

# Problems and Prospects of Teaching and Learning Islamic Studies in Primary and Post-Primary Schools in Nigeria: An Overview

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**Abstract-** Islamic Studies (ISS) is one of the religious studies undertakings in Nigerian primary and post-primary schools up to the higher institutions for decades. However, there are myriads of problems facing its development in both teaching and learning for decades. In response to these and with adoption of descriptive and analytical methods, this study investigates the content of Islamic Studies as Prepared by Nigerian Educational Research and Development Council (NERDC), briefly chronicles the introduction of Islamic Studies into Nigerian schools, enumerates the factors (Problems) affecting the subject such as interest, parental and teachers factors, pedagogy and so on . Recommendations were made to ameliorate these problems and charter a new prospect for Islamic Studies in Nigerian primary and post-primary schools in order to nurture and produce vibrant, religious and productive Muslim children.

**Index Terms-** Education, Islamic Studies, Primary Schools, Problems, Teaching and Learning.

## I. INTRODUCTION

Education is an essential ingredient for human development, social justice, equity and religious harmony; and in all facets, Islam as a religion enjoins its adherents to seek useful knowledge from cradle to grave. Islamic studies on the other hand trains the sensibility of students in such a manner that their attitude to life, approach to all kinds of knowledge and decisions are all regulated by the value of Islam.

On these premises, Muslims of all ages have strived and contributed meaningfully to human development, educational advancement, world civilization and culture (Adeyemi, 2016). In Nigeria, Muslims in both northern and southern parts of the country have been the victims of colonial inequity in term of western educational adventures amidst the British policy of non-interventionism towards the Muslims especially in the North (Rosalind,2001:539-541), while their southern counterparts were forced to change their faiths and names in exchange for biblical-inclined education. This, according to Rosalind has resulted in a lasting and destabilizing dichotomy that is firmly imprinted in the historical memory of Nigerian Muslim (Rosalind, 2001)

However, the establishment of schools modeled in western ways by Muslim Missionary Organizations ( such as Ansar-u-

deen Society of Nigeria, Ahmadiyyah Movement and others) in addition to schools established by colonial government as the result of series of appeals and protests by the discontent Muslims ushered in a new lease of life of educating Muslim children. In furtherance of this new development, the teaching and learning of religious studies (which included Islamic Studies-ISS and Christian Religious Studies-CRS) were inculcated into the Nigerian Educational Curriculum by the Nigerian Educational Research and Development Council in both primary and post-primary schools. But, unmistakably, the teaching and learning of ISS have been confronted with plethora of problems that have been identified and discussed by numerous researchers, writers, speakers and academia in different publications and conferences. The Subject today is a mere and elective subject in schools not as a compulsory discipline needed to enrich the faith, demeanour and intellectual capability of Muslim pupils and students; and even recently to exacerbate these problems, the Federal Ministry of Education in actualizing its aims of reducing the number of subjects taught in primary and post-primary schools merged ISS with other so-called related disciplines. This and other factors without mincing words have compounded the problems of ISS in Nigerian elementary schools and aided eroding of its values and efficacy in the lives of Muslim children. This Study analyses these trends and suggests some solutions that can obliterate ISS conundrum in Nigerian primary and post-primary schools.

## II. OBJECTIVE OF THE STUDY

It is the objective of this study to:

- i. Briefly trace the emergence and content of ISS as a subject in Nigerian primary and post-primary schools
- ii. Highlight the problems and prospects in the teaching and learning of ISS
- iii. Recommend the preferable solutions to the problems highlighted

## III. RESEARCH METHODOLOGY

Descriptive and analytical methods would be adopted for this research in which secondary sources such as books, journals, articles and others served as major resources.

