher in terms of training and this goes a long way in determining how he is able to manage his teaching. Nwosu (1998) in Oladosu (2009) posited that professional qualification was found to have a better influence in the utilization of resources that are available. Obiumeta (1975) in Abiola (2012) in Abiola (2012) was of the opinion that academic qualification, professional training as well as adequate teaching experience are of great important while talking about curriculum implementation.

However, Osarenren (2013) is of a contrary opinion as she observes that a qualified teacher is not necessarily an effective teacher, a competent teacher is not necessarily an effective teacher, and an efficient teacher may not necessarily be an effective teacher. She stresses further that a qualified teacher has the requirement and has undergone a teaching training but this does not make him or her competent. A competent teacher is he or she who has the knowledge of methods and principles of improving students learning.

Teaching experience is another variable believed to be relevant in the use of techniques and resources by teachers. Experience is said to be the best teacher. Here, it means the number of year an individual teacher has spent in the teaching profession. Abiri (1988) in Ishola (2017) explained that a professional becomes more efficient and effective when he stays longer on his job. Nevertheless, staying longer alone will not do, such a teacher should update his/her knowledge by attending seminars, conferences, workshops and educational programmes. Coleman (1996) in Laaro (2013) was of the opinion that teachers' experience is a determining factor for all round development of the students. Conversely, Adegbile and Igweikes (2002) findings revealed that as teachers have more experience, they become less dedicated, less hard working and more preoccupied with other life engagements. To them, teaching experience has no place in teachers' excellent performance. Experience usually leads to expertise, and this too, is acquired through cultivation involving time, determination and dedication to be developed. It is a matter of how long a teacher has been teaching and how old such a teacher is.

College type is another variable that poses challenges to the teaching and learning of Islamic-studies. School ownership is an important factor in school administration, funding, staffing, facilities, teaching of specific subjects and general standard of education (Okunloye, 2006). He claims that private and public secondary schools have been found to differ significantly in the quantity and quality of teachers, facilities, equipments and fund. The standard of education in public school has, to some extent, been discredited because the products could not compete expectedly with their counterparts from high- flying private schools Afolabi, (2005). He stresses further that public schools are normally classified based on the available resources on ground such as classroom and the number of teachers. However, there is no special criterion for the classification in private schools as those who

patronise them have series of divergent objectives such as moral behaviour, active participation on religious activities, and fluency of their Qur'anic recitation among others.

Adepoju (2002) & Tara (2002) posited that students from private schools are said to have performed better academically than students in public schools. This is in corroboration with the study of Babayomi (1999) in Ishola (2012) who also observed that private schools performed better than public schools because of the availability and adequacy of teaching and learning resources in the former.

Appraisal of the Literature Reviewed

The literature reviewed revealed that Nwachi (1991) and Salami (1999) agreed that teaching is a process of bringing about desirable change in the behaviour of the learner to make him become a useful member of the society. Lawal (2003) and Abdulkareem (1990) stated that religious education inculcates some forms of behaviour that make one to adjust to the society. Comparing the former and latter views, one would notice that education is the focus of society. Other scholars such as Danmole (1995), Ogunsaju (1995) and the FRN (1981) averred that education is an instrument for the development of the society. Religious Education inculcates into its recipients spiritual, social and good moral ethical values of religion. Maudud (1980) in Laaro (2013) maintained that Islamic education covers all aspects of human life. It is believed that religious education needs to be imparted in the children at an early age so that they can grow up with good attitudes. The view of Kayode (2000) was also relevant. She believed that between ages 3 and 5 years, children should be given solid educational foundation. She further stated that pre-primary and primary school provide a great opportunity for the moral education of the children.

Furthermore, Abdullahi (1988) maintained that education is an important aspect of raising the intellect of the children. This shows that the vital role religion has to play in the development of children is crystal. Indeed religion and education cannot be separated if man

must have a society free of immoral behaviour. Idowu (1992), Kay (1990), Mbiti (1995); and Nwosu (1985) posited that there has been the assumption that religious education moulds the moral life of people both young and old. Ajidagba (2002) asserted that the rationale for the inclusion of religious subject in the curriculum and the virtue it seeks to inculcate in the learners can be best appreciated within the Nigeria general policy statement. Referring to the submission of Orebanjo (1974) and Ajidagba (2002) offered that Morality is so entwined with religion that it is difficult to draw a line in between the two. Nwosu (1985) in Oladosu (2009) opined that religion stimulates and assists the recipient in his/her quest for personal sense of meaning in life, with a view to understanding his/her belief and those of other.

Salami (2012) agreed that teaching is an activity aimed at bringing about desirable change in the behaviour of the learner. Nwachi (1991) also stated that teaching is the imparting of knowledge from one person to another and the guiding of someone to behave in a particular manner. Comparing the former and latter views, one would notice that change in behaviour is the focus of teaching. Other scholars such as Oladosu and Lawal (2016) averred that teaching is an activity aimed at bringing about meaningful learning through a technique that is morally and pedagogically acceptable.

The literature also reviewed some factors contributing to better performance in the schools. These include, school type and proprietorship. Damen (2006) posited that private schools cheated less often than public schools during examination because most public school teachers lack dedication to their duties. Londget (2006) also found that public school reported more engagement in examination malpractices than private schools probably due to the fact that most public schools lack proper dedication to academic excellence than their private schools counterpart.

Okunloye (2000) opined that school proprietorship and control is an important variable in school administration, funding, staffing, facilities, teaching of some specific subjects (e.g religious studies) and general standard of education. Seshadri (1976), Oduntola (1981) and Salami (1997) observed that the quality and quantity of teaching staff, facilities and equipment, funding and general school administration are generally determined by school proprietorship and can boost the performance of the teacher. Weiss (1974), Buchanan (1975) and Olutola (1981) opined that private schools are believed to have profit and market orientations which enable them to attract highly qualified and competent teaching staff to give quality education to students and ensure that parents have values for their high fees. On the contrary, they opined that public schools have social services or regulatory orientation which seems to allow them to have more unqualified teachers and poor facilities and equipment and low quality instruction which can directly or indirectly contribute to ineffective teaching.

The reviewed literature also revealed that Maimun et al (2011) stated that technique is a form of well-organised plan created to achieve a set of objectives or aims. Teacher Education Institute (2011) in Azniwati et al (2016) also stated that technique is a concept that involves process of planning so as to determine actions that should be taken in achieving the intended goals. Comparing the former and latter views, one would notice that achievement or learning outcomes is the focus of technique. It is a plan chosen to bring about a desired future such as achievement of a goal or solution to a problem. Maimun et al (2016) believed that technique is a manner of procedure, especially a regular and systematic way of accomplishing something. He finally stated that technique is the procedures and characteristics of a particular discipline or field of knowledge. Technique in teaching could be said to be a trick or system or tactic used by teachers to achieve maximum results when teaching a specific topic. Comparing the former and latter views, one would notice that systematic way to

achieve an objective is the focus of technique. It is an ability to apply procedures so as to affect a desired result. The differences among techniques at the level of approach are manifested in the choice of different kinds of teaching and learning (Richards and Rodgers, 2001). This is the kind of teaching activities that focus on the knowledge of religion which may quite be different from those that focus on other subjects. Techniques and resources in teaching Islamic studies would be traced to the concept of productive since religious teaching is considered as an abstract concept in teaching of Islamic studies.

Furthermore, Obielodan (2014) viewed that instructional resources are the materials that a resourceful teacher employs in the teaching and learning process to enhance teaching and learning. Abolade (2009) also stated that instructional resources are the human and non-human materials, supports, aids that a teacher uses to pass information to the learners in his or her class.

Different scholars give different names to resources. Above all, it has been revealed that resources subsume all other names given to any aid in teaching and learning. Therefore, the importance of resources in teaching Islamic studies cannot be over emphasised as the Islamic studies teachers should consider themselves as resource persons in teaching and learning. Specifically, there are various techniques and resources for the teaching and learning of Islamic studies. This study therefore intends to assess the relevancy and adequacy of the techniques and resources used in teaching Islamic studies in colleges of education in Nigeria.

Most of the reviewed literature have shown different ways by which teachers' variable have influenced teaching and learning in schools. However, the major difference between this study and previous ones is that most of the reviewed works were carried out on techniques and resources separately, while none of the studies reviewed was carried out to assess the influence of teachers' variable on techniques and resources used in teaching

Islamic-studies. As reflected from the literature reviewed, no attention was given to the techniques and resources used in teaching Islamic studies.

