

**EFFECT OF INQUIRY METHOD ON ACADEMIC PERFORMANCE OF
JUNIOR SECONDARY SCHOOLS STUDENTS IN ISLAMIC RELIGIOUS
STUDIES IN KATSINA STATE, NIGERIA**

BY

ALIYU, Abdullahi

SEPTEMBER, 2015

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BY

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**A THESIS SUBMITTED TO THE SCHOOL OF POSTGRADUATE STUDIES,
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ZARIA, NIGERIA**

SEPTEMBER, 2015

DECLARATION

I declare that the work in this thesis entitled “Effect of Inquiry Method on Academic Performance of Junior Secondary Schools Students In Islamic Religious Studies in Katsina State, Nigeria” has been carried out by me in the Department of Educational Foundations and Curriculum, under the supervision of Dr. S. U. El-Yakub and Dr. (Mrs.) H.O. Yusuf. The information derived from the literature has been duly acknowledged in the text and a list of references provided. No part of this thesis has been previously presented for another degree or diploma at this or any other institution.

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Date

CERTIFICATION

This thesis “Effect of Inquiry Method on Academic Performance of Junior Secondary School Students in Islamic Religious Studies in Katsina State, Nigeria” meets the regulations governing the award of masters’ degree in Education (Curriculum and Instruction) of the Ahmadu Bello University, and is approved for its contribution to knowledge and literary presentation.

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DEDICATION

This research work is dedicated to my beloved parents, late Alh. Aliyu Dankawu Dabai and late Hajiya Fatima Binta Aliyu Dabai, also to my wife Salma Aliyu Balarabe and my Children Sabitu (Abul-Khairi), and Ahmed Abdullahi Aliyu Dabai.

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children Sabitu Abdullahi Aliyu and Ahmed Abdullahi Aliyu, also to my beloved wife, Salma Aliyu for their support, sacrifice and cooperation, may God Almighty continue to bless them all. Ameen.

ABSTRACT

This study investigated the Effect of Inquiry Method on Academic Performance of Junior Secondary Schools Students In I.R.S in Katsina State, Nigeria. The specific objectives of the study were: to determine the effect of inquiry method on academic performance of students taught I.R.S in JSS in Katsina state, ascertain the academic performance of male and female students taught I.R.S using inquiry method in JSS in Katsina state, and find out the academic performance of rural and urban students taught Islamic Religious Studies using inquiry method in JSS in Katsina State. Three research questions were answered while three null hypotheses were tested. The study discuss the concept of teaching method, the concept of inquiry method, types of inquiry method, planning the use of inquiry method, difference between inquiry method and conventional methods, characteristics of inquiry method and the concept of I.R.S. Others include the concept of academic performance, effect of inquiry method on student academic performance and strategies for measuring effect of inquiry method on students' performance. A total of one hundred and ninety (190) students were used in the conduct of the study, involving four intact classes. They were administered prepared researcher –made test before and after treatment. The analysis of the data collected was done using both descriptive and inferential statistics. At the descriptive level, descriptive statistical technique of means and standard deviations were used to respond to the three research questions. At the inferential level, the independent t-test statistical techniques were used to analysis the data collected and to test the research hypothesis. All the null hypotheses were tested at 0.05 alpha level of significance. Findings of the study indicated that significant difference exist on the effect of inquiry method on academic performance of students taught I.R.S in Junior Secondary Schools in Katsina state as they score higher in the test given. Likewise, finding showed that there was significant effect in the performance of male and female students taught Islamic Religious Studies using inquiry method in JSS in Katsina state. And there was a significant effect in the performance of rural and urban student taught I.R.S using inquiry method in JSS in Katsina state. Based on the findings, recommendations were made to the effect that Katsina State Ministry of Education should recruit more qualified professional I.R.S teachers to meet the present demand in JSS. School supervisors and administrators should ensure that teachers use inquiry method of teaching which is learned centered. A study such as this should be carry out in other states of the federation so that generalizations could be arrived at, because result from one state is too limited in nature.

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OPERATIONAL DEFINITIONS OF TERM

Arabic Alphabet:	These are the Arabic consonants that are used to form words and sentences in Arabic Language.
Arafat:	Is the 9 th day of thul Hajj, that is, month No 12 in Islamic Calendar which is a day that Muslims meet at a mount of Arafat which is one of the Pillars of Pilgrimage.
Fiqh:	Islamic Jurisprudence, covering all aspects of life
Hadith:	The Sacred Traditions of Islam, which originated by the Prophet especially the traditions uttered by him or based on his action or his silent approved.
Hajj:	Pilgrimage. (Visiting the holy Land, that is Ka'aba) for the purpose of worship.
Haram:	Forbidden
Ibadat:	Worship
Iftar:	Breaking the fasting which is needed immediately after sunset
Injil (Bible):	A Holy Book revealed to prophet Isa - Jesus (A.S)
Lailatul Qadr:	Is a very important night found within the last ten night of the month of Ramadhan, that night is better than one thousand months and the blessings is falling in it till the appearance of dawn.
Qur'an:	A Holy Book revealed to Prophet Muhammad (PBUH)

Ramadhan:	Month No. 9 in Islamic calendar. The Muslims use to fast for the whole month and the Holy Qur'an revealed in that month.
Salat:	Prayer (one of the five fundamental pillars of Islam).
Saum:	Fasting (one of the five Pillars of Islam)
Sirah:	Islamic history
Sunnah:	The prophetic teachings of Muhammad (PBUH) given either by words, examples or passive approvals. Sunnah also means the non obligation worship which comes in importance after the obligations, that is, recommended.
Tahara:	Purification.
Tauheed:	Islamic Theology (this is the first and foremost among the five Pillars of Islam).
Taurat (Psalm):	A Holy Book Revealed to prophet Musa - Moses (AS).
Thul-Hajj:	Month No. 12 in Islamic calendar.
Zabur:	A Holy Book revealed to prophet Dawud (David) (AS).
Zakkat:	Alms giving. (one of the five fundamental pillars of Islam).

ABBREVIATIONS

ABU	Ahmadu Bello University
ANCOVA	Analysis of Co-Variance
ANOVA	Analysis of Variance
AP	Academic Performance
API	Academic Performance Index
BECE	Basic Education Certificate Examination
COE	Colleges of Education
CM	Conventional Methods
DEFC	Department of Educational Foundations and Curriculum
ERC	Educational Research Centre
FME	Federal Ministry of Education
FOE	Faculty of Education
GIM	Guided Inquiry Method
GJSS	Government Junior Secondary School
GSS	Government Secondary school
IM	Inquiry Methods
ISC	Islamic Studies Centre
ISRESAT	Islamic Religious Studies Achievement Test
IRS	Islamic Religious Studies
JSCE	Junior Secondary Certificate Examination
JSS	Junior Secondary School

LGA	Local Government Area
MOE	Ministry of Education
NCSS	National Curriculum for Secondary Schools
NECGD	Non-equivalent Comparism Group Design
NECO	National Examination Council
NERDC	National Educational Research and Development Council
NPE	National Policy on Education
NRC	National Research Council
NTI	National Teachers Institute
PBUH	Peace Be Upon Him
PPMC	Pearson Product Movement Co-Efficient
QERD	Quasi Experimental Research Design
SOSAT	Social Studies Achievement Test.
SOSITM	Social Studies Inquiry Teaching Method
SOSTRAM	Social Studies Traditional Methods
SSCE	Senior Secondary Certificate Examination
TMT	Teacher-Made Test
UBE	Universal Basic Education
WAEC	West African Examination Council
ZEQA	Zonal Education Quality Assurance

CHAPTER ONE INTRODUCTION

1.1 Background to the Study

Curriculum is the vehicle for facilitating education. It is a plan for providing sets of learning opportunities to achieve broad goals and related specific objectives for an identifiable population served by a single school center (Muhammed and El-Yakub, 2006:3) It is the planned and guided learning experiences and intended learning outcomes, formulated and provided under the auspices of the school, for the learner's continuous and willful growth in cognitive, affective and psychomotor competence. It is programme of studies and activities designed so that learners will attain as far as possible, certain educational goals and objectives. Curriculum thus involves all the actions of the school, which are aimed at getting the child to begin a course and at the end attain educational goals (Ivowi, 2003). It comprises of the courses or subjects and their contents to be studied by learners at all levels of education. Among such subjects is Islamic Religious Studies.

No discussion of the curriculum is complete without suggestions about method of its effective implementation. Method is what the professional teacher utilizes to maximize students learning. It is the procedure by which a goal is reached or a purpose accomplished or as a result achieved. It includes ways in which a teacher does things that cause changes in his students' behaviour. Teaching methods are very vital in the teaching-learning process. The method adopted by the teacher may promote or hinder learning. Effective methods stimulate students' interest in a topic, which is the bases for achieving desired objectives or it may discourage their initiatives and curiosity. Many teaching methods have been in use in the

classroom and are still been successfully used. Some are used to develop specific information that is not generally found in reference text books, others are used to illustrate certain procedures and skills, or to stimulate interest along new line of thought. There are methods that encourage the development of creativity, ability or provide experience not easily secured in any other way. There is a variety of teaching methods for teachers to choose from according to the situation. There are methods that focus on the teacher and students, examples are discussion, problem-solving, laboratory method, questions and answers and so forth, and others focus on students for example role play, project, simulation games, inquiry and so forth. Some of these methods are more appropriate for a particular group than others. For instance, some are good for younger learners and some for older students; some are good for some subject areas than others. Teachers need to try arrays of methods to find out which one work best for diverse situations and needs.

Islam is a religion that is based on testimony of the existence and oneness of Allah (S.W.T) and the massengership of the Prophet (S.AW), the practical acts of worship (Ibadat) and the observance of moral teachings. It is a religion in which injunctions are translated into action. A Muslim child that goes to primary or post primary school must be taught how to practice and observe these religious activities. Thus, a Muslim child should be able to make Taharah (Purification) of both minor and major impurities. Students must be able to correctly observe the five daily prayers, students should also know the conditions governing Salat (prayer), Zakat (Charity), sawn (Fasting); and Hajj (Pilgrimage).

The National Policy on Education NPE (2009), emphasizes that Islamic Religious Studies is supposed to produce God-conscious and responsible citizen for Nigeria. Responsible citizens, are considered as those who value their country, cherish their

cultural values and are ready to safeguard the interest of their country. NPE (2009), states that one of the objectives of Islamic Religious Studies is to lay a sound basis for moral habit as well as scientific, critical and reflective thinking. This would not be achieved if a suitable method of teaching is not properly identified and utilized. Therefore, the NPE emphasizes the adequate choice of method of teaching by teachers so as to solve educational problems and enhance students learning (NPE, 2009).

Islamic Religious Studies (IRS) is one of the subjects taught at Junior Secondary Schools across the country. It is aimed at inculcating moral and spiritual virtues into the minds of the learners in order to grow up and abide by provisions and teachings of their religion with fear of God. According to Fafunwa (1974), Religious training and moral institutions should educate and be regarded as fundamental to the development of sound education and should be accorded complete equality with secular subjects. Based on the aforementioned significance of Religious Studies to the development of sound education, the choice of effective teaching methodologies that will assist in the transmission of religious values and virtues is necessary and vital, as most of its teachers are accustomed to using Conventional Methods (class teaching) that focus on contents transmission with little or no chance for learners participation.

Different teaching methods develop different skills in the learners, a variety of teaching methods make the teacher's job more stimulating and enjoyable. Globally, Conventional Methods of teaching is considered obsolete; a big burden with little impact on the learning development of the child; the modern day educational systems emphasizes strongly on those teaching methods that will fully and actively involved the child learner rather than considering him as

passive, ignorant and a mere recipient of knowledge. Involving child-learner in the teaching and learning via inquiry method will make teaching and learning more interesting, make the classroom environment lively, arouse the interest of the learners and sustained their interest and attention throughout the teaching and learning period. It is against this background that this study intends to examine the effect of inquiry method of teaching on academic performance of Junior Secondary School students in Islamic Religious Studies in Katsina State, Nigeria as a contribution to Knowledge and scholarship.

1.2 Statement of the Problem

Many teachers of Islamic Religious Studies are still accustomed to Conventional Methods of teaching. Alphonsus (1995), have confirms that the negative attitude of students towards Islamic Religious Studies is partly the result of poor teaching methods. He also argues that Religious Studies teachers do not support the effective handling of the subject to boost academic performance of their students. Islamic Religious Studies teachers are brought and trained under Conventional Methods (class teaching) which is the most abused and least effective method in many respects and circumstances (National Teachers Institute NTI, 2000:193).

It is apparent that many of today's teachers are caught in the midst of a change for which they may not have been professionally prepared. Many teachers were educated in the classrooms where the role of the student was to memorize information, conduct well-regulated experiments, and so forth, and were then tested on their ability to repeat these tasks or remember specific facts. The ideas which are central to an education which defines competence as the ability of the students to apply knowledge and skills to unfamiliar problems are not new.

One of the leading causes of students' poor performance in Nigeria as reported by various studies conducted by educationists, has to do with the instructional methods used by teachers, which are inadequate to bring about desired level of achievement and classroom participation in both male and female students. Some of the methods used by teachers are expository and make students to become very passive. Other studies also found that many Nigerian teachers mostly used the Conventional Methods (class teaching) that centers on the teacher, textbook, the chalk and the chalk board. Under this arrangement, the teacher is seen as a disseminator of knowledge, the knower of the answer and a lecturer who heavily relies on textbooks as the only available instructional material, conveys facts and procedures to students and hardly encourages students to engage in practical and creative learning activities.

The Conventional Methods of teaching (class teaching) has often been criticized for ignores or inadequate consideration to the needs, interest and experiences of the students thereby limiting academic achievement. Yusuf (2012), is of the view that, there is need to use innovative teaching methods to see if there will be improvements in students' achievement in Islamic Religious Studies. The researcher, inline with Yusuf's view, that this study intend to examine "the effect of inquiry method of teaching on academic performance of Junior Secondary School Students in Islamic Religious Studies in Katsina State-Nigeria", this is with the view to bringing to the limelight the effectiveness of using inquiry method in the teaching and learning as a contribution towards the development of knowledge and learning of Islamic Religious Studies in Katsina state and Nigeria at large.