#### IV. CLARIFICATION OF KEY TERMS

**4.1 Islamic Studies:** This is an inter-disciplinary programme that is designed on the diverse range of textual traditions of Islam which is the bedrock of Islamic education; and this include Language Studies(*ad-Dirāsāt al-Luqah*) and Lexicology (*‘ilm al-Luqah*), Literature(*al-Adab*), Religious and Natural Sciences(*‘ulūm ad-dīn wa tabī‘iyah*), History (*tarikh/sīrat*), Jurisprudence (*ahkām al-Dīn/ al-Fiqh*), Theology and Monotheism (*ilm al-Fiqh wa at-Tawhīd*), Apostolic or Prophetic Tradition (*hadīth*) Morality (*‘ilm al-akhlāq*) and so on. However, according to Oloyede and Alli Mazrui as cited by Opeloye and Salisu (2015), Islamic Studies as a discipline possesses an all-encompassing nature, versatility, wideness and opulence, hence, the nomenclature “Islamic Studies” needs to be changed to “Islamic” to convey the proper and huge credence of the subject in the comity of disciplines.

**4.2 Problem and Prospect:** Problem means a thing that is difficult to deal with or understand. (Oxford Dictionary, 1999). It's usually created by human beings and in most cases the process of tackling is always sought for. While a prospect means the chance or hope that something will happen.

**4.3 Primary and Post-Primary Schools:** In Nigerian context, primary schools are the basic and elementary stage of formal academic cadre in which pupils of young ages are enrolled usually from class one to six within six academic Sessions; while post-primary schools are colleges and secondary schools which has two stages; Junior Secondary Schools(JSS) and Senior Secondary Schools(SSS). Students are expected to pass through each stage for a complete three sessions each.

#### V. BRIEF HISTORICAL BACKGROUND OF THE EMERGENCE OF ISLAMIC STUDIES IN NIGERIAN SCHOOLS.

In chronicling the Introduction of Islamic Studies into Sub-Saharan Africa and indeed Nigeria, Sanni(n.d: 1) posits: The history of Islamic studies in sub-Saharan Africa is as old as the history of Islam in the region itself, and this dates back to the 4<sup>th</sup>/5<sup>th</sup> AH/10<sup>th</sup>/11<sup>th</sup> CE –century. Barring some minor variables, the philosophy, curricula, institutions, and goals of Islamic studies had historically remained the same in all Muslim societies; the discipline is intended to produce spiritual guides, moulders of public morality, and custodians of the intellectual tradition of Islam’

It is believed that Islam entered into Africa through trans-saharan trade and spread among the rulers, the ruled and was later embraced gradually by both urban and rural populace. Numerous scholars in west africa and especially in Nigeria before and after the ‘Uthmān Dan Fodio’s *Jihād* (1754-1817, See more about him and his *Jihād* movement on [www.Google/Uthmandanfodio](http://www.Google/Uthmandanfodio)) had established Qur’anic schools for decades before the emergence of colonial imperialists, hence, the Islamic and Qur’anic schooling had gained ground in various parts of northern Nigeria and parts of southern Nigeria especially in Yoruba land and mid-western region.

By the early 20<sup>th</sup> century and with the amalgamation of northern and southern protectorates of Nigeria, the then Colonial government expanded the scope of religious studies in Nigeria, though, the traditional Islamic education was prevalent in the

northern part against the southern region where Missionaries have entered into the nook and cranny of the region, converted many into Christianity through evangelism, biblical education and church programmes and enforced its teaching in schools as reported by National Teachers’ Institute (Adeyemi,2016). The trend continued with the aids of the imperialists; though, with meager cases of objections in the Southern region (Rosalind, 2001), the northern part was firmly immersed in Islamic education with huge rejection of western ideologies, christian indoctrinations and education by the northern emirates, scholars and the elites of the period (Rosalind, 2001). In 1950s, according to Fafunwa (1974) the syllabi for Religious Studies (both ISS and CRS) were drawn up by both federal and regional ministries of education. These syllabi prepared students for the subject in WAEC Examination. In the case of ISS, there were little or no textbooks written in English until about 1968-1970. The teachers were mostly traditional *Mallams* and *Alfas* (Muslim Scholars) who passed through the local and earlier modern Arabic Teachers Colleges, but mainly used Arabic books, from which they would translate the needed lessons into acceptable local dialects for their students.