Conceptual Framework of the Study

Lawal (2014), stated that a conceptual framework in a research is a schema to which all the salient issues in the relevant literature background have been reduced to so as to serve as a precise and concise guide and anchor for the study. Similarly, Yosef (2009) described conceptual framework as a network or a plane of interlinked concepts that together provide a comprehensive understanding of a phenomenon or phenomena. Based on these definitions, this researcher, therefore, intends to design a framework in the content of this study. The proposed researcher-designed Conceptual Framework named Assessment of Techniques and Resources Used in Teaching Islamic Studies in colleges of education in Nigeria (ATARUITISSINCOEDIN) is shown as follows:

CONCEPTUAL FRAMEWORK



Fig 1: A Model of Assessment of Techniques and Resources for Teaching Islamic Studies based on their inter-relationship (adapted from Lawal, 1997).

The figure displays the inter-relationship among some of the techniques and resources employed for teaching Islamic Studies. The selected techniques for the assessment in this study are seven labeled A – G namely, Demonstration, Discussion, Dramatisation, Drills, Fieldtrip/Excursion, Traditional and Narration respectively. Each technique is coded with its labeling letter. The step is coded as S while resources are coded as R. therefore, AS refers to explanation with actions, as respective steps of techniques applied with demonstration technique. AR is the resources used with the demonstration technique which can be real objects or improvisation such as praying carpet, kettle/water and *Ihram* dress among other relevant teaching materials. BS is the respective steps of the discussion technique inform of explanation, analysis, comparison, evaluation and conclusion applied with the discussion technique. BR is the selected resources, which are planting seeds talking, chalking, flashcards, word cards, objects, diagrams and pictures in relation to discussion technique. CS is creation, imitation and improvisation as respective steps of the technique for Dramatisation technique. CR are the respective resources such as characters, counter (*tasbih*), praying mat, kettle/water and *Ihram* dress adopted for teaching an aspect of Islamic Studies using Dramatisation technique. DS are the steps of the techniques like recitation and repetition used with drills technique, while the DR are the resources used with drills technique such as cardboard containing the Arabic letters/text, copy of the Glorious Qur'an.

ES is the respective step of the technique for the Fieldtrip/Excursion technique which are Observation, Questioning, and Analysing/Reporting while ER serves as its respective resources which are Resource Personnel and Resources Community. FS, lecturing, talking and chalking are the steps of the traditional technique while FR Handout, chalk-and-chalkboard, Power-point equipment are the resources that can be used with the explanation technique. GS, Story Telling is a step of the technique applied with the narration technique,

while GR Qur'anic injunctions, Textbooks, Graphics sketches, pictures and Films are the resources selected for teaching with narration technique.

CHAPTER THREE

RESEARCH METHODOLOGY

This chapter presents the research method used in carrying out this study. This was done under the following strap-lines:

- a. Research Type
- b. Population, Sample and Sampling Techniques
- c. Instrumentation
- d. Procedure for Data Collection
- e. Data Analysis Techniques

Research Type

The cross-sectional descriptive survey method was used for this research so as to obtain the opinion of the representative sample or the target population. A descriptive research examines, with intensive accuracy, the phenomenon of the study and empirically reports the situation as it is. Awolola (2001) and Daramola (2006) opined that a descriptive research involves systematic attempt to describe the characteristics of a given population or area of interest factually. Daramola (2006) explained that the descriptive method provides opportunity for determining how the independent variable interacts with and influences the dependent variable(s) as well as permits the manipulation and checking of more variables, simultaneously. For this study, therefore, the descriptive design was used as it was mainly to examine assessment of techniques and resources used in teaching Islamic studies in Colleges of Education in Nigeria. This is usually done with the aid of the questionnaire and check-list. The process stores, analyses and interprets data about a current situation.

Population, Sample and Sampling Techniques

The population for this study was all Islamic studies lecturers in colleges of education in Nigeria. It covered all public and private colleges of education in the four of the six

geopolitical zones in Nigeria. The population involved all the lecturers in colleges of education in North-Central, North-West, North-East and South-West of geopolitical zones of Nigeria. The target population was based on the number of the respondents met in each college. Purposive sampling technique was used to select four hundred (400) Islamic studies lecturers of colleges of education in the zones.

The purposive sampling technique was used for the selection of the sample needed for the study. This is in line with the opinion of Teddlie and Yu (2007) who asserted that the purposive sampling techniques involved selecting certain units or cases based on a specific purpose and their relevance to the research question(s) raised.

Instrumentation

Instrumentation according to Daramola (1995) in Laaro (2013) is the process of selecting or developing measuring devices for gathering desired data in educational studies. A researcher designed questionnaire tagged “assessment of techniques and resources used in teaching Islamic studies’ (ATARUITISSINCOEDIN) was used for this study. The questionnaire was divided into six sections: A, B, C, D, E and F. Section “A” elicited the biographical data of respondents such as school name, year of establishment, age group of respondent, marital status, teaching qualification, teaching experience etc.; Section “B and C, Focused on the various techniques and resources used in teaching Islamic studies respectively, Section D focused on the relevance of techniques used in teaching Islamic studies. Section E used in teaching Islamic studies, while Section F, is the general comments on the relevancy and adequacy of techniques and resources used in teaching Islamic studies respectively. Three different scales of measurement were used. The first one is the four likert type, viz: Always (A) whose value is 4 points, Often (O), is 3 points, Seldom (S) is 2 points and Never (N) 1 point. The second one is: very relevant (VR), whose value is 4

points, Relevant (R), whose value is 3 points, irrelevant (I) whose value is 2 points, and grossly irrelevant (GI) whose value is 1 point.

The third one is Very Adequate (VA) whose value is 4 points, Adequate (A) whose value is 3 points, Inadequate (I) whose value is 2, and Grossly Inadequate (GI) whose value is 1 point. The researcher gave copies of the questionnaire to the lecturers in the Department of Arts education, University of Ilorin, Ilorin, for face and content validation. Based on their corrections and suggestions, final copies were then produced.

To ensure the reliability of the instrument, the test re-test method was used adopted for an interval of three weeks in a school that did not participated in the final study. The instrument was subjected to pilot testing. Then the researcher determined the reliability (r) of the instrument by using the Pearson's Product Moment Coefficient Correlation Method.

Procedure for Data Collection

The researcher sought for permission from the heads of department of each of the sampled colleges of education in Nigeria. The researcher visited all the sampled colleges of education to distribute the questionnaire, even though they are far from one another. The purpose of the study was explained to the respondents and their consents were sought on the administration of the instrument. The lecturers were allowed to participate voluntarily. No one was forced to respond to the questionnaire.

To avoid loss of questionnaire in transit, the researcher did a follow-up after some days to collect all the responses. For ethical reasons, anonymity was maintained by assuring the respondents that, their identity would not be disclosed. All details about them were under the custody of researcher and it would not be revealed. Their names were not required so that they can express their thoughts and opinions freely without inhibition. All information gathered during the course of this study were treated as confidential. All the cited materials would be referenced to avoid plagiarism.

Data Analysis Techniques

The researcher used the percentage to analyse the demographic data of the respondents. The first two research questions were answered by using mean and standard deviation, while research questions three and four were answered using quantitative and qualitative analysis. Other research questions (five to twelve) were tested through their corresponding hypotheses using inferential statistics, the t-test and the one way analysis of variance (ANOVA) at 0.05 level of significance.

CHAPTER FOUR

DATA ANALYSIS AND RESULTS

This chapter deals with the collation, analysis and interpretation of data collected from the respondents based on the research objectives, research questions and the hypotheses postulated. The outputs and results are illustrated in the preceding tables:

Demographic Characteristics of the Respondents

This section describes the demographic information of the Colleges of Education Islamic Studies lecturers' sampled using percentage as shown in Table 1 to 5.

Table 1: Distribution of Islamic Studies lecturers Based on Gender

Gender	Frequency	Percentage (%)
Male Lecturers	350	87.5%
Female Lecturers	50	12.5%
Total	400	100.0%

Table 1 reveals that out of 400 Islamic Studies lecturers sampled, 350 (87.5%) were males while 50 (12.5%) were females.

Table 2: Distribution of Islamic Studies lecturers Based on Marital Status

Marital Status	Frequency	Percentage (%)
Married	390	97.5%
Single	10	2.5%
Total	400	100.0%

Table 2 reveals that out of 400 Islamic Studies lecturers sampled, 390 (97.5%) were married while 10 (2.5%) were single.

Table 3: Distribution of Islamic Studies lecturers Based on College Types

College Types	Frequency	Percentage (%)
Public Colleges	260	72.5
Private Colleges	140	27.5
Total	400	100.0

Table 3 shows that 260 (65%) were lecturers from sampled from public Colleges of Education while 140 (35%) were from private Colleges of Education.

Table 4: Distribution of Islamic Studies lecturers Based on their Qualifications

Qualifications	Frequency	Percentage (%)
B.A/B.A(Ed)	100	25.0
MA/MA (Ed)	200	50.0
Ph.D.	100	25.0
Total	400	100.0

Table 4 reveals that out of 400 Islamic Studies lecturers sampled, 100 (25%) had B.A/B.A Ed degree holders, 200 (50%) possessed MA/M.A Ed certificates while the rest 100 (25%) bagged Ph.D. certificate.