1.3 Objectives of the Study

The research work has the following objectives:

1. determine the effect of inquiry method on the academic performance of students taught Islamic Religious Studies in junior secondary schools in Katsina State;
2. ascertain the academic performance of male and female students taught Islamic Religious Studies using inquiry method in junior secondary schools in Katsina State; and
3. find out the academic performance of rural and urban students taught Islamic Religious Studies using inquiry teaching method in junior secondary schools in Katsina State.

1.4 Research Questions

This study is guided by the following research questions:

1. what is the effect of inquiry method on the academic performance of students taught Islamic Religious Studies in junior secondary schools in Katsina state?
2. what difference exist between the academic performance of male and female students taught Islamic Religious Studies using inquiry method in junior secondary schools in Katsina state?
3. to what extent does academic performance of rural and urban students taught Islamic Religious Studies using inquiry method differ in junior secondary schools in Katsina state?

1.5 Hypotheses

From the research questions raised, the following hypotheses were stated and shall be tested at 0.05 level of significance:

- 1** there is no significant effect of inquiry method on the academic performance of students taught Islamic Religious Studies in junior secondary schools in Katsina state;
- 2** there is no significant effect on the academic performance of male and female students taught Islamic Religious Studies using inquiry method in junior secondary schools in Katsina state;
- 3** there is no significant effect on the academic performance of rural and urban students taught Islamic Religious Studies using inquiry method in junior secondary schools in Katsina state.

1.6 Basic Assumptions

This study was design based on the following assumptions:

1. That the teachers are generally accepted that inquiry method is a learner centered which use to motivate students to learn and make teaching-learning process more interested and help students to think for themselves.
2. That lack of good methods of teaching like inquiry is hindering the development of the cognitive, affective and psychomotor domains in Katsina State in particular and Nigeria in general.
3. That there is need to use innovative teaching methods such as inquiry to see if there will be improvements in students achievements in Islamic Religious Studies.

1.7 Significance of the Study

The study titled "The effects of inquiry method of teaching on the academic performance of Junior Secondary School students in Islamic Religious Studies in Katsina state-Nigeria" will make valuable contributions in many ways. Some of the contributions are discussed below:

The research work will help Islamic Religious Studies teachers with knowledge and application procedures for inquiry method and also the remedies to some possible application problems that might be encountered by the teachers.

The research work will bring to the limelight the advantages of using inquiry method in Islamic Religious Studies classroom. Also, the research work will serve as a wake-up call to Teacher Training Institutions nationwide on the need to put more emphasis on inquiry teaching method during teacher training programme especially its practical applications for better results.

The research work will further contribute to the development of knowledge and scholarship in the field of education. To the researcher who would want to explore on the study, the research work would serve as a source of inspiration and factual information.

The study will assist in the improvement of teacher competency in the effective method of delivering of its service in society through the school system and will assist federal and state ministries of education to provide proper methods of teaching to the teachers.

The researcher work will be useful to educational planners in the sense that it will provide the information on how the inquiry method is planned. And will assist

curriculum implementers, that is school teachers with application procedures for inquiry method. The study also serve as a call to colleges of education and universities to train the teachers on the advantages of using inquiry method in the teaching and learning process.

The study as a matter of fact, will be of help particularly in the reorganization and restructuring the methodology, teaching materials as well as the process of evaluation in Islamic Religious Studies.

1.8 Scope of the Study

The scope of this study is to determine the effect of inquiry method on academic performance of Islamic Religious Studies in Junior secondary school in Katsina state, in the effort to successfully implement the Islamic Religious Studies Curriculum in the state, with a total number of forty (40) junior secondary schools whose students' population is 32,781. For this study, the following variables was used. Convergent form of inquiry was used, because students are made to use their abilities to generate and accept opinion. That is, students are made to use their abilities to arrive at a conventional answer in the convergent inquiry.

The study is to be conducted in Zonal Education Quality Assurance Funtua, Katsina State, because the zone is the highest population among other zonal education offices in Katsina State. There are six local governments in that zone namely: Bakori, Dandume, Danja, Faskari, Funtua and Sabuwa Local Government Areas. In that zone, there are 40 Junior secondary schools. The study will focus on the following topics: The concept and types of fasting, recommended acts during fasting, exempted from fasting and vitiating of fasting because of their suitability to the class size, level and the inquiry method of teaching. The fact that

respondents variable or subjects of the study are all junior secondary schools students of Katsina State, however the study concentrated on JSS II students because they are more matured than JSS 1 and have experience about the contents, while JSS 3 are preparing writing Basic Education Certificate Examination (B.E.C.E).

CHAPTER TWO REVIEW OF RELATED LITERATURE

2.1 Introduction

This chapter reviews related literature on the topic under study. The chapter discusses the concept of inquiry method of teaching, and the study used the following theories; the constructivist learning theory, the experiential learning theory and the brain-based learning theory among other related issues.

2.2 Theoretical Framework

The study used the following theories; the constructivist learning theory, experiential learning theory and brain-based learning theory. The first theory is Constructivist learning theory. Constructivism originated from the works of Dewey and moving forward to other theorist such as Piaget and Vygotsky. The basic premise of constructivism is that learners each have a unique knowledge base and rebuild on new information. Three tenets of constructivism that have relevance to inquiry method is the first tenet is that each person brings his or her unique experience and knowledge set to the situation. Inquiry method allows learners to pull from their own frame of reference and apply themselves to the situation. Each learner has the potential to approach the situation by themselves. The second tenet stressed that learning occurs through active exploration when an individual's knowledge does not fit the current experience. Inquiry method of teaching and learning offer the opportunity to push learners past their current knowledge level and see new areas where knowledge may be lacking. The third tenet stated that learning requires interaction within a social context. A fundamental function of inquiry method of teaching and learning is a team

approach to learning institutions.

The second theory to support the inquiry method of teaching and learning is Experiential learning theory. The term is used to describe the sort of learning undertaken by students who are given a chance to acquire and apply knowledge, skills and feelings in an immediate and relevant setting. According to Brookfield (1983), has comments writers in the field of experiential learning have tended to use the term in two contrasting senses. Experiential learning thus involves, a direct encounter with the phenomena being studied rather than merely thinking about the encounter, or only considering the possibility of doing something about it. Inquiry method of teaching and learning offers just that the second type of experiential learning is education that occurs as a direct participation in the events of life (Atteh, 2012).

The third theory that aided study is Brain-Based Learning. This learning theory examines how the brain learns. One brain-based learning concept according to Maduewessi (1990), that is very applicable to inquiry method of teaching is renate and canines, three essential elements for learning. He states three elements were necessary for learning. Learners must be alert to new challenges, but not so much so that fear (including fear of failure) interferes with the learning process. Inquiry method of teaching represents a safe environment for learners to face new challenges. Similar to the reflective though process found in experiential learning, learners must process the experience to identify areas for improvement.

2.3 Conceptual Framework

The researcher in his effort to make the work interested and understandable, discuss some key variables of the research under the conceptual frame work. The

concepts reviewed includes: concept of Islamic Religious Studies, concept of teaching method, concept of inquiry method and concept of academic performance.

2.3.1 The Concept of Islamic Religious Studies

The survival and welfare of a nation depends largely on the way of life of its individual members, their moral and mental orientation as well as their cohesion as a society. This fact has been recognized in Islamic Religious Studies curriculum and that is why it addresses society on how to achieve a balanced result (NERDC, 2007).

There are many definitions proposed to Islamic Religious Studies as other disciplines. Some see it from the sociological point of view. Some view it from the historical perspective. While some prefer to view it from the sharia view point. Al – Ali (1980), asserts that Islamic Religious Studies refers to the process involving three references, the individual, the society or national community and the whole content of reality, both materials and spiritual which play a dominant role in determining the nature and destiny of man and the society. This signifies that Islamic Religious Studies is the study of mankind, socio-economic and political behavior of a place where people live or have live. Baloch (1978), sees education as the best means of creating a new generation of young men and women who will not lose touch with their own traditions but who will not at the same time become intellectually retarded or educationally backward or unaware of development in any branch of human knowledge. Since education is described in this manner and its emphasis is on fruitful result in all aspect of human life. Islamic Religious Studies is not different from this extent. It even lay emphasis on education from the dual point of view., as rightly pointed out by some authorities in the field, example, Al-Beely (1980), states that Islamic Religious Studies is an education which trains the sensitivity of learners in such a manner (that is their attitude to their

action)decisions and approaches to all kinds of knowledge. They are governed by the spiritual and deeply felt ethical values of Islam.

This was further analyzed by Khusro (1979), Islamic Religious Studies as that thing which aims at the balanced growth of the total personality of man through the training of man's spirit, intellect, the rational, self-freeing and bodily senses. This is the true dual nature of Islamic Religious Studies as found in another literature by another scholar Sharif (1982), says that Islamic education is the creation of good and righteous sense of the term build up of the structure of his earthly life according to the sharia law and employs it to sub-serve his faith. This was rightly summarized by Sharif (1982), defines Islamic Religious Studies as a system of solving all problems by giving spirit (heart) its supreme position in the body system.

In a recent development, Islamic Religious Studies as a subject as observed by Yunusa (2008), is a course of study in schools that has curriculum that learners are engaged with, under the guidance of a teacher. The varieties of learning experiences in Islamic Religious Studies curriculum constitute six inter-connected topics to be learnt by students; these include, Arabic Alphabets, Qur'an, Hadith, Fiqh, Tauhid, Sirah and Tahadhib as it is contained in the 9 years curriculum published by Nigerian Educational Research and Development Council (NERDC, 2007).

However, Islamic Religious Studies curriculum has been prepared to reflect its broad concern so as to include true and balanced values in young Nigerians at an age when their mental and moral development is at a formative stage. The inner stability obtained and guiding principle learned will help them to stand firm in the midst of the cross-current of ideas and rapid social changes which are features of their age bracket.

On the other hand, Islamic Religious Studies can be defined as the totality of learning experiences centered on the relationship between man and his creator and between man and his fellowmen. Furthermore, Yunusa (2008), sees Islam as a religion that creates a kind of direct contact between man and his creator to whom he owes his entire existence.

In my own assessment, the concept of Islamic Religious Studies refers to the process of learning how to worship your Lord according to the Glorious Qur'an and ahadith of the prophet (PBUH) that will improve individual and that of society in the life of this world and grant salvation in the hereafter.

2.3.2 Concept of Teaching Method

Literarily, method is a manner or way of doing something. In teaching-learning situation, it is the general approach adopted by a teacher to explain subject matter to the learners. It consists of a pattern of teacher behaviour that occurs sequentially in a unified manner in the instructional process (Ololobou, 2010).

In Greek language 'Methods' means a way-method is, therefore, derived from 'methods' (Esu and Inyang, 2004), and it means the right way for our purpose. From this, teaching method can be said to be a chosen systematized and ordered correct way through which the 'act of teaching' is performed in order to accomplish the set objectives of instruction. It is a means, procedure, broad or general right way through which the desired positive change in the learner is brought about or learning is induced to occur.

A teaching method is the general approach to conducting a lesson. Whitty (1994), explains further, he states that it is the guideline or manner by which a teacher

explains subject matter. Onwuka (1996), also opines that the teaching method is the planned activities involved in the presentation of content. It is the way and manner of bringing learners into contact with subject matter. Further still, Mills (1979), posites that teaching method is the recurrent pattern of teacher behaviour applicable to various subject matter; characteristics of more than one teacher and relevant to learning.

The relevance of teaching methods or 'being methodical are numerous: N.T.I. (2000), opines that teaching methods makes teaching and learning very simple and easy. It enables more learning to take place. The time taken to achieve more learning outcomes is very short. This is particularly so when the learning experiences are interesting and are tailored to the needs and maturational level of the learners. Teaching methods help to implant what is pleasantly learned in the memory of the learners and makes for their easy recall. People who are taught with teaching methods get to realize their import and may in the end acquire them for use in their interactive sessions in the classroom if they are student-teachers or serving teachers. The use of teaching method keeps learners alive to the teaching-learning process. Teaching method has the potentials of reducing learners' classroom disruptive behaviors to the barest minimum and therefore contributes quite positively to the desired effective classroom management. The choice of appropriate teaching method, to suite a given teaching- learning encounter keeps the teacher professionally alive in his preparations to teach very well.

2.3.3 Concept of Inquiry Method of Teaching

Inquiry is perhaps one of the most misunderstood methods to teaching and learning. Often oversimplified as merely "asking a question," and more often

seen as a fad that denies central themes and content within the discipline, inquiry, by its very nature, seems to defy a central definition. Part of the confusion rests in existence as both a teaching strategy as well as learning strategy, and part of the issue rests within the diverse facets of its implementation within dissimilar disciplines. Assessment of learning can also provide challenges for instructors, since inquiry by its very nature seeks to develop deeper understandings than a traditional forced-choice assessment can provide (Mabolaji, 1984).

The concept of inquiry has been defined in different ways. According to Dubey and Barth (1980), inquiry is perceived as reflective thinking, analysis, critical thinking, inductive thinking and problem solving. Also, Njoku (1997), defines inquiry method as a process of gaining and verifying knowledge. He added that inquiry method is an approach to learning in which the learner is the active agent in discovering concept generalization and ideas.

Inquiry according to Aina, Adedoyin, Obilo and Ahmadu (1982), is a method in which the students find answers to questions, problems or riddles raised during the learning processes. It involves probing, finding out, investigating, analyzing, synthesizing, discovering, evaluating, questioning and thinking. They further stated that, for students to be meaningfully engaged in the inquiry, there is need for the teacher to practically involve them from the planning stage to the evaluative stage. This can be done by the students and the teacher by locating and gathering information from many sources like reading materials, audio materials, specimen and community resources. Similarly, Mezieobi, Fubara and Mezieobi (2008), describes inquiry method as an activity-oriented, thought-provoking creative method in which students, out of curiosity and on their own, or under the guidance of the teacher, probe, investigate, interpret relevant issues

and problems with a view to providing solution through reflective thinking and rational decision making which the method develops in the inquirer.