However, with the production of ISS books in English written to the syllabus, the subject became much easier to teach and learn. The Introduction of ISS as a course in post-secondary Advanced Teachers Colleges and Colleges of Education and later Universities made the teaching and learning widely accepted and easily taught in both primary and post- primary schools in Nigeria. The National Policy on Education (1977) makes ISS a core subject in primary and post-primary schools but as an elective Subject in Senior Secondary Schools (SSS). Within two decades (1984-2000), Nigeria adopted 6-5-4, 6-3-3-4 and later 9-3-4 Systems of Education and with this, NERDC (1984) reviewed the syllabi of all subjects including ISS and the subject was re-modified to teach the following:

- i. The historical and contemporary development of Islam as well as the lesson learnt from them.
- ii. The spiritual, moral, socio-economic and intellectual roles of Islam in society
- iii. The practical application of Islamic teachings to life.

To achieve the afore-mentioned objectives of ISS, the Syllabus consists of four major parts *vis-à-vis* : *Tārikh* (Historical development of Islam), *Tawhīd* (Islamic theology and monotheism), *Fiqh* (Islamic Jurisprudence) and Qur’ān and *Hadīth* (Prophetic/Apostolic Traditions).

Furthermore, 2004 Nigerian National Policy on Education (4<sup>th</sup> Edition) in Section 3 reiterates ISS as one of the senior secondary education subjects or field of studies under humanities with the aim of raising religiously, morally, academically and well-adjusted individual who can think independently and respects the views of others and be given the opportunity for higher education in the field of Islamic Studies. Progressively, Since the inception of the aforementioned system of education which ushered in the implementation of the curriculum under reference, the subject has been taught and learnt in various stages of schools nationwide; though, the score cards obtained as regard the trend of Students enrolments for the Subject have been relatively worrisome especially in the southern part of the country while other analyses suggest the upward trend in

students' performances and enrolments in the northern part (Busari,2016)

## VI. PROBLEMS AFFECTING THE TEACHING AND LEARNING OF ISLAMIC STUDIES IN NIGERIAN SCHOOLS.

The learning of Islamic Studies and its components is essential for every Muslim because it is the gateway to be more acquaintance with Islam and its teachings. Through this, character building of a Muslim as an individual and a member of society would be developed as asserted by Syed Ali Ashraf (1985) when he defines Islamic education *inter alia*:

....an education which trains the sensibility of students in a manner that builds their attitude to life, approach to all kinds of knowledge and ethical values of Islam.

However, despite these abundant values of Islamic Education (as in ISS), there are numerous factors (problems and challenges) that are affecting the efficacy of ISS in Nigeria, these include:

**6.1 Interest-** Interest has been recognized by researchers and educationists as a motivational factor that influences learning and performance. The student's genuine and deep interest in the subject (ISS) goes a long way to imprint the concept and values of Islam and moral teachings learnt in the class in the heart of the learners and subsequently gingered such student to be of high moral standard. There are two types of interest which enhance student to attain an excellent level of academic performance as enunciated by Hidi and Renninger (2006); these are: Situational and Individual Interest.

Situational interest involves psychological state of interest that can be generated by specific environmental stimuli while individual Interest connotes relatively enduring pre-disposition to attend to certain objects and events and to engage in certain activities.

It could be deduced from the above assertion that situational interest triggered by environmental factors may evoke or contribute to the development of long-lasting individual interests which, without mincing words, would improve the students' ethical and religious understanding. However, many Nigerian students lack genuine interest in studying ISS and what it entails especially in post-primary schools. Our learners give little or no attention to ISS and run after other disciplines to become professionals but ignorantly forget to embed Islamic teachings to their struggles in order to be morally and ethically professionalized.