Table 5: Distribution of Islamic Studies lecturers Based on Teaching Experience

Teaching Experience	Frequency	Percentage (%)
1 to 10 Years	49	12.3
11 to 20 Years	120	30.0
21 Years and Above	231	57.8
Total	400	100.0

Table 5 indicates that out of 400 Islamic Studies lecturers sampled 49 (12.2%) had between 1 to 10 years lecturing experience; 120 (30.0%) of the lecturers have taught between 11 to 20 years while 231 (57.8%) have taught in the college between 21 years and above.

Answering of Research Questions

Twelve research questions were raised in line with the research objectives. Research questions one and four were answered using mean ranking. Other research questions five to twelve that have corresponding hypotheses were tested using inferential statistics such as the independent t-test and the One-way Analysis of Variance (ANOVA).

Research Question 1: What are the various techniques used by Colleges of Education Islamic Studies lecturers in teaching Islamic Studies?

In order to answer this research question, responses of the Islamic Studies lecturers in Colleges of Education in Nigeria on various techniques that could be used to teach Islamic Studies were collated and subjected to mean ranking and the output is shown in table 6.

Table 6: Mean Rating Showing Techniques Used by Colleges of Education Islamic Studies Lecturers in Teaching Islamic Studies

Techniques used in Teaching Islamic Studies	Always	Often	Seldom	Never	Total	Mean	Rating
Traditional	350	40	10	-	400	3.8500	1 st
Role play	11	39	350	-	400	1.8750	7 th
Description	60	38	300	2	400	2.6100	6 th
Illustration	100	250	50	-	400	2.8250	4 th
Discussion	100	250	50	-	400	2.8250	4 th
Field Trip	10	50	340	-	400	1.1500	9 th
Drilling	10	39	351	-	400	1.1625	8 th
Narration	345	45	10	-	400	2.8775	2 nd
Demonstration	340	55	5	-	400	2.8475	3 rd
Observation	-	20	20	360	400	1.1483	10 th

Ten teaching techniques were identified in this study. As is seen in Table 6, Islamic Studies lecturers used traditional technique of teaching always and it is ranked first with the mean score of 3.8500 among others. It is followed by narration and demonstration teaching

techniques with the mean of 2.8775 and 2.8475 ranked second and third respectively. Other teaching techniques followed; however, the least is observation technique with the mean score of 1.1483. This implies that Islamic Studies lecturers in Colleges of Education employed traditional technique always in the teaching of Islamic Studies.

Research Question 2: What are the Various Educational Resources used by Colleges of Education Islamic Studies lecturers in teaching Islamic Studies?

In order to answer this research question, responses of the Islamic Studies lecturers in Colleges of Education in Nigeria on various educational resources that could be used in teaching Islamic Studies were collated and subjected to mean ranking and the output is reported in table 7.

Table 7: Mean Rating Showing Educational Resources Used by Colleges of Education Islamic Studies Lecturers in Teaching Islamic Studies

Resources used in Teaching Islamic Studies	Always	Often	Seldom	Never	Total	Mean	Rating
Tape Recorder	347	40	13	-	400	2.7250	2 nd
Apparatus (e.g. Kettle etc.)	340	50	10	-	400	2.6475	3 rd
Maps	100	250	40	10	400	1.3000	7 th
Planting Devices	-	5	250	45		1.1550	10 th
Cardboard/Flash card	230	100	65	5	400	1.5000	6 th
Chalk/Chalkboard/board maker	300	80	20	-	400	1.9000	4 th
Electronic video recorder	250	100	50	-	400	1.6125	5 th
Resource personnel	50	10	340	-	400	1.1750	8 th
Resource centre	50	41	359	-	400	1.1650	9 th
Glorious books (Qur'an and Hadith)	348	42	10	-	400	3.3500	1 st

Ten educational resources being used by Colleges of Education Islamic Studies lecturers in teaching Islamic Studies were considered. As is seen in Table 7, Glorious books like Qur'an and Hadith are always used in the teaching of Islamic Studies and it is ranked first with the mean score of 3.3500 among others. It is followed by Tape Recorder and apparatus with the mean of 2.7250 and 2.6475 ranked second and third respectively. Other

teaching educational resources followed; however, the least is Planting Devices educational resources with the mean score of 1.1550. This implies that Islamic Studies lecturers in Colleges of Education used Glorious books such as Qur'an and Hadith as educational resources always in the teaching of Islamic Studies.

Research Question 3: Are the techniques used in teaching Islamic Studies relevant?

In order to answer research question three, responses of the Islamic Studies lecturers in Colleges of Education in Nigeria on the adequacy of various techniques that were used in teaching Islamic Studies were collated and subjected to mean ranking and the output is shown in table 8.

Table 8: Mean Rating Showing Relevancy of Teaching Techniques Used by Colleges of Education Islamic Studies Lecturers in Teaching Islamic Studies

Relevancy of Techniques	Very Relevant	Relevant	Irrelevant	Grossly Irrelevant	Total	Mean	Rating
Traditional	200	149	30	21	400	2.8975	1 st
Role play	200	2	100	98	400	1.6800	9 th
Description	200	100	50	50	400	1.9025	5 th
Illustration	200	60	119	21	400	1.8750	6 th
Discussion	200	100	51	49	400	2.2425	4 th
Field Trips	100	50	150	100	400	1.8650	7 th
Drilling	100	50	150	100	400	1.8650	7 th
Narration	200	102	50	48	400	2.7261	2 nd
Demonstration	200	105	50	45	400	2.6250	3 rd
Observation	20	100	180	100	400	1.5801	10 th

Table 8 reveals that traditional technique of teaching is relevantly used in teaching Islamic Studies and it is ranked first with the mean score of 2.8975 among others. It is

followed by narration and demonstration teaching techniques with the mean of 2.7261 and 2.6250 ranked second and third respectively. Other teaching techniques followed. However, the least is observation technique with the mean score of 1.5801. This implies that the use of traditional technique was considered most in the teaching of Islamic Studies by the lecturers because of the age of the learners.

Research Question 4: Are the resources used in teaching Islamic Studies adequate?

In order to answer this research question four, responses of the Islamic Studies lecturers in Colleges of Education in Nigeria on adequacy of educational resources that are being used in teaching Islamic Studies were collated and subjected to mean ranking and the output is reported in table 9.

Table 9: Mean Rating Showing Adequacy of the Educational Resources Used by Colleges of Education Islamic Studies Lecturers in Teaching Islamic Studies

Adequacy of the Resources Used	Very Adequate	Adequate	Inadequate	Grossly Inadequate	Total	Mean	Rating
Tape recorder	200	149	30	21	400	3.2750	2 nd
Apparatus (e.g. kettle, etc.)	150	189	41	20	400	2.3475	5 th
Maps	200	30	149	21	400	3.1700	4 th
Planting devices	21	30	148	201	400	1.6750	10 th
Cardboard/Flash card	30	21	200	149	400	1.8275	8 th
Chalk/chalkboard/board marker	200	100	51	49	400	3.1925	3 rd
Electronic video recorder	150	60	90	100	400	1.9775	6 th
Resource personnel	30	30	140	200	400	1.8725	7 th
Resource centre	22	29	200	149	400	1.6800	9 th
Holy books (Qur'an and Hadith)	201	150	28	21	400	3.3250	1 st

Table 9 shows that Holy books such as Qur'an and Hadith are very adequately used in the teaching of Islamic Studies and it is ranked first with the mean score of 3.3250 among others. It is followed by Tape Recorder and chalkboard/board marker with the mean of

3.2750 and 3.1925 ranked second and third respectively. Other teaching educational resources followed; however, the least is Planting Devices educational resources with the mean score of 1.6750. This implies that Islamic Studies lecturers in Colleges of Education opined that Holy books such as Qur'an and Hadith as educational resources are very adequately used in the teaching of Islamic Studies.

Hypotheses Testing

Eight null research hypotheses were postulated and tested in the course of this study using t-test and One-way Analysis of Variance (ANOVA) statistical techniques, decision taken at level of significance 0.05 and the outputs are presented in preceding tables 10 to 17.

H₀₁: There is no significant difference in the techniques used by male and female colleges of education Islamic Studies lecturers.

In order to test this research hypothesis, responses of the Islamic Studies lecturers in Colleges of Education in Nigeria on techniques that could be used to teach Islamic Studies were collated on the basis of gender, the data generated were subjected to independent t-test and the output is shown in table 10.