They further asserts that the inquiry method involves the scientific method of identifying problems, formulating hypotheses, collecting relevant data to authenticate the data, drawing conclusions even if tentatively and developing generalizations, in the utilization of the inquiry method, the teacher or student may introduce a problem which may be difficult, controversial and investigation-oriented. In order to guide inquiry through a clear definition of the problem, students are made to ask a number of questions related to the identified problem. Alternatively, the teacher should pose questions that would elicit answer or statements from the students and guide the inquiry.

As is evident from this method, rather than the teacher becoming the knowledge encyclopedia or the giver of knowledge to the students, as is characteristic of the conventional expository method, the students, particularly in a free-ranging inquiry, which is usually student initiated, strike out on their own, individually or in group, to seek solution to problems while the teachers merely functions as "a facilitator of dispenser of knowledge" (Gleeson and Whitty, 1976).

2.3.4 Concept of Academic Performance

Academic performance is refers to the measure of what a learner has comprehended over during the period of teaching and learning session. According to Melissa (2009), academic performance refer to how students deal with their studies and how they can cope with or accomplish different tasks given to them by their teachers. This means academic performance is the ability to study and

remember facts and being able to communicate knowledge verbally or written down on paper.

Aubrey (1999), sees academic performance as an activities that ensure that goals are consistently being met in an effective and efficient manner. He concludes that, academic performance is the effectiveness and improvement of students towards specific goals set up to be achieved. Parents care for their children's academic performance because they believe that, good academic results will provide more career choice, job security and good moral behaviour.

Academic performance really means three things; the ability to study and remember facts, being able to study effectively and see how facts fit together and form larger patterns of knowledge and being able to think for yourself in relation to facts and thirdly, to be able to communicate (Coulson, 2008). According to Pruett (2010), academic performance is the level of achievement attain via the combination of inputs from student motivation and conduct. Adoke (2013), asserts that academic performance is generally referred to how well as student is accomplishing his or her tasks and studies.

Academic Performance Index (2010), reveals that academic performance is how students deal with their studies and responsibilities given to them by their teachers. Louis (2012), defines academic performance as the ability of students to obtain high grades and standard test scores in school courses, especially courses that are part of the core academic curriculum.

2.4 Nature and Scope of Islamic Religious Studies Curriculum.

The nature and scope of Islamic Religious Studies cannot be over emphasized especially when we consider its meaning and objectives as stated above. It is

essential to note that to link Islam with Middle East or to believe that all Muslim are Arabs and all Arabs are Muslims is incorrect. Islamic Religious Studies are seen as the message of Islam which seeks to establish comprehensive interdependent and compassionate society. It is not directed towards a particular group of people in any particular location. This means that it suits all people at all times and in all places. This fact is strongly supported by many Qur'anic verses such as: "Blessed is He who send down the criterion to his servant, that it may be an admonition to all creatures" (Surah Furqan: 1). In another surah, the Qur'an says: "O men, I am sent unto you all" (A'raf: 158).

This signifies that Islamic education is not limited to a particular place or group of people but to the entire universe. It is necessary to state the fact that Islamic Religious Studies concerns all kinds of human knowledge, natural science, humanities, Arabic language, economics, medicine, politics, art and social science and so forth. Therefore scholars are required to investigate and make a decision on the basis of Islamic principles (Al-Ali, 1980).

Similarly, Islamic Religious Studies, because of its nature, incorporate all aspects of reforms, revitalization and maintenance of educational virtues, knowledge as well as skills expected of people who are concerned about progress and modernization. Al-Beely (1980), states that Islamic Religious Studies emphasizes that a Muslim society needs secular knowledge as much as it needs a knowledge of Islam and Arabic language and believes that both types of knowledge are equally indispensable.

Another description of the nature of the discipline is that Islam emphasis and urges the learning of every useful subject regardless of the place, origin or the

nationality of the scholar who introduced it. Thus, it develops in its followers a positive attitude towards knowledge and the acquisition of knowledge. It also advises to be modest and never to overestimate what has been learned. It further gives direction to this effect where it is stated in the Holy Qur'an: "Are those equal, those who know and those who do not know" (Zumar: 9). In another verse, the Qur'an further instructs that: "Over all endowed with knowledge is one the All-knowing" (Yusuf: 76).

With the above views is therefore, the nature of Islamic Religious Studies curriculum reform for scholars at whatever level of educational system must be revisited for proper implementation. The scope on the other hand is the emphasis on the level of coverage quality and quantity of the content. Islamic Religious Studies as rightly defined as the study which emphasizes the significance of man as the central position and his activities are studied relationship between him and his Creator, him and his environment as well as his physical, social and psychological wellbeing. This man can only exist in his varied environment by understanding, interacting, organizing and running his society culturally, economically and politely in accordance with the principles of Islam (Al-Beeby, 1980).

In Islamic Religious Studies, the scope varies depending on the level the need concerned. However, the general pattern of content arrangement seems to follow a spiral horizon format. Man is put in the focus then it proceeds from known to unknown. In Islamic belief, all men descend from the same origin. This is clearly stated in the Qur'an:

"O Mankind reverence your guardian Lord who created you from a single person created of like nature his male and form them to a in scattered (like

seeds) countless men and women reverence God. Through whom ye demand your mutual (rights) and reverence the wombs that bore you for God ever watches over you". (Al-Nisa'a:1).

What distinguishes man from other creature is his ability to control his environment. As an intelligent creature he is required to do all he could to express himself through his presence on earth. Mans responsibility rests in how to control the natural forces and utilize them to his benefit and to avert their danger. Thus, in Islamic Religious Studies, it is assumed that the major responsibility of helping children to grow up at making important decisions that affect their relationship with other human beings and the governing of their local communities and nation (Al-Ali, 1980).

From the above review, we can conclude that Islamic Religious Studies programmed includes knowledge, concept, attitudes, and values drawn from Islamic history. It also includes things like economic, sociology, geography and other humanities as well as social sciences, pure sciences and other knowledge as approved by Qur'an and Ahadith of the Prophet Muhammad (SAW). Hence for the Islamic Religious Studies curriculum to be effective so that the society may become a reality, man has to add to his knowledge that which is essential for his role as God's vicegerent on earth.

Al-Beely (1980), emphasizes that the importance of Islamic Religious Studies cannot be overemphasized as a subject of school curriculum in many countries, Nigeria inclusive. This is because it helps students to learn to be useful and tangible member of their society. It also gives them an opportunity to learn how to appreciate their rights and how to relate with others and more importantly their relation to Allah, their Creator.

The importance of the subject has summarized Al-Ali (1980), he states that: “Qur’anic studies and of the tradition of the holy prophet (SAW) as well as Islamic history are source of knowledge for Muslim revelation and civilization. Hence Muslim individual has to form these sources by utilizing what Allah has given him in the form of an enquiring mind”. The above quotation is the precise example of the nature of the content and scope of Islamic Religious Studies curriculum.

2.4.1 Objectives of Islamic Religious Studies

The primary aim of Islamic Religious Studies is to give world a philosophy which gives standard value and judgments that apply to all spheres and activities of human life. This was further confirmed by Islamic Religious educationists like Imam Al-Ghazali. They believe that unless the philosophy succeeds in broadening its range of application and in giving Islamic concepts for all branches of knowledge, it will not be able to satisfy new generation and serve them from inversion of divided purposes of any paralyzing doubts. Therefore the goals of any educational system should not be and shall never be auto pain-goals. It should be the process that trains its members of the society mentally discipline that can make them acquire knowledge not merely to satisfy an intellectual curiosity or just for material worldly benefit (Ali, 2001).

According to Al-fendi and Baloch (1990), the aims and objectives of Islamic Religious Studies includes the creation of good and righteous individuals who will lead happy and fruitful life in this world and aspire through good deeds and achieve spiritual blessing in the hereafter. Baloch (1978), prefers the term to be called individual education and social education. To him, the individual education aims at familiarizing and socializing the individual with the following objectives:

- i. his relation to another creation.
- ii. his individual responsibilities in life.
- iii. his responsibilities towards human community.
- iv. his social relation.
- v. his relationship to the universe and universal phenomena and exploration of natural laws in order to utilize and exploit them.
- vi. and his makers creation wisdom apparent in His creation.

While the social education aims at the following objectives:

- i. building a society of good pious and Allahs fearing individuals where social justice prevails.
- ii. building a society where toleration, brotherhood, love, mercy, goodness and righteousness are predominate.
- iii. building a society based on mutual consultation and the maximum exploitation of the individual intellectual capacities.
- iv. building a society where individuals enjoy freedom of thought and are component to take responsibility.
- v. building a society where individual can live an ideal, pure and happily life.

Thus the aims and objectives of Islamic Religious Studies is of dual nature. The social objectives as well as moral objectives with much emphasis on individual development in particular and society in general. Hence the training of specialist in all aspect of life from simple trade to highly academic profession and secondly the acquisition of the minimal amount of religious knowledge.

Looking at the objectives of Islamic education globally, the national curriculum for secondary school Islamic Religious Studies curriculum Vol. 5 of the Federal Ministry of Education states that. The survival and welfare of a nation depends largely on the way

of life of its individual members, their mental and moral orientation and their cohesion in a society.

This fact has already been recognized in Islam which therefore addresses itself to the whole way of life of individuals and society so as to achieve a balanced result. The aims and objectives of Islamic Religious Studies according to the National Curriculum for Secondary School (NCSS) as quoted by Ali (2001), are as follows:

- i. recognition of Allah as the creator and sustainer of the universe and the sole source of values.
- ii. cultivation of the sense of gratitude to Allah and submission to His guidance and moral law both in our worship of Him and our behaviour towards our fellow men.
- iii. awakening of the faculty of intellect and reasoning in accordance with the Quranic injunctions will you not use your reasons and will you not ponder and reflect?
- iv. encouragement of the pursuit of useful knowledge in accordance with the saying of the Prophet Muhammad (S.A.W) that search for knowledge is a duty for every Muslim male or female and the application of such knowledge for the benefit of humanity in the field of science, technology, medicine etcetera.
- v. attainment of balanced development of the individual and community by giving due weight to the physical, social, intellectual, moral and spiritual needs of man.
- vi. awakening in the heart the consciousness of the presence of Allah as a witness of our action, thought and behavior acting as a restraint on

wrong doing. Whether public or private and as an incentive to good behavior.

vii. realization of human rights, equality and brotherhood with emphasis on practical means of achieving social solidarity and ethnic harmony in place of greed and selfishness. Looking at the above objectives we understand that Islamic Religious studies has concern for the development of individuals and society in general.

In a recent development, the concepts or topics of Islamic Religious studies have breaking according to aims , goals and objectives of Federal government of Nigeria but Islamic Religious Studies Education according to NPE (2009), therefore aimed at the following:-

- i. recognition of Allah as the creator and sustainer of the universe and the sole source of values.
- ii. cultivation of the sense of gratitude to Allah and submission to his guidance and moral law, both in worship and in behaviour toward other fellow-men.
- iii. attainment of a balanced development of the individual and community by giving due weight to the physical, social, intellectual, moral and spiritual need of man.
- iv. encouraging the pursuit of useful knowledge in accordance with the saying of the prophet Muhammad (S.A.W) who said “searching for knowledge is a duty for every Muslim male or female” and the application of such knowledge for the benefit of humanity in the field of science and technological medicine.

- v. realizing of human right, equality and brotherhood with emphasis on practical means to achieving social, solidarity and ethnic harmony in place of greed and selfishness (9- years Basic Education curriculum for JS I to III Islamic Studies).

Moreover, education in Islamic Science aimed to produce a cultured, well behaved, considerate, reasonable and God fearing men or women; in other words, a discipline person. Every branch of Islamic curriculum has specific contribution to the emergence of disciplined person that is why moral education cannot be detached from Islamic Education. It will be observed that, the aims of Islamic Religious Studies curriculum and National Policy on education are substantially the same.

2.4.2 Implementation of Islamic Religious Studies Curriculum Methods

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

Azam (1979), points out that the teaching of hadith one of the units of Islamic Religious Studies is characterized by a combination of methods. This includes lecture methods individual group method and the host of others.

Ali (2001), explains that the expository instruction which relies on lecture, note taking and textbooks only encourages positive learning. Such as formalistic acquisition of discrete facts fairly learned are quickly forgotten. However, Islamic Religious Studies is not against the acquisition of facts, but rather it is what students do with the facts that Islamic education is mainly concerned with. This is because it is the functionalism of the knowledge to the individual as well as the society that really determines the effectiveness of Islamic Religious Studies. IRS therefore, likes to see learned contents or facts being applied in the area of problem solving. Ali (2001), asserts that such should be encouraged in the teaching-learning situation in our schools because it assists the society to develop easily. It is the belief of the fact that frequent use of a combination of teaching methods will enhance effective teaching-learning process, such as problem-solving method, demonstration method, questioning investigation, field trip, group and individual method, and project method will all greatly help towards achieving the objective in Islamic Religious Studies.

In view of the importance of methodology, Onwuka (1996), maintains that whatever methods the (teacher) adopts must be guided by certain psychological principles especially of motivation and intellectual development.

2.4.3 Resources for Implementing Islamic Religious Studies Curriculum

Resources are important machinery for successful implementation of program. There are instructional aides that can be used to achieve specific objectives of a lesson, resources are of two types. Human and material resources: human can be adequate resources in instruction, example, a teacher are the most important resource person. Non human resources or materials resources can be educational

media, and the electronic media which helps to facilitates teaching learning process. They include journals magazines, maps, chalk board, radio, video tape, projector, television, pictures, films, charts, and the few available materials. Onwuka (1996), observes that “Resources materials do not achieve any of the attributed values on their own, their usefulness depends on how the teacher makes use of them, intelligent handling of these materials in the classroom is necessary”.