**6.2 Parental Influence-** Parents are the first teachers for children and their awareness and educational background go a long way to influence a child positively (Alokan *et al*, 2013). They prepare themselves to learn religious practices and principles, good morality and subsequently teach such at home in order to answer the children's questions and curiosity about religious and societal matters. While in other hands as posited by Alokan *et al* (2013) citing David, the illiteracy of the parents could have negative effects on the learner's academic and religious acts due to lack of supports, motivation and reinforcement. It is believed in some quarters that most of the problematic Muslim students and individuals are those neglected children at home in term of Islamic education. The care-free attitudes of the parents in practicing and teaching Islamic

education at homes through which the children can imitate contribute negatively to students' academic performance; while the students who had received Islamic education *ab initio* from their families through parents or otherwise exhibits positive demeanour ,good academic performances and commendable religious practices.

**6.3 Teacher's Influence** -Professionally, a teacher is someone who is trained, certified and certificated in both theory and practice of education. He is very important in the life cycle of a Student through his brilliance, influence, character, self-discipline and exemplary qualities because he is saddled with responsibility of imparting positive knowledge and information to the life of his students. According to Hippocrates as cited by Umar *et al* (2004), teacher affects eternity, he can never tell where his influence stops. Therefore, the influence of a well-trained, dedicated, qualified and approachable teacher on moral and academic performance of students in ISS can never be underestimated.

A good teacher of Islamic Studies has a responsibility of nurturing and developing his students spiritually, morally and ethically, re-shape their beliefs, characters, moral integrity and heighten their cognitive, affective and psychomotor tendencies to attain excellence. He must also create a conducive atmosphere for his students to learn and be a role model because he has assumed the position of *loco Parentis* who must not be found wanting of what he teaches. By doing these, the teacher influences the students and brings out the best in them. Furthermore, the teachers' educational qualifications, experiences, exposures and dedication go a long way to have influence on the Students. But, sadly, some ISS teachers are hostile, not approachable, not humane, not capable of handling the subject, not portraying good personality, failed to be a role model and reliable troubleshooters; and as such create many unresolvable problems in the hearts of Muslim students by scaring them away from class, expose them to bad attitudes and subsequently made them - coupled with other factors - elements of disorders (Zaiton and Hishamuddin,2012)

**6.4 Problems of Pedagogy-** Pedagogy has been defined as the discipline that deals with the theory and practice of education; it thus entails the study of how best to teach (Wikipedia). Abdul Rahman Salih as cited by Zaiton and Hishamuddin (2012) posited that the influence of educational methods comes from the fact that the content of any curriculum cannot be learned efficiently unless it is presented in a specific way. Inadequacy of methods may affect learning and cause undue wastage of time while application of modern and adequate methods enhances and influences Students' academic performance. For an ISS teacher to achieve his aim of graduating well-behaved and academically sound students, he needs to study the students' differences in physical characteristics, interests, homes, intellectual abilities, learning capacities, motor abilities, social skills, aptitude and talents, language skill and background experience. He must use variety of materials in a multimedia approach to vary the learning experiences. The influence of adequate and up-to date facilities and instructional materials needed to improve students' academic performance in ISS is over-whelming; but, regrettably, not many Islamic studies teachers, the Government or the School Owners themselves are

deeply interested in providing them in order to enhance the performances of the students in the subject.

Rosnani (2004), posits that the most frequent methodology used in ISS in many parts of the world including Nigeria are reading, narrations of stories from the Qur'an and the *Hadith* (Sayings of the Prophet), lectures, dictation of notes and memorization. There is urgent and dire need for all ISS stakeholders to expand the pedagogical methods of the subject in accordance with changing time instead of over-depending on traditional methods of teaching. The adoption of visual, audio and audio visual instructional materials with good approaches in teaching ISS is bound to produce students with high academic performances, adequate exposures and experiences that would be used to contribute meaningfully to religious and societal development.

**6.5 Teacher-Student Relationship** - Many scholars opined that if a teacher takes time to build relationship, they can motivate their Students to learn and be of good characters. According to Whitaker (2004), the main variable in the classroom is not the students, but the teacher. He opines that a good teacher recognizes the importance of connecting with his or her students by putting snags in the river of students' passing, and over time, he redirects hundreds of lives. The teacher's indifference to students' affairs affects their moral, behavioural and academic performances because to improve a school significantly, better and spirited teachers are needed. This phenomenon has greatly affected the students of ISS in Nigeria because many so-called certificated teachers of the subject are not in any way connected with their students, very hostile and failed to look after their students' successes in the subject.