Table 10: The t-test Analysis Showing Difference in the Techniques Used by Male and Female Colleges of Education Islamic Studies Lecturers

Gender	No	Mean	Std.	Df	Cal. t-value	Crit. t-value	Sig.	Decision
Male Lecturers	350	23.35	2.49	398	24.301	1.282	0.00	S
Female Lecturers	50	14.40	2.00					

P < 0.05

Table 10 shows that the calculated t-value of 24.301 computed at 0.05 level of significance and the critical t-value is 1.282. Since the calculated t-value (24.301) is greater than the critical t-value (1.282) ($t = 24.30$, $p < 0.05$), hypothesis one is hereby rejected. This implies that there is a significant difference in the techniques used by male and female

Colleges of Education Islamic Studies lecturers and is in favour of male lecturers with the mean score (23.35) greater than the female lecturers mean score (14.40).

H0₂: There is no significant difference in the techniques used by less qualified, qualified and very qualified colleges of education Islamic Studies lecturers.

In order to test this research hypothesis, responses of the Islamic Studies lecturers in Colleges of Education in Nigeria on various techniques used to teach Islamic Studies were collated on the basis of lecturers' qualification and the data were subjected to One-way Analysis of Variance and the output is shown in table 11.

Table 11: ANOVA Showing Difference in the Techniques Used by Less Qualified, Qualified and Very Qualified Colleges of Education Islamic Studies Lecturers

Sources of Variance	Sum of Squares	df	Mean Square	Cal. f-value	Crit. f-value	Sig.	Decision
Between Groups	4182.970	2	2091.485				
Within Groups	1688.940	397	4.254	491.622	3.00	0.00	S
Total	5871.910	399					

P < 0.05

Table 11 shows that the calculated F-value of 914.622 computed at 0.05 level of significance and the critical f-value is 3.000, since the calculated f-value (914.622) is greater than the critical F-value (3.00) ($f = 491.62$, $p < 0.05$), hypothesis two is hereby rejected. This implies that there is a significant difference in the techniques used by less qualified, qualified, and very qualified Colleges of Education Islamic Studies lecturers. To ascertain where the significant difference lies, Scheffe Post Hoc was carried out and output reveals in table 12.

Table 12: Scheffe Post Hoc Showing Where the Significant Difference lies in the Techniques Used by Less Qualified, Qualified and Very Qualified Colleges of Education Islamic Studies lecturers

Lecturers' Qualification	N	Subset for alpha = 0.05		
		1	2	3
B.A/B.A(Ed)	100	17.0200		
MA/MA (Ed)	200		23.0100	
Ph.D.	100			25.9000
Sig.		1.000	1.000	1.000

Table 12 shows that lecturers with Ph.D. holders are the most significant with the mean score (25.9000) in subset three greater than the mean scores of other categories of lecturers. It is followed by MA/MA (Ed) with the mean score (23.0100) in subset two while the least is B.A/B.A(Ed) with the mean score (17.0200) in subset one.

H₀₃: There is no significant difference in the techniques used by private and public Colleges of Education Islamic Studies lecturers

In order to test research hypothesis three, responses of the Islamic Studies lecturers in Colleges of Education in Nigeria on the techniques used to teach Islamic Studies were collated on the basis of college types and the data generated were subjected to independent t-test and the output is shown in table 12.

Table 13: The t-test Analysis Showing Difference in the Techniques Used by Private and Public Colleges of Education Islamic Studies Lecturers

College Type	No	Mean	Std.	df	Cal.t-value	Crit.t-value	Sig.	Decision
Lecturers in Private College	260	22.2846	3.81166	398	0.352	1.282	.725	NS
Lecturers in Public College	140	22.1429	3.89349					
P > 0.05								

Table 13 reveals the calculated t-value of 0.352 computed at 0.05 level of significance and the critical t-value of 1.282 since the calculated t-value (0.352) is less than the critical t-

value (1.282) ($t = 0.35$, $p > 0.05$), hypothesis three is accepted. This implies that there is no significant difference in the techniques used by private and public Colleges of Education Islamic Studies lecturers in the teaching of Islamic Studies.

H04: *There is no significant difference in the techniques used by less experienced, experienced and very experienced colleges of education Islamic Studies lecturers*

In order to test research hypothesis four, responses of the Islamic Studies lecturers in Colleges of Education in Nigeria on the techniques used to teach Islamic Studies were collated on the basis of lecturers' teaching experience and the data generated were subjected to One-way Analysis of Variance and the output is shown in table 14.

Table 14: ANOVA Showing Difference in the Techniques Used by Less Experienced, Experienced and Very Experienced Colleges of Education Islamic Studies Lecturers

Sources of Variance	Sum of Squares	Df	Mean Square	Cal. f-value	Crit. f-value	Sig.	Decision
Between Groups	4056.216	2	2028.108				
Within Groups	1815.694	397	4.574	443.444	3.00	.000	S
Total	5871.910	399					

$P < 0.05$

Table 14 shows that the calculated f-value of 443.444 computed at 0.05 level of significance and the critical f-value is 3.000 since the calculated f-value (443.444) is greater than the critical f-value (3.00) ($f = 443.444$, $p < 0.05$), hypothesis four is hereby rejected. This implies that there is a significant difference in the techniques used by less experienced, experienced and very experienced Colleges of Education Islamic Studies lecturers. To ascertain where the significant difference lies, Scheffe Post Hoc was carried out and output reveals in table 15.

Table 15: Scheffe Post Hoc Showing Where the Significant Difference lies in the Techniques Used by Less Experienced, Experienced and Very Experienced Colleges of Education Islamic Studies lecturers

Lecturers' Experience	N	Subset for alpha = 0.05		
		1	2	3
1 to 10 Years (Less Experienced)	49	14.3469		
11 to 20 Years (Experienced)	120		21.5500	
21 Years and Above (Very Experienced)	231			24.2641
Sig.		1.000	1.000	1.000

Table 15 shows that lecturers with 21 Years and Above (Very Experienced) are the most significant with the mean score (24.2641) in subset three greater than the mean scores of other categories of lecturers. It is followed by 11 to 20 Years (Experienced) with the mean score (21.5500) in subset two while the least is 1 to 10 Years (Less Experienced) with the mean score (14.3469) in subset one.

H05: There is no significant difference in the resources used by male and female Colleges of Education Islamic Studies lecturers.

In order to test this research hypothesis, responses of the Islamic Studies lecturers in Colleges of Education in Nigeria on resources that could be used to teach Islamic Studies were collated on the basis of gender; the data generated were subjected to independent t-test and the output is reported in table 16.

Table 16: The t-Test Analysis Showing Difference in the Resources Used by Male and Female Colleges of Education Islamic Studies Lecturers

Gender	No	Mean	Std.	df	Cal.t-value	Crit.t-value	Sig.	Decision
Male Lecturers	350	19.4771	4.27001	398	12.530	1.282	0.00	S
Female Lecturers	50	11.9000	.30305					

P < 0.05

Table 16 indicates the calculated t-value of 12.530 computed at 0.05 level of significance and the critical t-value of 1.282. Since the calculated t-value (12.530) is greater than the critical t-value (1.282) ($t = 12.53, p < 0.05$), hypothesis five is hereby rejected. This implies that there is a significant difference in the resources used by male and female Colleges of Education Islamic Studies lecturers and is in favour of male lecturers with the mean score (19.4771) greater than the female lecturers mean score (11.9000).

H0₆: There is no significant difference in the resources used by less qualified, qualified and very qualified Colleges of Education Islamic Studies lecturers

In order to test this research hypothesis six, responses of the Islamic Studies lecturers in Colleges of Education in Nigeria on the resources used to teach Islamic Studies were collated on the basis of lecturers' qualifications, the data generated were subjected to One-way Analysis of Variance and the output is shown in table 17.

Table 17: ANOVA Showing Difference in the Resources Used by Less Qualified, Qualified and Very Qualified Colleges of Education Islamic Studies Lecturers

Source of Variance	Sum of Squares	Df	Mean Square	Cal. f-value	Crit. F - value	Sig.	Decision
Between Groups	6915.215	2	3457.608				
Within Groups	1964.425	397	4.948	698.764	3.00	.000	S
Total	8879.640	399					

$P < 0.05$

Table 17 shows the calculated t-value of 698.764 computed at 0.05 levels of significance and the critical t-value of 3.000. Since the calculated t-value (698.764) is greater than the critical t-value (3.00) ($f = 698.764, p < 0.05$), hypothesis six is hereby rejected. This implies that there is a significant difference in the resources used by less qualified, qualified, and very qualified Colleges of Education Islamic Studies lecturers. To ascertain where the significant difference lies, Scheffe Post Hoc was carried out and output reveals in table 18.