Thus for any useful implementation of a program requires an intelligent handling of the resources for such program to meet. It stated objectives, every where teachers need basic knowledge and skills necessary to make the fullest use of resource materials. In Islamic Religious Studies, resources materials are necessary for successful teaching-learning process (Abdullahi, 1987). In a nutshell, learning resources present opportunities for good teaching as well as sound and effective learning. According to Abdullahi (1987) and Alasoluye (2015), there are five broad categories of instructional resources used in Islamic Religious Studies they are: (i) realia (ii) visual (iii) audio (iv) audio visual (v) Community based, that is, personal and group experience.

- i. Realia: are real objects, it could be manmade or natural during teaching and learning, the use of real objects makes learning clearer, interesting and easily understood. As a teacher, you are expected to use real object to enable learners see, touch, smell, hear or possible taste, example ablution, dry ablution, funeral prayer, history, morality and so forth. You can take learner’s on a carefully planned field trip and excursion to natural environments, factories, cultural centers, hospitals or rivers.
- ii. Visual resources: these are materials that appeals to sense of sight only (seeing). They can be real or representational visual recourses. They

are real visual resources when they are presented through a mechanical device like computer, transparency, photographic slides, silent film, and power point, all are projected materials. Non-projected are those that do not need to be projected for their content to be displayed example, textbooks, flash cards, pictures, signs, stick figures.

- iii. Audio resources: these are instructional materials that appeal to the sense of hearing only. It could be real audio resources like the human or animal voices which is real audio resources. But when it is recorded and played back through mechanical devices, then it becomes representation audio resources. Other examples are audio tapes, recordings, compact disc (cds) mp3 player and telephones, audio compact disc on Qur'anic recitation of Sheikh Sudais and others as well as Islamic songs are good examples.
- iv. Audio visual resources: these are materials that combine the features of visual and audio resources concurrently at the same time. Appealing to the sense of sight and hearing, for example, television programme, video recording, digital video disc (DVD), audio films, and synchronized sound slide system using the sound on slide projector, computers also adoptable to provide audi visual services with resources downloaded from youtube and skype as well as other applications packages.
- v. Community Based can be Individual or group experiences: these are experiences gained when children carry our activities individually or group direct at purposeful experiences. While community based resources are those instructional resources that are available with the

communities or outside the immediate communities in which the schools are located.

2.5 Types of Inquiry Methods of Teaching

The role of the Islamic Religious Studies teacher in an inquiry-oriented lesson is minimal. The teacher, in an inquiry lesson, does not properly fit into the traditional lesson plan format. Instructional materials, for instance, play very little, in any roles in the inquiry method. A teacher involved in an inquiry lesson should be aware of the higher level questions demanded by inquiry which usually begin with why, how and show that some 'what' questions may be thought-provoking (Mezieobi, Fubara and Mezieobi, 2008). Atteh (2012), highlights that inquiry process can take any of the following forms: convergent, divergent, inductive, or deductive inquiry.

Convergent inquiry is a situation whereby students are made to use their abilities to generate and accept opinion. That is, students are made to use their abilities to arrive at a conventional answer. For example, effect of drug abuse on student's academic performance. Divergent inquiry gives learners the opportunity to use their abilities to generate different answers from a given problem. An example is how can examination malpractice be curbed in Nigerian schools?

Inductive inquiry is the process of making learners acquires knowledge, facts and information from their immediate environment before learning about other environments. This means that specific and concrete things are learnt before general and abstract things. Deductive inquiry refers to the process

through which the learners are made to learn general and abstract things to specific and concrete things by teacher.

Other Types of Inquiry Methods are:

- i. the guided inquiry method- highly structured.
- ii. The modified inquiry method – only present problem.
- iii. The free inquiry method – students originate problems
- iv. The inquiry role approach method – involves the use of small groups with the assignment of roles to every member. All assume responsibility (Dubey & Barth, 1980).

2.5.1 Planning the Use of Inquiry-Based Method of Teaching

Since learning by inquiry does not just happen in the classroom except it is consciously planned, the teacher is expected to be familiar with the procedures involved (Jacob, 1999). Dubey and Barth (1980), do not insist on a single definition of inquiry but insists that for any process to be referred to as inquiry, there are six general steps to be followed. These are: experience, state of uncertainty and doubt, framing the problem, formulating hypothesis, exploration and evidencing and generalization. In addition, inquiry materials must be used to stimulate certain classroom practice that culminates in inquiry. In a related development, Atteh (2012), highlights the following procedures;

- i. identification of problem: here learners perceive idea which encourages them to question their knowledge; thus, the experience raises doubts and uncertainly as to what he knows thereby sensing a problem.
- ii. examination of the problem identified: the teacher helps to explain the problem properly to the students by highlighting the pros and cons of the issues

involved.

- iii. formulation of hypothesis: these hypotheses are probable (tentative) answers to the problem raised to guide the teacher and the learner towards carrying out the inquiry which if valid will resolve the doubt.
- iv. collection of information on the problem: at this stage, the teacher plans how information will be gathered documentation. Opinion poll, resource persons among others. To do this, learners can be grouped or be made to work on individual basis. Also information can be collated within or outside the classroom or school premises depending on the issues involved.
- v. presentation and analyses of findings: the students present either on individual or group basis their findings orally or in written form. In the course of presentation, issue raised must be thoroughly analyzed during which the teacher will emphasize important points to be noted by students.
- vi. formulation of generalization: this is the final step in the inquiry process. The teacher and his students use the answers from their findings to make generalization. Generalization is statement that explains how well the hypothesis has given meaning to the understanding of the problem.

2.5.2 Differences Between Inquiry Method and Conventional Methods

There are more than one method to teach information to students. Some teachers prefer to use a Conventional Methods (class teaching) while others feel that an inquiry method is more effective. While these two teaching methods are very different, they share the same common goal of educating students on the course material. A teacher does not have to simply choose one method or another; he can blend aspects of both methods together and use that to create his lesson plan.

Inquiry Method of Teaching

Inquiry method is viewed as a progressive method of teaching. The focus in inquiry learning is to make students more aware of the material they are learning and why it is important. Teachers want to make students more active in the classroom, by encouraging them to interact with one another. In an inquiry method, focused is on each student's interest, abilities and learning styles, placing the teacher as a facilitator of learning. This classroom teaching method acknowledges student voice as central to the learning experiences for every learner, and differs from many other learning methodologies. In an inquiry classroom, students chose what they will learn, how they will learn, and how they will assess their own learning (Dubey and Bath 1980).

Inquiry method requires students to be active, responsible participants in their own learning. When a classroom operates with inquiry, students and instructors share the focus instead of listening to the teacher exclusively, students and teachers interact equally. Group work is encouraged, and students learn to collaborate and communicate with one another (Tanko, 2014).

Conventional Methods of Teaching

This method of teaching is much regimented. Teachers choose the course material based on the curriculum they are required to cover by the end of the term. Student success is based upon a measure of individual performance in comparison to the work of the rest of the class. Emphasis is placed on the instructor in a Conventional Methods classroom. The class teaching follows a strict format where the teacher talks and the students listen to what he/she has to say. The classroom is very quiet, as students work on assignments individually, instead of with their

peers. Classroom objectives are measure students and are all given the same learning goals, which are based on the information covered in class (Mobolaji, 1984).

Inquiry Method versus Conventional Methods

Conventional Methods	Inquiry Method
Focus is on instructor	Focus is on both students and instructor
Focus is on language forms and structures (what the instructor knows about the language)	Focus is on language use in typical situations (how students will use the language)
Instructor talks; students listen and they are not interact with one another	Instructor models; students interact with instructor and one another
Students work alone	Students work in pairs, in groups, or alone depending on the purpose of the inquiry
Instructor monitors and corrects every student utterance	Students talk without constant instructor monitoring; instructor provides feedback/correction when questions arise
Instructor answers students' questions about language	Students answer each other's questions, using instructor as an information resource
Instructor evaluates student learning	Students evaluate their own learning; instructor also evaluates

Source: Dubey & Bath (1980), Mobolaji (1984), Ololobou (2010) and Tanko (2014).

2.5.3 Characteristics of Inquiry Method

The Characteristics of inquiry method as opines by Yusuf (2012), are:

- i. the learner's needs, interest and purpose determine the curriculum.
- ii. common learning results from the pursuance of common interests.
- iii. it is not planned in advance. But the absence of definite advance planning does not mean no preparation whatsoever.
- iv. activities are planned co-operatively by the students and the teacher.

- v. it focuses on problem solving procedures for learning. That is problem solving is the dominant method.
- vi. learner's individual needs and interest are met within the programme of the inquiry curriculum.

2.6 Inquiry Method for Teaching Islamic Religious Studies Curriculum

Recent socio-political and economic changes in the world and within nation have brought changes in educational goals. Schools are therefore charged not only to equip the learners with the basic knowledge of Islamic Religious Studies alone, but also with higher cognitive skills such as problem-solving and reflective thinking skills that allow for self-development and continuous learning for investigative information (NTI, 2009). According to Adesina (2005), a survey of literature on teaching method in Islamic Religious Studies education has clearly shown that, conventional that is teacher centered method to teaching which informs the use of methods like lecture and recitation have been relegated to the background. Adesina (2005), also emphasizes the need to use learner-centered. Some of the commonly identified methods are: discussion method, storytelling, dramatization and demonstration method.

The National Teachers' Institute (NTI, 2007), has recommends a new method for the teaching and learning of Islamic Religious Studies in schools. The new method is pupil or learner-centered. Learners are credited with knowledge, skills and attitudes from the day they were born which requires development, through guidance, encouragement and motivation. In this setting, the teacher is not a sage on the stage" but a "Guide on the side". His role has shifted from that of imparting knowledge to a facilitator.

Furthermore, NTI (2009), recommends the following teaching methods for improve accomplishment of Islamic Religious Studies goals in Classroom; inquiry method, guided discovery, concept mapping and simulation. Under the communication-skill-related method, the story-telling, discussion method, role play and lecture methods of teaching were encouraged. Similarly, they can be used in the area of Islamic Religious Studies.

Every devise available to the teacher should be use to capture the interest of the child and fire his/her imagination. This could be in form of story-telling, assignment, the use of picture, chart, maps, films, film-trips, friezes and model-making, dramatization and local visit. While it is true that all the teaching methods have their individual limitations and advantages, the fact still remains that, evidence show that they can motivate learning (Adesina, 2005).

2.6.1 Effect of Inquiry Method on Students Academic Performance

Inquiry method develops individual and users certain scientific attitudes such as objectivity, curiosity, accuracy, questioning of authority and so foath. According to Njoku (1997), Ololobou (2010) and Olibie (2012), the effects of inquiry methods are:

- i. inquiry method engages students in the hard, messy work of learner: I believe teachers are doing too many learning tasks for students. We ask the questions, we call on students, we add detail to their answers. We offer the examples. We organize the content. We do the preview and the review. On any given day, in most classes teachers are working much harder than students. I am not suggesting we never do these tasks, but I do not think students develop sophisticated learning skills

without the chance to practice and in most classrooms the teacher gets far more practice than the students.

- ii. inquiry method of teaching includes explicit skill instruction. Inquiry teachers teach students how to think, solve problems, evaluate evidence, analyze arguments, generate hypotheses. All these learning skills essential to mastering material in the discipline. They do not assume that students pick up these skills on their own, automatically. A few students do, but they tend to be the students most like us and most students are not that way.
- iii. inquiry method encourages students to reflect on what they are learning and how they are learning it. Inquiry method teachers talk about learning. In casual conversations, they ask students what they are learning. In class they may talk about their own learning. They challenge students assumptions about learning and encourage them to accept responsibility for decisions they make about learning; like how they study for exams, when they do assigned reading, whether they revise their writing or check their answers. Inquiry methods teachers include assignment components in which students reflect, analyze and critique what they are learning and how they are learning it. The goal is to make students aware of themselves as learners and to make learning skills something students want to develop.
- iv. inquiry method motivates students by giving them some control over learning processes. I believe that teachers make too many of the decisions about learning for students. Teachers decide what students should learn, how they learn it, the pace at which they learn, the

conditions under which they learn and then teachers determine whether students have learned. Students are not in a position to decide what content should be included in the course or which textbook is best, but when teachers make all the decisions, the motivation to learn decreases and learners become dependent. Inquiry teachers search out ethically responsible ways to share power with students. They might give students some choice about which assignments they complete. They might make classroom policies something students can discuss. They might let students set assignment deadlines within a given time window. They might ask students to help create assessment criteria.

- v. inquiry method encourages collaboration. It sees classrooms (online or face-to-face) as communities of learners. The teachers in inquiry recognize, and research consistently confirms, that students can learn from and with each other. Certainly the teacher has the expertise and an obligation to share it, but teachers can learn from students as well. Inquiry teachers work to develop structures that promote shared commitments to learning. They see learning individually and collectively as the most important goal of any educational experience. knowledge production is seen as a standard. In order for a teacher facilitate an inquiry classroom, he or she must become aware of the diverse backgrounds of his or her learners.

2.7 Strategies for Measuring Effect of Inquiry Method on Student Performance

Taba (1962), states three steps which are:

- i. identify

- ii. critical analyses
- iii. evaluate and draw conclusion

The inquiry method process contemplates supervision of the efforts of students in arriving at satisfactory solution.

Uzomah (1975), further identifies six strategies of effective inquiry as:

- i. clarifying and defining question and problem;
- ii. recalling relevant information and proposing solution;
- iii. Planning of ways of solving problems. Obtaining answers to questions or test hypotheses;
- iv. locating, appraising and selecting information;
- v. interpreting information and forming generalizations;
- vi. evaluating processes and outcomes.

Banks, (1977), defines inquiry method as “the act of creating in the individual knowledge by gathering emphasis from storage of information to conclusions.