These teachers, (locally called *Ustadh*, *Muallim*, *Mallam* or *Alfa*) even in formal educational sectors in Nigeria though, not all, create fears in the minds of students through harsh punishments, exposition of their superiority and unfriendly postures they bring before their students. However, well-behaved, friendly, self-disciplined, dedicated and approachable teachers of ISS have the tendencies of affecting the students' future positively. They serve as a worthy role model academically and ethically and leave an indelible mark in the hearts of their Students which propels them to be successful academic in their chosen carriers.

**6.6 Family and Environmental Variables** - According to European Union Monitoring Report of (2013), the level of educational attainment of parents could influence the academic achievement of their children, because those Students from Parents with high level of education perform significantly better in studies than those whose parents are either illiterate or possessed low level of education. Furthermore, hereditary factor could also serve as variable in students' behavioural and academic performances. Those children who usually inherit a very high gene from their learned parents perform creditably in good learning environment compared to those who inherit poor gene even if the environment is conducive for learning as asserted by the Community Development, Sound Education, Good Health and Social Life Initiative( 2013). Likewise, Muola (2010) also posited that the family background also constitutes a distinct variable in student's life because it influences the student physically, intellectually and emotionally. In the same vain, Fantuzzo and Childs (2000) believed that the impact of

environment in which the students reside and live cannot be underestimated, this is considered to be consequential for child developmental outcomes such as cognitive ability, school readiness, academic achievements, ethical and emotional adjustment'

If all these afore-mentioned variables are put into consideration, the students' demeanour and academic excellence in ISS could be measured within the realm of student's parental, family and environment variables. A well- educated, religious and morally grounded parents and family with sound Islamic education background is bound to produce in most cases, excellent and ethically- groomed children who will be excelling not in academic alone but also in the sphere of moral and religious angles; while, in the absence of these, the outcome might be catastrophic.

**6.7 Textbooks and Language Barriers** - The unavailability and inadequacy of up-to date and well explicit textbooks of ISS in some schools create a great deficiency in the students' academic and moral performances. Furthermore, the contents of some Islamic studies books in Nigeria failed to cater for the academic, religious and moral aspirations of students who initially had no Islamic educational background. These students often face problems in understanding the topics and contents of textbooks which are not explanatory enough and far from being easily understood. In addition, language being a sole vehicle through which communication occurs also possesses a serious threat to ISS students. It is an undeniable fact that Islam as a religion is divinely built in term of worship, teachings and supplications on Arabic language and even the Holy Book of Islam (Al -Qur'an) was revealed and continued to be recited mainly in Arabic. Therefore, most of the teachings in *Salāt* (Canonical Prayers) and other devotional acts are done with Arabic language and as such; this cause a huge gap between the learned teachers who are vast in Arabic and his innocent students who lack the understanding of the language but are offering ISS.

Majorly, even in most Nigerian Certification Examinations such as Senior Secondary Certificate Examinations (SSCE) and Unified Tertiary Matriculation Examination (UTME), ISS candidates are expected to write or read chapters and verses of the Qur'an in Arabic, and this constitute a great variable loss between these students who are well-groomed in Arabic language and those who do not in term of performance in ISS. In the same vein, Abdul (1983) reiterates that many ISS teachers lacked the basic elementary knowledge of Arabic in terms of Semantics (*Nahw*), Morphology (*Sarf*), Logic (*Mantiq*) and Rhetoric (*Balāghah*) and so on and could not transmit genuine meanings of subject matter rendered in Arabic to his students. In this trend, the moral, religious and inter relational teachings of ISS always lost in transit and the Students bear the brunt and consequences in term of academic and behavioural renaissance which in turn adversely affect their upbringing.

**6.8 School and Curriculum Factors** - School is a social and learning agent that provides an atmosphere through which a child (Student) may be formally educated in order to attain educational goals. According to Umoh(2006), nature only provides the raw materials in form of potentials but it is the school's environment that determines the extent of development. The school set-up, administration and execution of educational activities have a greater variable in Students' entire life.