Table 18: Scheffe Post Hoc Showing Where the Significant Difference lies in the Techniques Used by Less Qualified, Qualified and Very Qualified Colleges of Education Islamic Studies lecturers

Lecturers' Qualification	N	Subset for alpha = 0.05		
		1	2	3
B.A/B.A(Ed)	100	13.4400		
MA/MA (Ed)	200		17.8250	
Ph.D	100			25.0300
Sig.		1.000	1.000	1.000

Table 18 shows that lecturers with Ph.D. holders are the most significant with the mean score of 25.0300 in subset three which is greater than the mean scores of other categories of lecturers. It is followed by M.A/M. Ed with the mean score of 17.8250 in subset two while the least is B.A/B.A.Ed. with the mean score of 13.4400 in subset one.

H0₇: There is no significant difference in the resources used by private and public Colleges of Education Islamic Studies lecturers

In order to test research hypothesis seven, responses of the Islamic Studies lecturers in Colleges of Education in Nigeria on the resources used to teach Islamic Studies were collated on the basis of college types and the data generated were subjected to independent t-test and the output is shown in table 19.

Table 19: The t-test Analysis Showing Difference in the Resources Used by Private and Public Colleges of Education Islamic Studies Lecturers

College Type	No	Mean	Std.	Df	Cal.t-value	Crit.t-value	Sig.	Decision
Lecturers in Private College	260	18.6038	4.74777	398	0.426	1.282	.670	NS
Lecturers in Public College	140	18.3929	4.67459					
P > 0.05								

Table 19 reveals that the calculated t-value of 0.426 computed at 0.05 level of significance and the critical t-value is 1.282 Since the calculated t-value (0.426) is less than the critical t-value (1.282) ($t = 0.43$, $p > 0.05$), hypothesis seven is accepted. This implies that there is no significant difference in the resources used by private and public Colleges of Education Islamic Studies lecturers in the teaching of Islamic Studies.

H₀₈: There is no significant difference in the resources used by the less experienced, experienced and very experienced colleges of education Islamic Studies lecturers

In order to test this research hypothesis, responses of the Islamic Studies lecturers in Colleges of Education in Nigeria on the resources used to teach Islamic Studies were collated on the basis of lecturers' teaching experience; and the data generated were subjected to One-way Analysis of Variance and the output is shown in table 20.

Table 20: ANOVA Showing Difference in the Resources Used by Less Experienced, Experienced and Very Experienced Colleges of Education Islamic Studies Lecturers

Sources of Variance	Sum of Squares	Df	Mean Square	Cal-f-value	Crit. f-value	Sig.	Decision
Between Groups	4489.164	2	2244.582				
Within Groups	4390.476	397	11.059	202.962	3.00	.000	S
Total	8879.640	399					

$P < 0.05$

Table 20 shows the calculated t-value of 202.962 computed at 0.05 level of significance and the critical t-value of 3.000 Since the calculated t-value (202.962) is greater than the critical t-value (3.00) ($f = 202.96$, $p < 0.05$), hypothesis eight is hereby rejected. This implies that there is a significant difference in the resources used by less experienced, experienced and very experienced Colleges of Education Islamic Studies lecturers. To ascertain where the significant difference lies, Scheffe Post Hoc was carried out and the output reveals in table 21.

Table 21: Scheffe Post Hoc showing where the Significant Difference lies in the Resources used by less experienced, experienced and very experienced Colleges of Education Islamic Studies lecturers

Lecturers' Experience	N	Subset for alpha = 0.05		
		1	2	3
1 to 10 Years (Less Experienced)	49	11.8980		
11 to 20 Years (Experienced)	120		16.1167	
21 Years and Above (Very Experienced)	231			21.1905
Sig.		1.000	1.000	1.000

Table 21 shows that lecturers with 21 Years and Above (Very Experienced) are the most significant with the mean score of 21.1905 in subset three which is greater than the mean scores of other categories of lecturers. It is followed by 11 to 20 Years (Experienced) with the mean score of 16.1167 in subset two while the least is 1 to 10 Years (Less Experienced) with the mean score of 11.8980 in subset one.

Summary of the Major Findings

Based on the data collected, analysed and interpreted, the following major findings are obtained:

- A. the Islamic studies lecturers in colleges of education always used traditional technique in teaching Islamic studies.
- b. the Islamic studies lecturers in colleges of education used Glorious books such as Qur'an and Hadith as educational resources always in teaching Islamic studies.
- c. the use of explanation techniques is relevantly used in the teaching of Islamic studies.
- d. the Glorious books such as Qur'an and Hadith as educational resources are adequately used in teaching Islamic studies.
- e. there is significant difference in the techniques used by male and female colleges of Education Islamic Studies.

- f. there is significant difference in the techniques used by less qualified, qualified and very qualified colleges of education Islamic Studies lecturers in teaching Islamic Studies.
- g. there is no significant difference in the techniques used by private and public colleges of education Islamic Studies lectures in teaching Islamic Studies.
- h. there is no significant difference in the techniques used by less experienced, experienced and very experienced colleges of education Islamic Studies lecturers in teaching Islamic Studies.
- i. there is a significant difference in the resources used by male and female colleges of education Islamic Studies lecturers in teaching Islamic Studies
- j. there is a significant difference in the resources used by less qualified, qualified and very qualified colleges of education Islamic Studies lecturers in teaching Islamic Studies.
- k. there is no significant difference in the resources used by private and public colleges of education Islamic Studies lecturers in teaching Islamic Studies.
- l. there is a significant difference in the resources used by less experienced, experienced and very experienced colleges of education Islamic Studies lecturers in teaching Islamic Studies.

Generally, it was revealed that the use of traditional techniques in the teaching of Islamic studies in colleges of education in Nigeria is very relevant. Also, the use of human, and non-human resources are very adequate

CHAPTER FIVE

DISCUSSION, CONCLUSION AND RECOMMENDATIONS

This chapter discussed the results and findings that were obtained in chapter four. The aim of the study was to assess techniques and resources used in teaching Islamic Studies in Colleges of Education in Nigeria. The research was a descriptive survey of the cross sectional type. A total number of four hundred (400) Islamic studies lecturers were sampled for this study through the use of purposive sampling techniques. Twelve (12) questions were formulated for this study. Research questions 1 and 2 were answered using mean rating and standard deviation, while research questions 3 and 4 were answered using quantitative and qualitative analyses. Other research questions (5 to 12) that have corresponding hypotheses were tested using the t-test and the one-way Analysis of Variance (ANOVA) at 0.05 level of significance. Thereafter, conclusions are drawn based on the findings of this study, while recommendations and suggestions were made to encourage further studies towards effective and efficient study of this nature.

DISCUSSION

The finding of the study showed that there are various techniques employed by Islamic Studies lecturers but explanation technique is the technique they always use. This is in line with the study of Williams (1999) in Laaro (2004) who noted that not every activity needs to be incorporated into a single lesson within the time available. He therefore suggests an eclectic technique which is made to suit learners and the subject matter.

This result also agrees with the study of Richards and Rodgers (2001) who agreed that no single technique can hold the answer for all the purpose and situations in teaching grammar. Although how a technique is manifested in the classroom depends largely on the individual lecturer's interpretation of the technique's principles.

The result of this study also revealed that there are various resources employed in teaching Islamic Studies but the Glorious book, Qur'an and Hadith as educational resources are the most adequately used in teaching Islamic Studies. This is in line with the study of Bolarinwa (2013) who suggested that if all the instructional resources are adequately utilised, they are capable of enlightening learners as well as assisting teachers on specific teaching and learning.

Specifically, instructional resources usually supplement rather than substitute the teacher in a class, according to Lawal (2006) who observed that the teacher is the most crucial instructional resources, being at once an initiator, a facilitator and a sustainer of learning. Also, Yusuf (2000) posited that effective teaching depends on good communication between the instructors and the learners. Salami (2008), concluded that anything that can be object of study or stimulus to learners is regarded as instructional resources.

Techniques and Resources Used in Teaching Islamic Studies Based on Lecturer's Gender

The result of this study reveals that there was a significant difference in the technique used by male and female Colleges of Education Islamic Studies lecturers in teaching Islamic Studies. This result is in line with Ajidagba (2002) who posited that gender is a Co-factor in assessing teachers' performance and should not be underrated or ignored in the teaching and learning situation or processes because teaching is not peculiar to any gender. He further argued that female teachers are more sympathetic; possess human feeling and better verbal expression than their male counterparts when dealing with students.

The result also negated the views of Lawal (1999) and Adebileje (1995) that gender has no influence on teacher's performance. Amadi (2010) argued that gender cannot be regarded as a serious determining factor to effective and efficient teaching in the classroom.

The result of this study also revealed that there was a significant difference in the resources used by male and female Islamic studies lecturers in Colleges of Education. This therefore corresponds with the research study of Hut (2002) who revealed that female teachers perform better than their male counterparts in the use of instructional resources for teaching and learning.