Procedure includes four types of actions:

- i. searching
- ii. data processing
- iii. discovery and
- iv. verification

Dubey and Barth (1980:13), says that: Inquiry method or learning may be viewed as a process originated in which people seek better orientation in a setting characterized by some degree of ambiguity. According to them, inquiry method process consists of six steps:

- i. experience
- ii. state of uncertainty and doubt
- iii. framing of the problem
- iv. formulating hypotheses
- v. exploration and evidencing
- vi. generalization

Njoku (1997), defines inquiry method as the process of raising a problem in the minds of the students in such a way to stimulate purposeful reflective thinking in arriving at a rational solution. According to him, three elements seem to be involved:

- i. a situation which presents some difficulty, perplexity or doubt, requiring solution.
- ii. a goal or end involving some aspects of the situation for which no ready answer can be given:
- iii a desire or motive that stimulates an attempts to find the answer

In an inquiry class, the teacher is expected to consciously planned on inquiry lesson, and be familiar with the following strategies (NTI, 2000):

- i. introduction of topic: the teacher begins the lesson by letting the students to know the instructional objectives of the lesson. The teacher writes the objectives out on the chalkboard and clarifies some to the students.
- ii. the teacher group the students and assign topic.
- iii. the teacher assist the students in group leadership selection.
- iv. the teacher guide the students on sources of information. the sources of information is Islamic Religious Studies include with the Glorious

Qur'an, Prophetics Ahadith, Islamic textbooks, Islamic scholars,
Islamiyyah schools teachers, library, internet and so forth.

- v. the teacher entertain questions and clarifies issues as raised by the students.
- vi. the students set-out to the field.
- vii. the students report their findings and deliberate it in the whole class under the teachers' watch.
- viii. the teacher makes his inputs and summaries findings.
- ix. the students answered prepared teacher-made test.

2.8 Empirical Studies

A lot of studies have been conducted in an attempt to evaluate the effects of inquiry method to teaching and learning. This study attempted to examine effect of inquiry method on the academic performance of Junior Secondary School students in Islamic Religious Studies in Katsina State. Below are reviews of some empirical studies that are so much related with this study. It is aimed at identifying similarities and establishing differences in order to fill-in the gaps left by other studies.

Gambo (1992), carried out a research on comparison of traditional and simulation methods in the teaching of Social Studies concept to Junior Secondary School students in Gashua town of Yobe State. The study focused on the following objectives: to find out the effectiveness of using Conventional Methods and the simulation methods in teaching some selected Social Studies concepts among Junior Secondary Schools (JSS II) students in Yobe State. To determine which of the two teaching methods that is traditional and simulation methods is to be recommended for the Nigerian Social Studies teachers in developing effective

citizenship education. To suggest which out of the three simulation methods is to be employed by teachers of Social Studies in day to day learning and teaching activities in the classroom.

A total of 120 students were selected as sample of the study out of 476,476 populations. The instrument used was three simulation methods which was compared one by one with the Traditional Methods. The first simulation method is a simulation activity under the sub heading “types of leadership” it was inform of a role-playing exercise which was act by the students. The second simulation is historical simulation title “The Good Leader” which was in form of dramatisation. It is aim to develop in students qualities of good leadership. The third simulation is a simulation game titled “The African Child” and was design specifically for the Junior Secondary School Two (JSS II) students. It is based on the topic “Consequence of bad leadership”. A pilot study was conducted in Government Day Secondary School Gashua, Yobe State so that to compare these three simulation methods with that of Traditional Methods.

The methods employed in analysing the data are two in number, each one of them representing the hypothesis tested, since there are also two hypotheses. These are: T- test for hypothesis one and Analysis of Variance (ANOVA) for hypotheses two. The overall result of the class test was based on 100% test scores for each of the four teaching methods. The resulting correlations were checked for significance using the T-Distribution tables, and also the interpretation of the significance of the obtained correlations. After all computations have been made, the data was entered into tables for ease of reporting and interpretation.

The study recommended that: Students in Junior Secondary Schools should be

given practice in simulations to be part of their leisure time, especially the simulation game. There is ample need to conduct periodical seminars for secondary schools Social Studies. There is a need to organised in-service training for Social Studies teachers, especially those that are not professionally trained to teach the subject, in order to discourage them from using the Conventional Methods in their lessons. Efforts should be made to withdraw all research works conducted on teaching strategies in our universities so that they will be properly utilised in our schools. The National Educational Research and Development Council (NERDC) in Abuja should take these responsibilities. A study such as this should be carried out in many Junior Secondary Schools in Nigeria so that generalisations could be arrived at, because results from one school is limited in nature even though it involved some classes.

The objectives of this study is to determine the academic performance of students taught IslamicReligious Studies using inquiry method in junior secondary schools in Katsina state while that of Gambo (1992), is to compare the academic performance of Junior Secondary School Students taught Social Studies using three simulation (that is simulation activity, historical simulation and simulation game) and those taught using Conventional Methods.

Njoku (1997), carried out research on inquiry method as a strategy in the teaching of Social Studies in selected secondary schools in Imo State. The study focused on the following research question: is there difference between the perception of the male and female Social Studies teachers in their use of inquiry method in teaching Social Studies? Is there a significant difference between trained and untrained Social Studies teachers in their perceptions of use of inquiry method in teaching Social Studies? Is there a significant difference between experienced and

non-experienced Social Studies teachers in their perception of inquiry method in teaching Social Studies? Is there a significant difference between male and female Social Studies teachers in their use of inquiry method in teaching of Social Studies?

The design for the study was both survey and descriptive method of research design. The population of the study consisted of all teachers of Social Studies in the selected local government areas of Imo state that constituted 300. The teachers involved in the sample were 300 Social Studies teachers in the ninety (90) post primary schools in the six local government areas of Imo State. Questionnaire was used to for collecting data.

In testing the reliability of the instrument, a pilot study was conducted using school from local government areas outside the ones sampled for the study. The questionnaire was administered to a group of fifteen (15) Social Studies teachers. Next, the same draft was re-administered to the same group of teachers after two weeks. The researcher carried it out personally. The first and second tests of respondents were used to calculate the correlation coefficient, using Pearson Product Moment Correlation Coefficient formulae.

The result showed a reliability coefficient of 0.78. A correlation of 0.78 was found to be significant thus justified to be an index of a relationship between the two tests. The final form of questionnaire obtained from the above processes was then administered to the subjects in the areas of the study. In analyzing the data for the study, percentages and chi-square statistical methods were employed. It was found out in the study of Njoku (1997), that teachers who specialized in Social Studies education used inquiry method more than others who had no

training in Social Studies, male teachers used inquiry method more than female teachers in Social Studies teaching and material resources were necessary in inquiry method of Social Studies education.

It was concluded that if methods other than inquiry method continue to be used in the teaching of Social Studies, the objectives of Social Studies are not likely to be achieved. Besides, students may become less interested in the subject as they are not actively involved in the teaching and learning process. The study recommended that if teachers are encourage to pursue higher education, no doubt the monotony of using the same and ineffective methods in teaching Social Studies may be remedied. A similar study should be carried out in other states of the federation so as to get the true or complete picture on the use of inquiry as a strategy in the teaching of Social Studies. Further research is necessary on the methods of teaching Social Studies so that teachers may be better prepared to select the best methods for teaching the subject.

The current study consists of three objectives, research questions and hypotheses while that of Njoku (1997), focused on four objectives, research questions and hypotheses. This study used quasi-experimental design while the design for the study of Njoku (1997), is both survey and descriptive method. The population of this study is all the junior secondary school students in zonal education, Quality Assurance, Funtua, Katsina State, Nigeria which is 40 junior secondary schools with 32,781 students while the population of that of Njoku (1997), was all the Social Studies teachers in the selected six local governments areas in Imo State that constituted 300. The 300 Social Studies teachers in the ninety (90) secondary schools in Orlu, Okigwe, Owerri, Ideato North, Ahia and Ehimi local government areas of Imo State.

Njoku (1997), used questionnaires as an instrument for collecting data while this study used teacher made test title Islamic Religious Studies Achievement Test (ISRESAT) as an instrument. In analyzing data, the former study employed percentile and chi-square while independent t-test statistics will be used to analyze the null hypothesis in the current studies. On the other hand, the two studies conducted on inquiry method of teaching.

Adeyemi (2003), carried out an investigation on the effects of co-operative learning and problem-solving strategies on JSS students' achievement in Social Studies in Ife Central Local Government Area of Osun State, Nigeria. The design used for the study was pre-test, post-test control group non randomized quasi-experimental design. The study made use of 150 students, 80 boys and 70 girls that were selected using cluster sampling from three schools.

As regards the achievement of boys and girls exposed to the different treatment conditions, the boys had higher achievement mean scores than girls in the cooperative and conventional methods group while the girls had an edge over the boys in problem solving method group. The investigation thus considers the use of cooperative learning method as the most suitable method for teaching Social Studies hence it should be preferred. It is obvious from the result of the study that improved teaching ability of boys and girls depend on the exposure to many teaching methods. Therefore, if we want to improve secondary school boys and girls teaching ability, we have to embrace the cooperative Teaching Strategy in our schools.

This study examine the effects of inquiry methods of teaching while that of Adeyimi (2003), examined the effects of co-operative learning and problem-

solving strategies. However, the two studies similar in the area of research design, sampling technique, data collection and data analysis procedure.

Olibie (2012), conducted a study on the effects of guided inquiry method (GIM) on students' performance in Social Studies in Anambra State relative to gender. Three objectives, three research questions and three hypotheses were proposed for the study. The study used quasi experimental design. Place and Duration of Study: Junior secondary schools in Anambra State of Nigeria, between September 2012 and November 2012. Sample comprised 163 students (81 males, 82 females) in four randomly drawn secondary schools. A 30-item Social studies Achievement Test and Classroom Observation were used to collect pre-test and post-test data. Arithmetic mean, standard deviation, mean gain scores and qualitative analysis were used to answer research questions while t-test and the analysis of co-variance were used to test hypotheses.

The results of the achievement scores of students taught using Guided Inquiry Method (GIM) (N=82) in the pretest (X 40.56) increased in the posttest (X56.90) indicating a mean gain of (X 16.34), students in the control group taught using Conventional Methods (N= 81) obtained a mean gain (X4.37) between pretest (X 40.28) and posttest (X 44.65) in Social Studies. This indicates that students taught using guided inquiry method performed significantly better and participated more in Social studies lessons than those taught using the Conventional Methods. There was no significant difference (P 0.05) between the mean scores of male and female students taught Social Studies using the Guided Inquiry method. Olibie (2012), concluded that Guided Inquiry Method significantly improved students'

achievement and participation in Social Studies lessons more than the Conventional Methods.

This study and that of Olibie (2012), are both directed toward examining the effect of inquiry method of teaching on the performance of students, the two studies employed quasi-experimental research design, the two studies used t-test statistic as a tool for data analysis, they both used 0.05 alpha. On the other hand, the current study centers on Katsina state as the population of the study while that of Olibie (2012), has Anambra state as the population of the study. The current study utilize only t-test as data analysis tool while that of Olibie (2012), uses t-test and analysis of co-variance (ANCOVA).

Dauda (2014), conducted a study titled effects of inquiry and simulation games teaching strategies on the academic performance of JSS students in Social Studies in Kaduna state. The study used quasi-experimental research design and 90 JSSII students of Government Junior Secondary School, Dogon-Bauchi, Government Junior Secondary School Tudun-Saibu, Soba and Government Junior Secondary School Tudun-wada Zaria is selected via purposive sampling technique. The study used Social Studies Achievement Test (SOSAT) as data collection instruments. Three research hypotheses were proposed for the study. The data analysis tool was t-test independent sample. The study revealed that students performed better in inquiry and simulation games methods against the Conventional Methods; and among the three methods tested inquiry was the most effective and that simulation games teaching method is more effective than the Conventional Methods. The study recommended that inquiry teaching method should be encourages among Social Studies teachers and that teachers should be sent on regular seminars and workshops to boost their knowledge of modern teaching methods.

The current study and that of Dauda (2014), are both directed towards examining the effects of inquiry methods of teaching. The two studies employed quasi-experimental research design. The two studies were similar in the area of research design, sampling technique, data collection procedure and data analysis procedures among others. They were both conducted on junior secondary school students. On the other hand, this studies centers on Katsina state as the population of the study while that of Dauda (2014), has Kaduna state as the population of the study. This study is directed towards examining the effects of inquiry method of teaching while the former examined the effects of inquiry method, simulation games and Conventional Methods (class teaching).

Tanko (2014), conducted a study on effects of inquiry teaching method on the academic performance of JSS students in Kaduna state. The objectives of the study were to compare the performance of students taught using inquiry method and those taught using traditional methods of teaching, find out whether the use inquiry method of teaching enhances the academic performance of male and female students in Kaduna state, determine the effect of inquiry method on the academic performance of students in pre-test and post-test for experimental group and determine the difference in the performance of students in pre-test and post-test for control group. The study used quasi-experimental research design and 120 JSSII students. Government Junior Secondary School, Badarawa and Government Junior Secondary School, Rigasa Central, were used as Experimental Group; and the selected students were taught using inquiry teaching method, while Government Junior Secondary School, Bakin-Ruwaand Government Junior Secondary School, Unguwar Sarki were used as "Control Group" and the students were taught using Conventional Methods, using JSSII students. The study used Social Studies

Conventional Methods (SOSTRAM), Social Studies Inquiry Teaching Method (SOSITM) as data collection instruments. The study answered four research questions and tested four hypotheses. The data analysis tools were t-test independent sample and one-way analysis of variance (ANOVA). The study revealed that JSS students performed better when they were taught using inquiry teaching method as against traditional teaching method. The study revealed that inquiry teaching method was effective with the students as it enhances their academic performances. In the light of the above findings the study recommended in-service training for teachers; sending teachers to seminar and workshops among other recommendations.

This research work and that of Tanko (2014), differs in some ways. This study uses Junior Secondary School Students in Katsina state as the population of the study while that of Tanko (2014), used JSS Students in Kaduna central educational zone as the population of the study. Nevertheless, the two Studies were similar in the area of research design, sampling technique, data collection and analysis procedures among other obvious similarities.