However, no matter how well-organized and well-equipped a school is; its academic efficiency is based and determined by the type of curriculum adopted.

Being the totality of the learning experience in schools and a systematic and planned attempt undertaken by the school to modify or change the behaviours of learners, Curriculum is the *modus operandi* on which academic excellence is achieved. But, unfortunately, according to Rosnani(1998) the curriculum designed for Islamic Studies in many countries including Nigeria is deemed to be inadequate for the holistic development and academic excellence of Muslim students. It is pertinent to emphasize that, in a school where ISS as a subject is given adequate attention with qualified and dedicated teachers, up to date and well-structured curriculum and highly motivated students, the score cards of students' moral and academic performances is believed to be positive compared to those schools which lacked the basics.

### **6.9 The Time Table and Period Allocation Syndrome.**

In critiquing the period allocated to ISS in Nigeria, Lawal (2006: 36) laments:

..... One of the problems noticed with Islamic Studies generally is that the number of periods allocated to it is grossly inadequate. The one or two periods allocated to the Subject cannot help in completion of the syllabus. The syllabus is so comprehensive to the extent that even with five periods per week, extra periods will have to be organized for the whole syllabus to be covered.

The above lamentation is crystal clear enough to elucidate one of the problems militating against the potency of ISS in the life of Nigerian students. The subject is either ignored, detested or squeezed in school time table with meager periods of either one or two per week. These allocated meagre periods are grossly inadequate to cover all aspects of ISS, monitor the learners' academic and ethical tendencies and to imprint the value of Islam which is the core value of ISS in the hearts of the students. However, according to Hassan as cited by Yusuf (n.d) on the issue of periods allocation, the revision of National Policy on Education (NPE) in 2004 in tune with the Universal Basic Education (UBE) in Nigeria witnessed the emergence of new primary school curriculum that suggested a minimum of three periods per week for both Arabic and Islamic Studies for effective teaching and learning

Subsequently, if the gesture is sustained and applied in primary and post- primary schools in Nigeria, the fortune of the ISS potency will be slightly improved, though, not immensely but would assist both the teachers and students to cover more grounds in actualizing the objective of the subject in producing God-fearing and ethically groomed individuals.

### **6.10 Merging of Islamic Studies with other Subjects-**

Recently, the Federal Ministry of Education announced that in order to reduce the workload of primary and junior secondary pupils, they will be cutting down subjects from twenty to a maximum of ten subjects under the nine-year basic educational curriculum in order to align with International standards. To achieve this, the Ministry of Education partnered with the NERDC to fuse some subjects together.. However, subjects like Christian Religious Studies (CRS) and Islamic Studies (ISS) which are separately taught, were merged under a compulsory

subject known as Religion and National Values (RNV). Other subjects brought under the RNV include Civic Education, Social Studies, and Security Education. Apparently, this fusion has reduced the numbers of topics taught in ISS from at least ten topics per term to three topics and eroded the core values of teaching the subject because of the meager time devoted for it. This trend also created problems of identity for ISS teachers in which some of them are now compelled to teach RVN. Furthermore, the publishers and authors are also forced to write and produce RVN textbooks in which some of the books published had little or no space for ISS while other subjects were accommodated

**6.11 Problems of Instructional Materials, Multimedia and ICT -** Instructional Materials are the tools designed majorly for assisting the teacher in explaining a topic to the learners and enhance the learners in turn to grasp the educational information disseminated. These items available in various forms and these include textbooks, consumables, learning laboratories, slides films, film strips, recordings, learning charts and so on. Multimedia as noted by Oshinaike and Adekunmisi(2012: 1) is the combination of various digital media types such as text, images, sound and video into an integrated multi-sensory interactive application or presentation to convey a message or information to an audience while ICT in education is seen as the computing and communication services and character that variously support teaching, knowledge and a variety of performance (Nidhi, 2018:13).