The result of this study further revealed that there was a significant difference in the techniques used in teaching Islamic Studies and there was also a significant difference in the resources used in teaching Islamic Studies. Teaching process generally should not depend on whether a lecturer is a male or female, rather, the sole aim of teaching should be based on the overall success of the learners, lecturers and even the whole educational system. In view of this, relevant techniques and adequate resources are needed to be used in the teaching and learning processes.

Techniques and Resources used in Teaching Islamic Studies Based on Lecturers' Qualification

The result of this study revealed that there was a significant difference in the techniques used by less qualified, qualified and very qualified Colleges of Education Islamic Studies lecturers in teaching Islamic Studies. This is in conformity with the study of Oladokun (2006) who posited that the teacher's level of qualification is a major criterion for the learners' academic achievement. Also, Olajide (2013) in his study on the knowledge of proverbs, found out that qualified teachers generally had better knowledge in the use of proverb than less qualified teachers.

Findings of this study also revealed that there was a significant difference in the resources used by less qualified, qualified and very qualified Colleges of Education Islamic Studies lecturers in teaching Islamic Studies. This is in line with the study of Nwosu (1985) in Oladosu (2009) on teaching qualification that professional qualification has a better

influence on the utilisation of resources in teaching. Danmola (1999) also found out that teachers who are well trained make effective use of instructional materials in enhancing teaching and learning.

This study shows that lecturers' qualification influences the techniques used in teaching Islamic Studies. By implication, qualified lecturers have been exposed to different techniques of teaching as a result of their exposure to teachers' training. On the other hands Teachers' qualification has no influence on the resources used in teaching Islamic Studies. This implies that resources are used based on availability and use and not by qualification.

Techniques and Resources Used in Teaching Islamic Studies Based on Teaching Experience

The result of this study indicated that there was a significant difference in the techniques and resources used by less experienced, experienced and very experienced Colleges of Education Islamic Studies lecturers in teaching Islamic Studies. This result seems to negate Olajide (2013) who posited that more experienced teachers show high knowledge of proverbs than the less experienced ones. In the same vein, Hammad (2000) observed that there is relationship between teachers' effectiveness in the use of resources and their years of experiences. The finding of this study also seems to confirm the adage that Says "experience is said to be the best teacher (Ishola, 2017)". Abiri (1999) in Ishola (2017) expresses that a professional becomes more efficient and effective when he/she stays longer on his/her job and not staying longer will do, such a teacher should update himself/herself by attending seminars, conferences, workshops and educational programmes.

Techniques and Resources Used in Teaching Islamic Studies Based on College Type

The result of this study shows that there was no significant difference in both techniques and resources used by private and public Colleges of Education Islamic Studies lecturers in teaching Islamic Studies. This study validated the study of Afolabi (2005) who

stressed that the standard of education in public schools has, to an extent, been discredited because the products could not compete expectedly with their counterparts in private schools. It also negated the view of Okunloye (2006) who observed that Public and Private secondary schools differ significantly in the quantity and quality of teachers, facilities and equipment.

In the same vein, the result of this study disagreed with the study of Famiran (2007) who concluded that private owned schools are better than the Public schools in terms of available teaching and learning resources. This implies that both Private and Public Colleges of Education are better in terms of teaching and learning processes. No one is better than the other, except the one that lacks proper monitoring and control.

Colleges of Education generally should not be depend on whether it is Private or Public, rather, the sole aim of College of Education should be based on the overall achievement of the learners, lecturers and even the parent. In view of this, proper monitoring and control are needed to be employed for standardisation of Colleges of Education.

CONCLUSION

This study assessed various techniques and resources used in teaching Islamic Studies in relation with variables like gender, college type, qualification, and experience. Based on the findings highlighted in the preceding chapter and the foregoing discussion in this chapter, the following conclusion was reached.

The findings of the study have established that the Islamic Studies lecturers in colleges of education always use traditional techniques in teaching Islamic Studies. It revealed that the technique is relevant. On the other hand, the Islamic Studies lecturers in college of education used Glorious book, Quran and Hadith as educational resources always in teaching Islamic Studies. It revealed that the instructional resources are very adequate. It was also discovered that there was a significant difference in both techniques and resources used by male and female colleges of education Islamic studies lecturer in teaching Islamic

Studies. In relation to qualification, there was a significant difference in both techniques and resources used by less qualified, qualified and very qualified colleges of education Islamic Studies lecturers in teaching Islamic Studies. In the case of teachers' experience, there was a significant difference in both techniques and resources used by less experienced, experienced and very experienced colleges of education Islamic Studies lecturers.

The findings of this study also revealed that there was no significant difference in the techniques and resources used by Private and Public colleges of education Islamic Studies lecturers in teaching Islamic Studies. This was as a result of the proper monitoring and control.

RECOMMENDATIONS

The outcome of this study could be of great importance to the Islamic studies lecturers, curriculum planners, textbook writers, government and policy makers, school authority as well as future researchers. To this end, the following recommendations have been made with a view to enhancing and promoting techniques and resources lecturers use in teaching Islamic Studies.

Islamic Studies Lecturers: should employ various techniques such as description, demonstration, narration, illustration, role-play, fieldtrip/excursion, drilling, discussion, explanation and observation. Likewise resources, both human and non human, such as, audio, visual and audio-visual should be used to teach their students. in teaching Islamic Studies during the teaching and learning process. Furthermore, they are also to update their professionalism by constantly attending seminars, workshops, in-service training and reading of academic journals, ephemerals and other related research studies as these would expose them to the new development in the use of different techniques and resources in teaching for the students to understand series of techniques to be used when they are teaching in Primary and Junior Schools. The fact is that the N.C.E. students are only prepared to teach in either

Primary or Junior Secondary Schools and they are familiar to only explanation technique through the use of lecture method which is not suitable for teaching in Primary and Junior Secondary Schools, then, effective teaching and learning would be difficult.

They should also employ various and relevant techniques of teaching to arouse and sustain the interest of the learner. Moreover, they should make use of instructional resources to aid teaching and learning.

Curriculum Planners: are advised to continue recommending more valuable books and other resources which would engage learner more as these would help to reinforce lecturers' effort. It would help Curriculum Planners and policy makers to know the area of content in need of attention and inclusion in redesigning the curriculum. They should see that the academic needs of students in terms Islamic Studies teaching are included in the syllabus right from 100 level.

Textbook Writers: are to employ the right kind of techniques needed in the course of Islamic Studies teaching and organizing the contents of textbooks. They should also take into cognizance, the level of the students in writing their books, as it should be available and affordable.

Government and Policy Makers: should provide well-equipped libraries to improve students in the religious aspects. Conducive environment should be provided especially in Public Colleges of Education for effective teaching and learning to take place. The effort of technology cannot be overemphasised. This has provided the use of computer for effective teaching and learning and has increased students' creativity and intellectual resourcefulness. Government should therefore provide computer facilities in Colleges of Education especially in Public Colleges of Education to encourage lecturers and students in the use of computer.

School authority: should provide different instructional resources to colleges of education for effective and efficient teaching and learning.

Suggestion for Further Studies

Having suggested and recommended ways and means of using techniques and resources in teaching Islamic Studies in colleges of education, the research made these suggestions for further researchers.

In view of the fact that this research work focused only on college of education, Islamic Studies lecturers in Nigeria. Other researcher of this nature may consider on very wide scope, large population and use of robust statistical techniques, for-instance, Nigeria, another country such as Benin-Republic, Niger-Republic, etc could be used. Again, further Studies may involve the Islamic and Christian religious studies lecturers together by comparing and contrasting their degree of commitment in the used of techniques and resources in teaching their respective subject.

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APPENDIX I
FACULTY OF EDUCATION
ARTS EDUCATION DEPARTMENT
UNIVERSITY OF ILORIN
QUESTIONNAIRE ON: ASSESSMENT OF TECHNIQUES AND RESOURCES
USED IN TEACHING ISLAMIC STUDIES IN COLLEGES OF EDUCATION IN
NIGERIA.

Dear Respondent,

The main reason for this questionnaire is to assess the techniques and resources used in teaching Islamic Studies in Colleges of Education in Nigeria. The research project would be submitted to the Faculty of Education, Arts Education Department, University of Ilorin, Ilorin, in partial fulfillment of the requirements for the award of Doctorate Degree (Ph.D.) in Islamic Studies Education.

You are requested to respond without any biasness to the content of the questionnaire. All informations provided are purely required for this study and shall be seriously studied and confidentially treated.

Please, your correct and honest answers to each question would be appreciated.

Yours faithfully,

Laaro-Musa, AbdurRahman

QUESTIONNAIRE

SECTION A: Demographic Data of Respondents

Direction: Please tick (✓) the correct option from the box and fill in some of the gaps as requested correctly.