2.9 Summary of Literature Review

In the theoretical framework, the chapter uses the constructivist learning theory, experiential learning theory and brain-based learning theory. The chapter discusses the concept of teaching methods and the relevance of teaching methods to the teaching and learning as it makes teaching and learning very simple and easy, it enable more learning to take place, the time taken to achieve more learning outcomes is very short, keep learners alive to the teaching leaning process, and so forth.

The chapter also discusses the concept of inquiry method of teaching by different researchers and authors such as Dubey and Barth (1980), Mobolaji (1984) and Njoku (1997). The type of inquiry method of teaching as stated in the chapter were convergent, divergent, inductive and deductive inquiry. Planning the use of inquiry method is highlight as identification of problem, examination of the problem identified, formation of hypothesis, collection of information of the problem, presentation and analysis of the findings and formulation of the generalization.

The difference between inquiry and Conventional Methods (class teaching) is focus on instructor in Conventional Methods while focus is on both student and instructor in inquiry method. Students work alone in Conventional Methods but students work in pairs, in group or alone in inquiry method. Instructor evaluate student learning in Conventional Methods, while students evaluate their own learning as well as instructor in inquiry method. The characteristics of the inquiry method of teaching includes collaboration, motivating students interest and so forth. The chapter review related work conducted by Gambo (1992), Njoku (1997), Adeyemi (2003), Olibie (2012), Dauda (2014) and Tanko (2014), and identified the similarities and established differences in order to fill in the gap left by them.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

The chapter discussed the methodology used in carrying out the study. The chapter discussed the following sub-headings: Research design, Population for the study, Sample and sampling techniques, Instrumentation, Validity of the instrument, Pilot study and Reliability of the instrument, Procedure for data collection and procedure for data analysis.

3.2 Research Design

Quasi-experimental research design was used for the study. According to Tanko (2014), Quasi-experimental design was developed to deal with the messy world of field research where it is not always practical and ethical or even possible to randomly assign persons to experimental and control group. The research adopted quasi-experimental design base on the recommendation of Slchonefield (2006), that quasi-experimental design use in research when its involves selection groups upon which a variable is tested, without any random pre-selection process as well as with a variable compared between different groups or over a period of time, it is a type of design which aim to determine whether an intervention has effect on a study participants (Schonefeild, 2006). Specifically, this study was utilized non-equivalent comparison group design. Non-equivalent group design according to Salihu (2014), is a design well worth using when the true experimental designs are not possible, comparisons are made between or among subjects in the group. The non-equivalent group design can be expressed as (graphical representation). Table 3.1 shows the graphic representation for non-equivalent group design.

Table 3.1 Graphic Representation for Non-equivalent Group Design

Group	Pre-test	Treatment	Post-test
Experimental	Y_1	$\rightarrow X$	$\rightarrow Y_3$
Control	Y_2	$\rightarrow 0$	$\rightarrow Y_4$

Where Y_1 is pre- test to experimental group, Y_2 is pre- test to control group, X is treatment, 0 is signifies no treatment, Y_3 is post-test for experimental group, while Y_4 is post-test for control group.

In its simplest form, it requires a pretest and post-test for a treated and comparison group. The study utilized the design because of its suitability to the demands of comparing two teaching methods; inquiry method versus Conventional Methods (class teaching).

3.3 Population for the Study

The target population of the study constitute of all the Islamic Religious Studies students in Zonal Education, Quality Assurance Funtua, Katsina state-Nigeria. There are forty (40) Junior Secondary Schools in the study area and a total number of 32,781 students in the schools. This is based on official statistics collected from Zonal Education Quality Assurance Funtua, (2014). Table 3.2 presents the population of the study.

Table 3.2 Population for the Study

S/No	Name Of Schools	Group	Male	Female	Total
01	G.C.P Funtua	Urban	662	562	1,224
02	GC (DW) Funtua	Urban	629	392	1,021
03	G.D. J.S.S. Funtua	Urban	490	310	800
04	G.G.D. J.S.S. Funtua	Urban	561	429	990
05	G.G.A. S.S Kabomo	Rural	301	219	520
06	G.P.D. J.S.S. Bakori	Urban	489	411	900
07	G.R.B.S.S. Danja	Urban	380	300	680
08	G.R.B.S.S. Tsiga	Rural	306	184	490
09	G.D. J.S.S. Sabuwa	Urban	460	401	861
10	G.D. J.S.S Kakumi	Rural	302	180	482
11	G.D. J.S.S Maska	Rural	396	295	691
12	G.D. J.S.S Faskari	Urban	481	419	900
13	G.D. J.S.S Dandume	Urban	612	400	1,012
14	G.D. J.S.S Mai rua	Rural	182	138	320
15	G.D. J.S.S (M) Funtua	Urban	396	387	783
16	G.D. J.S.S Mahuta	Rural	438	392	830
17	G.D. J.S.S Maigora	Rural	421	339	760
18	G.D. J.S.S RuwanGodiya	Rural	362	204	566
19	G.D. J.S.S Kurami	Rural	288	182	470
20	G.D. J.S.S Goya	Rural	562	340	902
21	G.D. J.S.S Tumburkai	Rural	619	300	919
22	G.D. J.S.S Yan Nasarawa	Rural	308	310	618
23	G.D. J.S.S Damari	Rural	408	310	718
24	G.D. J.S.S Tandama	Rural	426	241	667
25	G.D. J.S.S Daudawa	Urban	602	358	960
26	G.D. J.S.S Dabai	Rural	416	351	767
27	G.D. J.S.S D/Mu'azu	Rural	618	291	909
28	G.D. J.S.S Jargaba	Rural	568	398	966
29	G.D. J.S.S Kahutu	Rural	678	351	1,029
30	G.D. J.S.S Tafoki	Rural	812	288	1,100
31	G.D. J.S.S Dukke	Rural	589	310	899
32	G.D. J.S.S Sheme	Rural	421	250	671
33	G.D. J.S.S Dantankari	Rural	618	242	860
34	G.D. J.S.S Barde	Rural	496	429	925
35	G.D. J.S.S Kokami	Rural	586	400	986
36	G.D.J.S.S Tuduniya	Rural	622	399	1,021
37	G.D.J.S.S Jiruwa	Rural	512	330	842
38	G.D.J.S.S Sabuwa 'A'	Urban	628	394	1,022
39	G.D.J S.S Yarmalamai	Rural	482	370	852
40	G.T.C. Funtua	Urban	468	380	848
41	Total		19,595	13,186	32,781

Source: Zonal Education Quality Assurance, Funtua, (2014).

3.4 Sample and Sampling Technique

It is not all the time that it is possible to study the entire population, when this is the case, only a portion of the population is studied. Purposive sampling technique was used for the study. The researcher simplifying hand picks his sample because to his judgment, they are typical of what he wants and are representative samples. Therefore the representative of sample is only assumed (Bichi, 2004). In purposive sampling, elements judged to be typical or representative are chosen from the population for inclusion in the sample. This procedure is based on assumptions.

The study used these schools that is, Government Junior Day Secondary School, Funtua and Government Junior Secondary School, Kokami, as experimental group; and the students was taught using inquiry teaching method, while Government Junior Secondary School, Bakori and Government Junior Secondary School, Ruwan-Godiya was control and the students were taught using Conventional Methods (class teaching), and used JSSII students. Table 3.3 shows sample for the study.

Table 3.3 Sample of the study

S/N	Schools	Respondents	Group
1.	Government Day Junior Secondary School, Funtua	62	Experimental
2.	Government Junior Secondary School, Kokami	38	Experimental
3.	Government Junior Secondary school, Bakori	56	Control
4.	Government Junior Secondary School, R/Godiya	34	Control
Total		190	

3.5 Instrumentation

The study used Teacher-Made Tests (TMT) titled Islamic Religious Studies Achievement Test (ISRESAT), as an instrument the study used for the purpose of

testing the academic performances of students used in the study after undergoing a set of instruction. The students were subjected to pre-test and post-test after exposing them to inquiry and Conventional Methods. The test consist of ten (10) objectives items, ten (10) fill in the blank space items and ten (10) true or false items making a total of thirty (30) items. The researcher designed the test using past questions of JSCE and BECE of Katsina State and Kaduna State as well as WAEC and NECO past questions.

The instrument was developed based on the topic “fasting in Islam” which was then broken into four sub-topics from the instructional treatment package from JSS II syllabus. Namely: definition and types of fasting, recommended acts during fasting, those exempted from fasting and things that vitiate fasting. The outcomes of the teacher-made tests in the form of test scores was subjected to statistical analysis to determine cause and effects relationship between the variables.

3.5.1 Validity of the instrument

The study employed table of specification to determine the content validity of the test items. Table of specification according to Yerima (2007), is a two way dimensional table which defines clearly as possible the scope and emphasis of the test items and to relate the objectives to the content, so as to satisfy the most important criteria of the test and that of content validity. The achievement test was also certified by the supervisors. Table 3.4 shows table of specification for JSS 2 Islamic Religious Studies.

Table 3.4 Table of Specification for JSS 2 Islamic Religious Studies

Content Area	Knowledge Objective	Understanding Objective	Application Objective	Evaluation objective	Total
Definition and types of fasting	2	2	2	2	8
Recommended acts during fasting	2	2	2	2	8
Those Exempted from fasting	2	2	2	2	8
Things that Vitiating fasting	2	1	1	2	6
Total	8	7	7	8	30

Table 3.4 showed the number of items. At the knowledge level eight items were set, seven items at the understanding level and seven items from the application level and eight items from the evaluation level making a total of thirty (30) items. Furthermore, the instruments was examined by supervisors from the Faculty of Education, Department of Educational Foundations and Curriculum, Ahmadu Bello University, Zaria, as well as other experts in test and measurement validated the instrument.

3.5.2 Pilot Study

A pilot study was conducted in Government Day Junior Secondary School Danrim, Malumfashi, Katsina state. The study used class two (JSS II) in this school, and the class were used as pilot study class. Therefore, for the pilot study, an intensive practice is using the inquiry method and Conventional Methods was conducted by the researcher. The two methods were developed based on the topic “fasting in Islam” which was then broken into four sub-themes to suit the teaching of an instructional package from JSS II Syllabus (fasting) namely: definition and types of fasting, recommended acts during fasting, those exempted from fasting

and things that vitiate fasting. The data gathered from two different tests based on the four sub-themes (topic) was analysed.

3.5.3 Reliability of the Instrument

Reliability of the instrument was ascertained based on the results of a pilot study to determine the internal consistency and stability of the items in the instrument. In testing the reliability of the instrument, a pilot study was conducted using school from Local Government Area outside the ones sample for the study. A teacher made test was administered to a group of ten (10) Islamic Religious Studies Students. Next, the same draft was re-administered to the same group of students after two weeks. The first and second tests scores was used to calculate the correlation co-efficient, using the person product movement co-efficient of correlation (PPMC) formula.

The results showed a reliability co-efficient of 0.6 and to allow for decision making the co-efficient of determination was obtained as: $(r)^2 = d = (0.6)^2$. A correlation of 0.6 was found to be significant thus justified to be an index of a relationship between the two tests. Based on the universal benchmark for the acceptance of the reliability on an instrument (0.5), the co-efficient obtained signifies that the instrument for this study is very reliable.

3.6 Procedure for Data Collection

The researcher received letter of introduction from the Department of Educational Foundations and Curriculum, Ahmadu Bello University, Zaria. This enabled the researcher to obtained official data needed for the study from Zonal Education Quality Assurance, Funtua. Further, the letters of introduction was forwarded to the schools that were involved in the study. It aimed at introducing the researcher

and the study motives and also as a means of soliciting for official permission and co-operation to utilize students for the study.

In administering the lessons, two Conventional Methods classes carried out and two Inquiry Methods classes were conducted for the classes, on the four different topics, as shown in table 3.4. This was both for the experimental and the control schools. The researcher use the normal school time – table of 40 minutes per lesson for the two methods that is conventional and inquiry methods. The teaching started from 28th April, 2015 to 17th July, 2015, having the Conventional Methods in the morning and the inquiry method in the afternoon. This arrangement was necessary in view of the fact that teacher-centered learning activities were more preferable in the morning hours while the students-centred learning activities such as inquiry were more acceptable in the afternoon. The teaching took about a period of twelve (12) weeks and was conducted in eight, the treatment followed the following procedure

Table 3.5 Administration of Treatment

Week	Schools	Groups	Topics	Methods
1	Introduction for	Experimental	and Control Groups	
2	Pre-test for	Experimental	and Control Groups	
3	GJSS Funtua	Experimental	Definition & types of fasting	Inquiry method
3	GJSS R/Godiya	Control	Definition & types of fasting	Conventional method
4	GJSS Bakori	Control	Definition & types of fasting	Conventional method
4	GJSS Kokami	Experimental	Definition & types of fasting	Inquiry method

5	GJSS Funtua	Experimental	Recommended acts during fasting	Inquiry method
5	GJSS R/Godiya	Control	Recommended acts during fasting	Conventional method
6	GJSS Bakori	Control	Recommended acts during fasting	Conventional method
6	GJSS Kokami	Experimental	Recommended acts during fasting	Inquiry method
7	GJSS Funtua	Experimental	Things that vitiate fasting	Inquiry method
7	GJSS R/Godiya	Control	Things that vitiate fasting	Conventional method
8	GJSS Bakori	Control	Things that vitiate fasting	Conventional method
8	GJSS Kokami	Experimental	Things that vitiate fasting	Inquiry method
9	GJSS Funtua	Experimental	Those exempted from fasting	Inquiry method
9	GJSS R/Godiya	Control	Those exempted from fasting	Conventional method
10	GJSS Bakori	Control	Those exempted from fasting	Conventional method
10	GJSS Kokami	Experimental	Those exempted from fasting	Inquiry method
11	Post-test for	Experimental	and Control Groups	
12	Distribution of	Scripts and	Conclusion	

3.7 Procedure for Data Analysis

The data for the study was the scores of the teacher made-test obtained from the pre-test and post-test administered on the control and experimental. Independent

t-test statistics was used to analyze the null hypotheses between the mean scores of the experimental and the control groups. This is because the variables that measured were two and independent t-test is effective in finding out cause and effect relationship. In addition, the questions raised by the study were answered using mean, standard deviation and standard error.