It is not a hidden fact that the world has been digitalized through Information Communication Technology (ICT) and as such education has also gone digital; thus, teachers and students are now driven on the precepts of modern way of educational information dissemination. In tandem with the above assertion, the instructional materials, multimedia and ICT access needed for teaching and learning ISS in many schools are believed to be either unavailable or inadequate. In most cases also, some of the ISS teachers are not digitally-inclined; thus the usages of the items possess problems for both the teachers and student. The employment of these modern instructional materials in multimedia forms and getting information on topics to be thought in ISS through ICT is believed to be the easiest way of learning and teaching if properly accessed and this has not been the case in many primary and post primary schools in Nigeria.

## **VII. RECOMMENDATIONS FOR ISS CONUNDRUM IN NIGERIA.**

Considering the succinct overviews of the factors and variables that are affecting the potency and efficacy of ISS in primary and post-primary schools in Nigeria, the following are recommended as solutions:

- i- Government, the school owners and the administrators should make provision for adequate manpower and facilities needed in the subject.
- ii- The Students' interest should be aroused through various enlightenment programmes, reinforcement, prizes and awards for the brilliant and well-behaved students of ISS.
- iii- The number of allocated periods for the subjects should be increased in order to cover the Islamic Studies Syllabus as prepared by Nigerian Educational,

Research and Development Council (NERDC). The era of one or two periods per week should be abolished.

- iv- In both public and private schools, the subject should be handled ONLY by qualified, certified, certificated, dedicated, friendly, competent and morally-inclined ISS teachers who will be worthy role models for the students in all areas.
- v- ISS students should be assigned specific roles in the classroom in order not to be perpetual passive learners and to develop their interest in the subject. This will give them clout of practicing what they learnt in their various communities.
- vi- Islamic organizations and conscious Muslims should assist both the government and school owners in procuring the necessary materials needed in the teaching and learning of ISS in the schools.
- vii- Adequate and functional instructional materials, comprehensive and easily accessible books and other needed materials should be procured by the school authorities for effective and meaningful teaching and learning of ISS
- viii- The parents should be sermonized to be worthy models for their children academically and morally. They must create a conducive Islamic environment for their wards at home to practice Islamic teachings as being taught in the School.
- ix- Adoption of multimedia and ICT facilities for the online perusal of ISS information for teaching and learning must be given priority by the school and authorities. Also, the ISS teachers should acquaint themselves with the usages of these materials to enhance their teaching methodology
- x- The ISS teachers need to be friendly and accommodating, employ suitable and effective pedagogical methods to be used in teaching, simplify the textbooks and devise a simplest method of teaching and breaking Arabic language barriers for their students and allow themselves to be seen by the students as counselors, confidants and above all reliable *loco parentis*.
- xi- Federal Ministry of Education should, with matter of urgency fully reverse the fusion of ISS and other so-called related subjects. The loss accrued to Muslim students offering ISS (as well as students offering CRS) as the result of this fusion in term of religious, moral and ethical gains is enormous and as such; its reversal would ameliorate the problems on ground.

### VIII. CONCLUSION

Initially, prior to emergence of colonial imperialists in Nigeria, Muslims of northern and southern parts of the country were deeply involved in the acts of teaching and learning the tenets of Islam in their various domains. The British government activities propagated Christianity amidst outcry of neglects and forceful conversion by Muslims until various Islamic organizations took the bull by its horns and established schools

modeled in both western and Islamic ways to cater for their children education.

However, despite numerous transformations that has occurred in the teaching and learning of Islamic Studies in primary and post-primary schools in Nigeria, there are factors and variables that are militating against its potency. These include interest of the Student, teachers and parental factors, school curriculum deficiency, Arabic language barrier and pedagogical problems. Various solutions to minimize these problems such as adequate motivations and reinforcements for the students, provision of needed materials in ISS, simplification of methods to learn Arabic and continuous teaching of the subject by competent, friendly, dedicated, certified and God-fearing teachers were all advocated.

With all the aforementioned recommendations and the position of Islam on the acquisition of knowledge, all hands must be on deck to enhance the growth of Islamic Studies in Nigeria.

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