1. Name of your school
2. Which state does it belong to?
3. Which geographical zone does it belongs to?
4. Sex of the respondent: Male () Female ()
5. Qualification: Ph.D. () M.A/M.Ed. () B.A./B.A.Ed. () others (please specify):
6. Marital Status: Single (); Married ()
7. Teaching Experience: 1-10years (); 11-20years (); 21years and above ()
8. College Type: Public School (); Private School ()

SECTION B: Techniques Used in Teaching Islamic Studies

Direction: Please tick (✓) the option that best expresses your opinion on the following items

based on your overall usage of techniques in teaching Islamic Studies, using the

following scale: Always (A); Often (O); Seldom (S) or Never (N).

S/N	ITEMS (TECHNIQUES) As techniques used in teaching Islamic Studies, I make use of:	A	O	S	N
1	Traditional technique				
2	Role play/Dramatisation technique				
3	Description technique				
4	Illustration technique				
5	Discussion technique				
6	Fieldtrip/excursion technique				
7	Drilling technique				
8	Narration technique				
9	Demonstration technique				
10	Observation technique				

SECTION C: Resources Used in Teaching Islamic Studies

Direction: Please tick (✓) the option that best expresses your opinion on the following

items based on your overall usage of techniques in teaching Islamic Studies, using the

following scale: Always (A); Often (O); Seldom (S) or Never (N).

S/N	ITEMS (RESOURCES) As resources used in teaching Islamic Studies, the followings are available in my college for use:	A	O	S	N
1	Tape recorder				
2	Relevant apparatus such as kettles, geographical globe and other objects				

3	Maps				
4	Planting devices				
5	Cardboard/flash card				
6	Chalk/chalkboard/marker board				
7	Electronic video recorder				
8	Resource personnel				
9	Resource centre				
10	Glorious books like Qur'an and Hadith				

SECTION D: Relevancy of Techniques Used in Teaching Islamic Studies.

Direction: Please tick (✓) the option that best expresses your opinion on the following items based on the relevant of techniques used in teaching Islamic Studies, using the following scale: Very Relevant (VR); Relevant (R); Irrelevant (I) or Grossly Irrelevant (GI).

S/N	Relevancy of the Techniques Used in Teaching Islamic Studies	VR	R	I	GI
1	Traditional				
2	Role play/Dramatisation				
3	Description				
4	Illustration				
5	Discussion				
6	Fieldtrip/excursion				
7	Drilling				
8	Narration				
9	Demonstration				
10	Observation				

SECTION E: Adequacy of Resources Used in Teaching Islamic Studies.

Direction: Please tick (✓) the option that best expresses your opinion on the following items based on the adequacy of resources used in teaching Islamic Studies, using the following scale: Very Adequate (VA); Adequate (A); Inadequate (I) or Grossly Inadequate (GI).

S/N	Adequacy of the Resources Used in Teaching Islamic Studies	VA	A	I	GI
1	Tape Recorder				
2	Relevant apparatus such as kettles, geographical globe and other real objects				
3	Maps				
4	Planting devices				
5	Cardboard/Flash card				
6	Chalk/chalkboard/marker board				
7	Electronic video recorder				
8	Resource personnel				
9	Resource centre				
10	Glorious Qur'an and Hadith				

SECTION F: General Comments on Techniques and Resources Used in Teaching

Islamic Studies in Colleges of Education in Nigeria

1. What are your general comments on the relevant techniques used in teaching Islamic Studies?
-

2. What are your general comments on the adequacy of human resources used in teaching Islamic Studies?
.....
3. What are your general comments on the adequacy of non-human resources used in teaching Islamic Studies?
.....

Thank you for your patience.

APPENDIX II

LIST OF THE STATES IN EACH OF THE SAMPLED FOUR GEOPOLITICAL ZONES OF NIGERIA

S/N	STATES	ZONES
1	Benue	NORTH-CENTRAL
2	FCT Abuja	
3	Kogi	
4	Kwara	
5	Nasarawa	
6	Niger	
7	Plateau	
8	Adamawa	NORTH – EAST
9	Bauchi	
10	Borno	
11	Gombe	
12	Taraba	
13	Yobe	
14	Jigawa	
15	Kaduna	NORTH-WEST
16	Kano	
17	Katsina	
18	Kebbi	
19	Sokoto	
20	Zamfara	

21	Ekiti	SOUTH-WEST
22	Lagos	
23	Ogun	
24	Ondo	
25	Osun	
26	Oyo	

APPENDIX III

LIST OF THE COLLEGES OF EDUCATION IN THE FOUR SAMPLED GEOPOLITICAL ZONES OF NIGERIA

S/N	COLLEGE OF EDUCATION	TYPE	STATE
1	Apa College of Education, Aidojodo-Okpoga, Benue	Private	BENUE
2	Calvin Foundation College of Education, Naka, Benue	Private	
3	College of Education, Oju-otukpo	Public	
4	Emmanuel Bbije Ikwe College of Education, Otukpo	Private	
5	Gboko College of Education, Gboko	Public	
6	Kwararafa College of Education, Otukpo	Private	
7	Lessel College of Education, Lessel Ushonga, LGA, Benue.	Private	
8	Sinai College of Education	Public	
9	State College of Education, Katsina-Ala	Public	
10	Unity College of Education, Auka-Adoka	Private	
11	Angel Crown College of Education	Private	FCT ABUJA
12	City College of Education, Mararaba Gurku	Private	
13	FCT College of Education, Zuba	Public	
14	Al-Hikmah College of Education, Ankpa	Private	KOGI
15	Baba Maiyaki College of Education, Ogbagbada-Aloma	Private	
16	Federal College of Education, Okene	Public	
17	Kogi College of Education, Ankpa	Public	
18	Kogi College of Education, Kabba	Public	
19	Adeshina College of Education, Share	Private	KWARA
20	College of Education, Offa (Ilemona)	Private	
21	College of Education, (T) Lafiagi	Public	
22	ECWA College of Education, Igbaja	Private	
23	Imam Hamzat College of Education, Ilorin	Private	
24	Kinsey College of Education, Ilorin	Private	
25	Kwara State College of Education, Ilorin	Public	
26	Kwara State College of Education, Oro	Public	
27	Moje College of Education, Erin-Ile	Private	
28	Muhyideen College of Education, Ilorin	Private	
29	Nana Aisha Memorial College of	Private	

	Education, Ilorin		
30	Nigeria Army School of Education (NASE), Ilorin	Public	
31	PAN African College of Education, Offa	Private	
32	Hill College of Education, Gwanje	Private	NASARAWA
33	Akwanga Ipere College of Education, Agyaragu	Private	
34	Nasarawa State College of Education, Akwanga	Public	
35	Federal College of Education, Kotangora	Public	NIGER
36	Hope & Anchor College of Education, Suleja	Private	
37	Niger State College of Education, Minna	Public	
38	ECWA College of Education, Jos	Private	PLATEAU
39	Federal College of Education, Pankshin	Public	
40	Global College of Education, Jos	Private	
41	Oswald Waller College of Education, Shendam	Private	
42	State College of Education, Gindiri	Public	
43	Adamawa State College of Education, Hong	Public	ADAMAWA
44	Federal College of Education, Yola	Public	
45	A.D. Rufa'i College for Legal & Islamic Studies, Misau	Private	
46	Aminu Saleh College of Education, Azare	Public	
47	Bauchi Institute of Arabic & Islamic Studies, Bauchi	Private	BAUCHI
48	Bauchi State Institute of Education, Kamgere	Public	
49	Bilyamin Othman College of Education, Bauchi	Public	
50	Sarki Yamma Community College of Education, Toro	Private	
51	Sunnah College of Education, Bauchi	Private	
52	College of Education, Waka BIU (State)	Public	
53	Kashim Ibrahim State College of Education, Maiduguri	Public	BORNO
54	Mohammed Goni College of Legal & Islamic Studies, Maiduguri.	Public	
55	Umar Ibn Ibrahim El-Kanemi College of Education		
56	Science & Technology Borno State.	Public	