CHAPTER FOUR DATA ANALYSIS, RESULTS AND DISCUSSIONS

4.1 Introduction

This chapter presents the report of data analysis undertaken in the study, involving the three formulated null-hypotheses. It is with a view to determining the acceptability or otherwise of each of the hypothesis which guided the research study. A summary of the findings is provided and chapter ended with a discussion of researchers findings.

4.2 Description of the Study Variables

Table 4.1 – 4.3 present the description of the study variables as follows

Table 4.1 Frequency and percentage of respondents based on Groups

<i>Groups</i>	<i>Frequency</i>	<i>Percentage</i>
<i>Experimental group</i>	<i>100</i>	<i>52.6</i>
<i>Control group</i>	<i>90</i>	<i>47.4</i>
Total	190	100

Table 4.1 shows the frequency and percentage of the respondents based on their group. Based on this table, 100 (52.6%) of the respondents are experimental group while the control group is made up of 90 (47.4%). This means that both experimental group and control group were properly represented in the study.

Table 4.2 Frequency and percentage of respondents based on Gender

Gender	Frequency	Percentage
Male	119	62.6
Female	71	37.4
Total	190	100

The result on table 4.2 revealed that, 119 (62.6%) are male while 71 (37.4%) are female. This shows that both male and female students were well represented in this study.

Table 4.3: Frequency and percentage of respondents based on School location

Location	Frequency	Percentage
Urban	62	62
Rural	38	38
Total	100	100

Table 4.3 show the frequency and percentage of the respondents from both urban and rural schools, where 65 (62%) are from urban while 38 (38%) are from rural schools.

4.3 Answer to Research Questions

Research questions were responded to as follows:

4.3.1 Research Question One: What is the effect of inquiry method on the academic performance of students taught Islamic Religious Studies in Junior Secondary Schools in Katsina State?

The student's mean scores and standard deviations were analysed to determine the effect of inquiry method on the academic performance of students taught Islamic Religious Studies in junior Secondary schools in Katsina State. This is presented in table 4.4.

Table 4.4 Descriptive statistics showing the effect of inquiry method on the academic performance of students taught Islamic Religious Studies in Junior Secondary Schools in Katsina State

Group	N	Mean	SD	Std. Error Mean
Experimental	100	35.13	10.874	.973
Control	90	20.59	7.612	.491

Table 4.4 shows that experimental group has the mean scores of 35.13 with the standard deviation of 10.874 and standard error mean of .973 while the control group has the mean scores of 20.59 with the standard deviation of 7.612 and standard error mean of .491. this result confirmsthat students taught IslamicReligious Studies with the use of inquiry method had a better mean score than those taught without the use of inquiry method in the junior secondary schools in Katsina state.

4.3.2 Research Question Two: What difference exist between the academic performance of male and female students taught Islamic Religious Studies using inquiry method in junior secondary schools in Katsina State?

Table 4.5 Descriptive statistics showing the comparative mean performance scores of male and female students taught Islamic Religious Studies using inquiry method in junior secondary schools in Katsina State

Sex	N	Mean	SD	Std. Error Mean
Male	65	19.29	3.684	.285
Female	35	21.90	5.201	.045

Result on table 4.5 revealed mean performance scores of male taught with inquiry method as 19.29 with the standard deviation of 3.684 and standard error mean of .285 while female recorded the mean performance score of 21.90 with the standard deviation of 5.201 and standard error mean of .045. These results shows that the female students had a better mean performance score compared to their male counterpart.

4.3.3 Research Question Three: To what extent does academic performance of rural and urban students taught Islamic Religious Studies using inquiry method differ in junior secondary schools in Katsina State?

Table 4.6 Descriptive statistics showing the comparative mean performance scores of rural and urban students taught Islamic Religious Studies using inquiry method in junior secondary schools in Katsina State

Sex	N	Mean	SD	Std. Error Mean
Urban	62	32.19	9.115	.049
Rural	38	34.68	9.299	.191

Table 4.6 revealed the mean performance score of 32.19 for the urban students taught with inquiry method with the standard deviation of 9.115 and standard error mean of .049 while students in the rural schools recorded the mean performance scores of 34.68 with the standard deviation of 9.299 and standard error mean of .191. These results shows that students in the rural schools had a better mean performance score compared to the students in the urban school. This could be as a result of their curiosity where the urban students claimed to know it all.

4.4 Hypotheses Testing

This sub-section presents the result of the analysis of hypotheses. Altogether, there are three null-hypotheses being tested using Independent sample t-test at 0.05 level of significance. The hypotheses will rejected if the probability is less than 0.05 level of significance, while the hypotheses will accepted if the probability is greater than 0.05. This was done as follows:

4.4.1 Hypothesis One: There is no significant effect of inquiry method on the academic performance of students taught Islamic Religious Studies in Junior Secondary Schools in Katsina state.

The students' scores were taken and the t-test was used in testing the hypothesis. The Summary of data collected and analyzed in respect to null hypothesis one is presented in Table 4.7

Table 4.7: Independent sample t-test showing differences in post-test scores of students taught Islamic Religious Studies using inquiry method in JSS in Katsina State.

Source	Group	N	Mean	SD	Df	α	t-cal	t-crit	P	Decision
Scores	Cont.	90	20.59	7.612	188	0.05	4.88	1.62	.003	Rejected
	Exp.	100	35.13	10.87						

Table 4.4 revealed the result of independent sample t-test statistics and the mean of the control group is 20.59 with the standard deviation of 7.612 and the mean of the experimental group of 35.13, with the standard deviation of 10.874. The observed t-value is -4.88, while the p-value is 0.003 ($P < 0.005$). The null-hypothesis is thus rejected because there was a significant effect of inquiry method on the academic performance of students taught Islamic Religious Studies in Junior Secondary Schools in Katsina state. The implication is that the use of inquiry method in teaching of Islamic Religious Studies in Junior Secondary Schools in Katsina state has significant effect on students' performance as they score higher in the test given.

4.4.2 Hypothesis Two: There is no significant effect between the academic performance of male and female students taught Islamic Religious Studies using inquiry method in Junior Secondary Schools in Katsina state.

Independent sample t-test procedure was used for the test and the summary is presented in table 4.8:

Table 4.8: Independent sample t-test showing differences in post-test scores of male and female students taught Islamic Religious Studies using inquiry method in Junior Secondary Schools in Katsina state

<i>Source</i>	<i>Sex</i>	<i>N</i>	<i>Mean</i>	<i>SD</i>	<i>Df</i>	α	<i>t-cal</i>	<i>t-crit</i>	<i>P</i>	<i>Decision</i>
Scores	Male	65	19.29	3.684	98	0.05	.911	1.62	.001	Rejected
	Female	35	21.90	5.201						

Observation of table 4.8 indicated that the mean score of male respondents was 19.29 and standard deviation of 3.684, while the mean score of female respondent was 21.90 with standard deviation of 5.201. Also, observed t-value is .911, while the p-value is .001 ($P < 0.005$). The decision was to reject the null-hypothesis because there was a significant effect in the performance of male and female students taught Islamic Studies using inquiry method in Junior Secondary Schools in Katsina state.

4.4.3 Hypothesis Three: There is no significant effect between the academic performance of rural and urban students taught Islamic Religious Studies using inquiry method in Junior Secondary Schools in Katsina state.

Independent sample t-test procedure was used for the test and the summary is presented in table 4.9:

Table 4.9: Independent sample t-test showing differences in post-test scores of rural and urban students taught Islamic Religious Studies using inquiry method in Junior Secondary Schools in Katsina state

<i>Source</i>	<i>Sex</i>	<i>N</i>	<i>Mean</i>	<i>SD</i>	<i>Df</i>	α	<i>t-cal</i>	<i>t-crit</i>	<i>P</i>	<i>Decision</i>
Scores	Urban	62	32.19	9.115	98	0.05	.218	1.62	.004	Rejected
	Rural	38	34.68	9.299						

Result of the independent t-test analysis on table 4.9 shows that the mean score of 32.19 for the students in urban schools and standard deviation of 9.115, while the mean score of students in the rural schools 34.68 with standard deviation of 9.299. Also, observed t-value is .218, while the p-value is .004 ($P < 0.005$). The decision was to reject the null-hypothesis because there was a significant effect in the performance of rural and urban students taught Islamic Studies using inquiry method in Junior Secondary Schools in Katsina state.

4.5 Summary of Major Findings

The following summary emerged from the study that;

1. there was a significant effect of inquiry method on the academic performance of students taught Islamic Religious Studies in Junior Secondary Schools in Katsina state – $P = 0.003$.
2. there was a significant effect in the performance of male and female students taught Islamic Religious Studies using inquiry method in Junior Secondary Schools in Katsina state – $P = 0.001$.
3. there was a significant effect in the performance of rural and urban students taught Islamic Religious Studies using inquiry method in Junior Secondary Schools in Katsina state – $P = 0.004$.

4.6 Discussions of the Findings

Based on the findings from this study, the following are the discussions of the findings:

Table 4.4 revealed the result of independent sample t-test statistics and the mean of the control group was 20.59 with the standard deviation of 7.612 and the mean of the experimental group of 35.13, with the standard deviation of 10.874. The observed t-value was -4.88, while the p-value is 0.003 ($P < 0.005$). The null-

hypothesis was thus rejected because there was a significant difference in the effect of inquiry method on the academic performance of students taught Islamic Religious Studies in Junior Secondary Schools in Katsina state. The implication is that the use of inquiry method in teaching of Islamic Religious Studies in Junior Secondary Schools in Katsina state has significant effect on students' performance as they score higher in the test given. Also, on the answer to research question one, table 4.4 shows that experimental group has the mean scores of 35.13 with the standard deviation of 10.874 and standard error mean of .973 while the control group has the mean scores of 20.59 with the standard deviation of 7.612 and standard error mean of .491. This result confirms that students taught Islamic Religious Studies with the use of inquiry method had a better mean score than those taught without the use of inquiry method in the junior secondary schools in Katsina state.

While testing hypothesis two, it was observed that the mean score of male respondents was 19.29 and standard deviation of 3.684, while the mean score of female respondent was 21.90 with standard deviation of 5.201. Also, observed t-value was -.911, while the p-value was .001 ($P < 0.005$). The decision was to reject the null-hypothesis because there was a significant effect in the performance of male and female students taught Islamic Religious Studies using inquiry method in Junior Secondary Schools in Katsina state. Descriptive analysis on table 4.5 revealed mean performance score of male taught with inquiry method as 19.29 with the standard deviation of 3.684 and standard error mean of .285 while female recorded the mean performance score of 21.90 with the standard deviation of 5.201 and standard error mean of .045. These results shows that the female students had a better mean performance score compared to their male counterpart.

Result of the independent t-test analysis on table 4.9 shows that the mean score of 32.19 for the students in urban schools and standard deviation of 9.115, while the mean score of students in the rural schools 34.68 with standard deviation of 9.299. Also, observed t-value was -.218, while the p-value was .004 ($P < 0.005$). The decision was to reject the null-hypothesis because there was a significant effect in the performance of rural and urban students taught Islamic Religious Studies using inquiry method in Junior Secondary Schools in Katsina state. Answer to research question three on table 4.6 revealed the mean performance score of 32.19 for the urban students taught with inquiry method with the standard deviation of 9.115 and standard error mean of .049 while students in the rural schools recorded the mean performance scores of 34.68 with the standard deviation of 9.299 and standard error mean of .191. These results shows that students in the rural schools had a better mean performance score compared to the students in the urban school. This could be as a result of their curiosity in the rural students where the urban students claimed to know it all.

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

The study examined the effects of inquiry method on academic performance of junior secondary school students in Islamic Religious Studies in Katsina state, Nigeria. This study was carried out with three research objectives, three research questions and three null-hypotheses were formulated. The study adopts the use of quasi-experimental research and out of the thirty two thousand, seven hundred and eighty-one (32,781) JSS II Islamic Religious Studies students, comprising of nineteen thousand, five hundred and ninety five (19,595) male and thirteen thousand, one hundred and eighty six (13,186) female students, the total of 100 students was sampled out for the experimental group. This comprises of 65 males and 46 females while the control group was also made up of 54 males and 36 female students which males 90 students. Data for the study was collected through the pre-test, treatment and post-test using a researcher made instrument (Test), the Test consists of 30 objective test items. Data collected were analyzed statistically through the use of descriptive and inferential statistics. Major findings drawn from the study revealed a significant effect exist in the effect of inquiry method on the academic performance of students taught Islamic Religious Studies in Junior Secondary Schools in Katsina state – $P = 0.03$; also, there was a significant effect in the performance of rural and Urban students taught Islamic Religious Studies using inquiry method in Junior Secondary Schools in Katsina state – $P = 0.01$. Finding also show that a significant effect exist in the performance of rural and urban students taught Islamic Studies using inquiry method in Junior Secondary Schools in Katsina state – $P = 0.04$.

5.2 Conclusion

On the basis of the findings of this research, conclusion is made to the facts that the use of inquiry method in teaching Islamic Religious Studies concepts helps students to develop skills of investigation and finding solution to problems. The method is gender friendly and takes care of students in different groups, that is high achievers and under achievers, as the exposure to inquiry method enhances better students' performance. The method is location friendly and takes care of students in different areas that are rural and urban areas, as the exposure to inquiry method enhances better students' performance.

This method is superior to the conventional methods of teaching which dominated by verbal instruction as student exposed to inquiry method as pre-test and post-test have high performance. It has also been concluded that inquiry method is an intervening variable for students' high performance, as those not exposed to it have no difference in their pre-test and post-test.

If methods other than inquiry method continue to be used in the teaching of Islamic Religious Studies, the objectives of Islamic Religious Studies are not likely to be achieved. Besides, students may become less interested in the subject as they are not actively involved in the teaching and learning process.