57	College of Education, Billiri, Gombe	Public	GOMBE
58	Federal College of Education (T), Gombe	Public	
59	Jibwis College of Arabic & Islamic Education, Gombe	Private	
60	State College of Education, Zing	Public	
61	Taraba State College of Education, Jalingo	Public	TARABA
62	Arabic & Islamic College of Education, Potiskam, Yobe	Private	YOBE
63	Federal College of Education (T), Potiskum	Public	
64	Umar Suleiman College of Education, Gasma, Yobe	Public	
65	Yobe State College of Education, Gashua, Damaturu	Public	
66	Jigawa State College of Education, Gumel	Public	JIGAWA
67	Jigawa State College of Islamic & Legal Studies, Ringin	Public	
68	Ameer Shehu Idris College of Advance Studies, Zaria	Private	KADUNA
69	Federal College of Education, Zaria	Public	
70	Jama'ah Nasirul-Islam College of Education, (JASE), Kaduna.	Public	
71	Kaduna State College of Education, Gidan Waya	Public	
72	Umar Bun Khatab College of Education, Kaduna	Private	
73	Aminu Kano College of Islamic & Legal Studies, Kano	Private	KANO
74	Annur Institute for Islamic Education, Ungogo LGA, Kano.	Private	
75	College of Education, Kura	Private	
76	Federal College of Education (T), Bichi	Public	
77	Federal College of Education, Kano	Public	
78	Kano State College of Education, Kumbotso	Public	
79	Biga College of Education, Arkila, Nasarawa, Sokoto	Private	
80	Federal College of Education, Katsina	Public	KATSINA
81	Isa Kaita College of Education, Dutsin-ma	Public	
82	Yusuf Bala Usman College of Legal & General Studies, Daura.	Private	
83	Adamu Augie State College of Education, Argungu	Public	KEBBI

84	Sheu Shagari College of Education, Sokoto	Public	SOKOTO
85	Federal College of Education (T), Gusau	Public	ZAMFARA
86	Zamfara State College of Education, Maru	Public	
87	Ekiti State College of Education, Ikere-Ekiti	Public	EKITI
88	Adeniran Ogunsaya State College of Education, Ijanikin	Public	LAGOS
89	An-sar-ud-Deen College of Education, Isolo	Private	
90	Bayo Tijani College of Education, Ikotun	Private	
91	Corner Stone College of Education	Private	
92	Corona College of Education, Lekki Lagos	Private	
93	Federal College of Education (T), Akoka	Public	
94	Michael Otedola State College of Education, Maforiji	Public	
95	St. Augustine College of Education, Lagos	Private	
96	The African Church College of Education, Avenue	Private	
97	Top most College of Education, Ipaja	Private	
98	Awori Distinct College of Education, Ijako	Private	OGUN
99	Federal College of Education, Osiele, Abeokuta	Public	
100	Piaget College of Education, Abeokuta	Private	
101	Royal City College of Education, Otta	Private	
102	Tai-Solarin State College of Education, Ijebu-ode	Public	
103	Yewa Central College of Education, Ayetoro	Private	
104	Adeyemi Federal College of Education, Ondo	Public	ONDO
105	Bethel College of Education, Ijare, Ondo	Private	
106	College of Education, Ero, Akure, Ondo	Private	
107	Festmed College of Education, Ajowa Akoko	Private	
108	Upland College of Education, Abeokuta	Private	
109	Assanusiyyah College of Education, Ode-omu	Private	

110	College of Education, Moro-Ife	Private	OSUN
111	College of Education, Foreign Links Campus, Moro-Ife North Nigeria.	Private	
112	Crest Field College of Education, Erin-Osun, Osun.	Private	
113	Ilori College of Education, Ede, Osun State	Private	
114	Osun State College of Education, Ila-Orangun	Public	
115	Osun State College of Education, Ilesa	Public	OYO
116	Al-Ibadan College of Education, College of Education, Ibadan.	Private	
117	Best Legacy College of Education, Ogbomosho	Private	
118	Delar College of Education, Ibadan	Private	
119	Emmanuel Alayande State College of Education	Public	
120	Federal College of Education (Special), Oyo	Public	
121	Muftau Olanihun College of Education, Ibadan	Private	
122	Murtadha College of Education, Ibadan	Private	
123	Oyo State College of Education, Oyo.	Public	

APPENDIX IV:

LIST OF THE COLLEGES OF EDUCATION WHERE ISLAMIC STUDIES IS OFFERED IN THE FOUR SAMPLED GEO-POLITICAL ZONES OF NIGERIA

S/N	NAME	TYPE	STATE	RESPONDENT
1	FCT College of Education, Zuba	Public	FCT ABUJA	8
2	Al-Hikmah College of Education, Ankpa	Private	KOGI	4
3	Baba Maiyaki College of Education, Ogbagbada-Aloma.	Private		6
4	Federal College of Education, Okene	Public		4
5	Kogi State College of Education, Ankpa	Public		5
6	Adeshina College of Education, Share	Private	KWARA	4
7	Imam Hamzat College of Education, Ilorin	Private		3
8	Kinsey College of Education, Ilorin	Private		4
9	Kwara State College of Education, Ilorin	Public		7
10	Kwara State College of Education, Oro	Public		6
11	Muhyideen College of Education, Ilorin	Private		4
12	Nana Aisha Memorial College of Education, Ilorin.	Private		4
13	Nigeria Army School of Education (NASE), Ilorin.	Public		3
14				
15	Nasarawa State College of Education, Akwanga	Public	NASARAWA	7
16	Federal College of Education, Kontagora	Public	NIGER	8
17	Niger State College of Education, Minna	Public		7
18	Federal College of Education, Pankstin	Public	PLATEAU	8
19	State College of Education, Gindiri.	Public		7
20	Adamawa State College of Education, Hong	Public	ADAMAWA	8
21	Federal College of Education, Yola	Public		8
22	A.D Rufaci College for Legal & Islamic Studies, Misau.	Private	BAUCHI	3
23	Aminu Saleh College of Education, Azare	Public		3
24	Bauchi Institute of Arabic & Islamic Studies, Bauchi.	Private		5
25	Bauchi State Institute of Education, Kangere.	Public		3
26	Biliyamin Othman College of Education, Bauchi	Public		3
27	Sarki Yamma Community College of Education, State College of Education, Azare	Private		3
28		Public		7
29	Kashim Ibrahim State College of Education, Maiduguri.	Public		7

30	Mohammed Goni College of Legal & Islamic Studies, Maiduguri.	Public	BORNO	4
31	State College of Education, Waka BIU	Public		8
32	Taraba State College of Education, Jalingo	Public	TARABA	8
33	Umar Suleiman College of Education, Gashma, Yobe.	Public	YOBE	4
34	Arabic & Islamic College of Education, Potiskum, Yobe.	Private		6
35	Jigawa State College of Education, Gumel	Public	JIGAWA	5
36	Jigawa State College of Islamic & Legal Studies, Ringin.	Public		5
37	Ameer Shehu Idris College of Advance Studies, Zaria.	Private	KADUNA	5
38	Federal College of Education, Zaria	Public		8
39	Jama'ah Nasirul-Islam College of Education (JASE), Kaduna.	Public		7
40	Kaduna State College of Education, Gidawaya Kafancha.	Public		6
41	Umar Bun Khatab College of Education, Kaduna	Private		5
42	Aminu Kano College of Islamic & Legal Studies, Kano.	Private	KANO	6
43	Annur Institute for Islamic Education, Ungogo LGA, Kano.	Private		5
44	College of Education, Kura.	Private		4
45	Federal College of Education, Kano.	Public		8
46	Sa'adat Rimi College of Education, Kumbotso, Kano.	Public		6
47	Federal College of Education, Katsina	Public	KATSINA	7
48	Isa Kaita College of Education, Dutsin-ma.	Public		7
49	Yusuf Bala Usman College of Legal & General Studies, Daura.	Private		3
50	Adamu Augie State College of Education, Argungu.	Public	KEBBI	8
51	Sheu Shagari College of Education, Sokoto	Public	SOKOTO	8
52	Zamfara State College of Education, Maru	Public	ZAMFARA	8
53	Ekiti State College of Education, Ikere-Ekiti	Public	EKITI	5
54	Adeniran Ogunsanya State College of Education, Ijanikin.	Public	LAGOS	5
55	An-sar-ud-Deen College of Education, Isolo.	Private		4
56		Private		4
57	Bayo Tijani College of Education, Ikotun Michael Otedola State College of Education, Maforiji.	Public		5

58	Federal College of Education, Osiele,	Public	OGUN	7
59	Abeokuta.	Public		5
60	Tai-Solarin State College of Education, Ijebu-Ode. Yewa Central College of Education, Ayetoro	Private		4
61	Adeyemi Federal College of Education, Ondo	Public	ONDO	5
62	Assanusiyyah College of Education, Ode-	Private	OSUN	5
63	Omu	Public		7
64	Osun State College of Education, Ila- Orangun Osun State College of Education, Ilesa	Public		7
65	Al-Ibadan College of Education, Ibadan	Private	OYO	6
66	Best Legacy College of Education,	Private		4
67	Ogbomosho.	Public		7
68	Emmanuel Alayande State College of	Public		8
69	Education.	Private		4
70	Federal College of Education (Special), Oyo Muftau Olanihun College of Education, Ibadan Oyo State College of Education, Oyo.	Public		7
71	College of Education, Billiri, Gombe	Public	GOMBE	4
72	Jibwis College of Arabic & Islamic	Private		4
73	Education, Gombe. State College of Education, Zing	Public		3
				400