5.3 Recommendations

In view of the findings in this study, it has made it necessary to make some recommendations of certain measure which will help in the practical use of inquiry method of teaching Islamic Religious Studies in junior secondary schools in Katsina State, these recommendations are:

- i. Katsina State Ministry of Education should recruit more qualified professional Islamic Religious Studies teachers to meet the present demand in junior secondary schools.
- ii. school supervisors and administrators should ensure that Islamic Religious Studies teachers use inquiry method of teaching which is learned centered.
- iii. state and local governments should intensity effort to provide the essential instructional needed for investigation in the teaching process.
- iv. teachers should avoid segregation among students, as inquiry method is gender friendly, in other word both male and female students should be exposed to inquiry method of teaching.
- v. a study such as this should be carry out in other states of the federation so that generalizations could be arrived at, because result from one state is too limited in nature.

5.4 Suggestions for Further Study

The following suggestions are made for further studies:

- i. the study was carried out mostly in some public secondary schools, it should be extended in private schools.
- ii. the study may also be extended to indicate teachers attitude towards the use of different or varieties of methods in teaching Islamic Religious Studies content.
- iii. other difficult concepts on Islamic Religious Studies curriculum apart from the one investigated in this study could be investigated. Examples are mode of recitation, performance of Hajj, prayer and so forth.

- iv. more experimental work should be carried out by other researchers because there is very little literature in this areas.

5.5 Contribution to Knowledge

The study has clearly revealed that, learning difficulties in Islamic Religious Studies objectives of the curriculum could be addressed by adopting a teaching methodology such as inquiry method which is learner centered. The study has provided another frontier in the discovery of knowledge concerning learners and teachers. Inquiry method permits independent learning in the students thereby allowing them to explore different avenue for knowledge. It is a core method which students are allow to be in their own (that is, independently). They find out new things by themselves because they are not under the teacher. In an inquiry method, teachers serve as moderator, by allowing the learner to think for themselves.

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APPENDIX I

Lesson Plan for Inquiry Method

Class:	J.S II
Average age of students:	14 – 16 years
Sex:	Boys and girls
Subject:	Islamic Religion Studies
Topic:	Fasting
Date:	
Time:	40 minutes
Instructional method:	inquiry method
Behavioral Objectives:	By the end of the lesson, the Students should be able to: i – Define what fasting mean ii – Explain the types of fasting iii – State the recommended acts during fasting iv – Illustrate those exempted from fasting and v – Itemise the acts that vitiate fasting.
Previous knowledge:	The students are already able to identify the concept of fasting, described the fasting of month of Ramadan and describe the acts that make fasting invalid.
Administration of treatment:	The researcher presents the lessons as follows:
Week 1	The researcher introduces himself to the principal, staffs and the students.
Week 2	The researcher administer pre-test to the students.
Week 3	The researcher presents the lesson by raising of uncertainty and the framing of the problem to the students, for example, which kind of worship is the only secret between Allah and His servants?

Expected Answer: fasting.

- Week 4: The researcher asks the students to itemize the instructional objectives of the lesson. The researcher write the objective out on the chalkboard and clarifies some to the students. This could be done by asking the students sub-topics that could be under fasting.
- Week 5: The researcher group the students and assign topic. The students would be divided in to 4 each group will assign topic to them as:
- Group A: definition and types of fasting
- Group B: recommended acts during fasting
- Group C: those exempted from fasting
- Group D: things that vitiate fasting
- Week 6: The reseacher assist the students in group leadership selection.
- Week 7: The researcher guide the students on sources of information.
- The sources of information include with the following:
- i. Glorious Qur'an
 - ii. Prophetic Ahadith
 - iii. Islamic Text Books
 - iv. Islamic Scholars (Malaman Zature)
 - v. Islamiyya Schools Teachers.
 - vi. Libraries etc.
- Week 8: The researcher entertains questions and clarifies issues as raised by students.
- The students set-out to the field
- Week 9: The students report their findings and deliberate it in the whole class under the researchers' watch.
- Week 10: The researcher makes his inputs and summaries findings.
- Week 11: The researcher administers poet-test to the Students.

Week 12:

The researcher distributes the scripts to the students
and concludes.

APPENDIX II

Lesson Plan for Conventional Methods (Class Teaching) I

Class	JSS II
Sex	Mixed
Average Age of Students	15 years +
Subject	Islamic Religious Studies
Topic	Fasting in Islam
Time	40 Minutes
Date	
Teaching Aids	A pictorial showing of people eating food during (iftar) breaking of fasting.
Behavioural Objectives	By the end of the lesson, the students should be able to: i. Define fasting ii. Identify the types of fasting
Previous Knowledge	The students have experience about fasting since from their parents' home
Introduction	The teacher introduces the lesson by asking students some questions based on their previous experience. Example, what is fasting?
Presentation	The teacher present the lesson through the following steps: Step 1: Definition of fasting Fasting is the total avoidance of eating, drinking, smoking and sexual intercourse from dawn to sunset with the intention of worship. Step 2: Types of Fasting Fasting is divided into three (3) i. Obligatory fasting (Wajib) ii. Recommendatory fasting (Sunnah) iii. Forbidden fasting (Haram)
Evaluation	The teacher evaluate the lesson by asking the students the

	<p>following questions:</p> <ul style="list-style-type: none"> i. What is fasting? ii. What are the types of fasting?
Summary	<p>Teacher summarizes the lesson thus:</p> <p>Fasting is the total avoidance of eating, drinking, smoking and sexual intercourse from dawn to sunset with the intention of worship. The types of fasting are: Obligatory fasting (Wajib), Recommendatory fasting (Sunnah) and Forbidden fasting (Haram)</p>
Conclusion	<p>Teacher allows the students to put down the note in their books.</p>

APPENDIX III

Lesson Plan for Conventional Methods (Class Teaching) II

Class	JSS II
Sex	Mixed
Average Age of Students	15 years +
Subject	Islamic Religious Studies
Topic	Fasting in Islam
Sub-Topic	Recommended Acts During Fasting
Time	40 Minutes
Date	
Teaching Aids	A pictorial showing of people performing prayer
Behavioural Objectives	By the end of the lesson, the students should be able to: i. Identify the recommended act during fasting
Previous Knowledge	The students have experience about concept and types of fasting
Introduction	The teacher introduces the lesson by linking it with their previous experience.
Presentation	The teacher present the lesson through the following steps: Step 1: Recommended Acts during Fasting i. Voluntary prayers ii. Voluntary charity iii. More recitation of the Glorious Qur'an iv. Chewing Stick (Siwak) v. More remembrance of Allah (Alzikh)
Evaluation	The teacher evaluate the lesson by asking the students to: i. Mention the recommended act during fasting?
Summary	Teacher summarizes the lesson by explaining more recommended act during fasting.
Conclusion	Teacher allows the students to put down the note in their books.

APPENDIX IV

Lesson Plan for Conventional Methods (Class Teaching) III

Class	JSS II
Sex	Mixed
Average Age of Students	15 years +
Subject	Islamic Religious Studies
Topic	Fasting in Islam
Sub-Topic	Vitiating of Fasting
Time	40 Minutes
Date	
Teaching Aids	A pictorial showing of people eating and drinking.
Behavioural Objectives	By the end of the lesson, the students should be able to: i. Identify the act that vitiates one's fasting
Previous Knowledge	The students have experience about recommended acts during fasting
Introduction	The teacher introduces the lesson by linking it with their previous experience.
Presentation	The teacher present the lesson through the following steps: Step 1: Acts that Vitiates Fasting i. Intentional eating ii. Intentional drinking iii. Smoking iv. Sexual intercourse v. Menstruation
Evaluation	The teacher evaluate the lesson by asking the students to: i. Mention the acts that vitiates one's fasting
Summary	Teacher summarizes the lesson by explaining more acts that vitiates fasting.
Conclusion	Teacher allows the students to put down the note in their books.

APPENDIX V

Lesson Plan for Conventional Methods (Class Teaching) IV

Class	JSS II
Sex	Mixed
Average Age of Students	15 years +
Subject	Islamic Religious Studies
Topic	Fasting in Islam
Sub-Topic	Exempted from Fasting
Time	40 Minutes
Date	
Teaching Aids	A pictorial showing of people that are exempted from fasting
Behavioural Objectives	By the end of the lesson, the students should be able to: i. Identify the people that are exempted from fasting
Previous Knowledge	The students have experience about acts that vitiates fasting
Introduction	The teacher introduces the lesson by linking it with their previous experience.
Presentation	The teacher present the lesson through the following steps: Step 1: Those that are exempted from fasting i. Madmen ii. Children (premature) iii. Old men iv. Sick people v. Women in period of menstruation
Evaluation	The teacher evaluate the lesson by asking the students to: i. Mention those that are exempted from fasting
Summary	Teacher summarizes the lesson by explaining more about those that are exempted from fasting.
Conclusion	Teacher allows the students to put down the note in their

APPENDIX VI

Islamic Religious Studies Achievement Test (ISRESAT) JSS 2

From Question 1 to10, fill in the space the correct answer.

- (Q1) Fasting is the total abstinence from eating..... smoking and sexual intercourse
- (Q2) We have types of fasting
- (Q3) The literal meaning of fasting is.....
- (Q4) Fasting period starts fromto sunset
- (Q5) The month of Ramadan is numberin Islamic calendar
- (Q6) Fasting of the month of Ramadan is either 29 ordays
- (Q7) Fasting on sallah day is
- (Q8) The fasting of the day of Arafat is example of fasting
- (Q9) Ladilatil Qadr is found in the last ten days of
- (Q10) Vitiating of fasting is of..... types

From questions 11 to 20, cycle the correct answer from the options

- (Q11) All the following are exempted from fasting **EXCEPT**
- (a) old man (b) sick man (c) mad man (d) big man
- (Q12) Which of the following is among the recommended acts during fasting?
- (a) backbiting (b) fighting (c) praying (d) insulting
- (Q13) Fasting makes one clothier to _____ (a) prophet (b) God (c) angel (d) jinn
- (Q14) Which of the following acts makes fasting invalid?
- (a) drinking (b) reading (c) writing (d) travelling
- (Q15) Which of the following is **NOT** recommended act during fasting?

(a) slandering (b) reciting the Qur'an (c) remembrance of Allah (d) voluntary prayers

(Q16) Which of the following is exempted from obligatory fasting?

(a) woman (b) traveller (c) trade man (d) young man

(Q17) All the following acts vitiate fasting **EXCEPT**

(a) eating (b) drinking (c) sneezing (d) smoking

(Q18) The penalty of sexual intercourse during the day with ones spouse in Ramadan is

(a) repent (b) make up of day missed (c) kaffara (d) a, b, & c above

(Q19) Which of the following is **NOT** among the obligatory steps of fasting?

(a) Avoidance of eating (b) avoidance of drinking (c) avoidance of sexual intercourse (d) avoidance of sporting

(Q20) The Holy revealed during the fasting of the month of Ramadan

(a) Qur'an (b) Torah (c) Injil (d) Zabur

From questions 21 to 30, Choose True Or False

(Q21) Allah has prescribed fasting to the Muslims as He prescribed to those before the generation of prophet Muhammad (SAW) (True or False)

(Q22) Fasting can increase one's piety. (True or False)

(Q23) Fasting without intention is valid and recommended (True or False)

(Q24) The period of fasting starts from sunset to dawn. (True or False)

(Q25) Itikaf is one of the important activities during Ramadan as it was practiced by Prophet Muhammad (SAW) (True or False)

(Q26) It is permissible for one to eat, drink and have sexual intercourse with one's wife between sunset and dawn in Ramadan (True or False)

- (Q27) Dates and other fruits are the most recommended to be eaten for Iftar (True or False)
- (Q28) Breaking fast (Iftar) is immediately after sunset (True or False)
- (Q29) Fasting on Monday and Thursday is **NOT** the sunnah of the prophet (P.B.U.H) (True or False)
- (Q30) The only difference between the fasting of the Muslims and that of ahlul-kitab is suhur (True or False)

APPENDIX VII

Making Scheme for ISRESAT JSS 2

1.	Drinking	11.	D	21.	True
2.	3	12.	C	22.	True
3.	Avoidance	13.	B	23.	False
4.	Dawn	14.	A	24.	False
5.	9	15.	A	25.	True
6.	30	16.	B	26.	True
7.	Haram	17.	C	27.	True
8.	Sunnah	18.	D	28.	True
9.	Ramadan	19.	D	29.	False
10.	2	20.	A	30.	True

APPENDIX VIII

Test Scores for ISRESAT JSS2

S/No.	Name Of Students	Test	Re-Test
1	Mustapha Shehu	12	24
2	Jabir Sambo	15	26
3	Ahmed Halilu	15	25
4	Ahmed Ibrahim	15	28
5	Abubakar Salisu	17	24
6	Umar Usman	25	30
7	Hafsat A. Dahiru	13	23
8	Hadiza Ibrahim	14	28
9	Maryam Suleiman	16	26
10	Jamila Balarabe	16	28

APPENDIX IX

Reliability Test

x	y	x-x	y-y	(x-x)(y-y)	(x-x) ²	(y-y) ²
12	24	-3.8	-2.2	8.36	14.44	4.84
15	26	-0.8	-0.2	0.16	0.64	0.04
15	25	-0.8	-1.2	0.96	0.64	1.44
15	28	-0.8	1.8	-1.44	0.64	3.24
17	24	1.2	-2.2	-2.64	1.44	4.84
25	30	9.2	3.8	34.96	84.64	14.44
13	23	-2.8	-3.2	8.96	7.84	10.24
14	28	-1.8	1.8	-3.24	3.24	3.24
16	26	0.2	-0.2	-0.04	0.04	0.04
16	28	0.2	1.8	0.36	0.04	3.24
158	262	-7.1054	7.1054	46.4	113.6	45.6

$$r = \frac{\sum(x - \bar{x})(y - \bar{y})}{\sqrt{\sum(x - \bar{x})^2 \sum(y - \bar{y})^2}}$$

$$r = \frac{46.4}{\sqrt{113.6 \times 45.6}}$$

$$r = \frac{46.4}{\sqrt{5180.16}}$$

$$r = \frac{46.4}{71.97}$$

$$r = 0.6$$