EVALUATION OF THE IMPLEMENTATION OF ISLAMIC STUDIES CURRICULUM IN SENIOR SECONDARY SCHOOLS IN ZAMFARA STATE, NIGERIA

BY

Nasiru Salihu LIMAN

**DEPARTMENT OF EDUCATION FOUNDATIONS AND CURRICULUM,
FACULTY OF EDUCATION,
AHMADU BELLO UNIVERSITY,
ZARIA**

JULY, 2021

i

EVALUATION OF THE IMPLEMENTATION OF ISLAMIC STUDIES CURRICULUM IN SENIOR SECONDARY SCHOOLS IN ZAMFARA STATE, NIGERIA

BY

Nasiru Salihu LIMAN
P15EDFC8222

A DESERTATION SUBMITTED TO THE SCHOOL OF POSTGRADUATE STUDIES, AHMADU BELLO UNIVERSITY, ZARIA, IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE AWARD OF MASTER DEGREE (CURRICULUN AND INSTRUCTION)

DEPARTMENT OF EDUCATIONAL FOUNDATIONS AND CURRICULUM,
FACULTY OF EDUCATION,
AHMADU BELLO UNIVERSITY,
ZARIA, NIGERIA

JULY, 2021

DECLARATION

I declared that this work titled "Evaluation of the Implementation of Islamic Studies Curriculum Senior Secondary Schools in Zamfara State, Nigeria" has been carried out by me in the Department of Educational Foundations and Curriculum. The information derived from the literature has been duly acknowledged in the text and a list of references provided. No part of this thesis was previously presented for another degree or diploma at this or any other Institution.

_____   _____

Nasiru Salihu LIMANDate

CERTIFICATION

This dissertation titled EVALUATION OF THE IMPLEMENTATION OF ISLAMIC STUDIESCURRICULUM IN SENIOR SECONDARY SCHOOLS IN ZAMFARA STATE, NIGERIA BY NASIRU SALIHU LIMAN meets the regulations governing the award of Masters Degree of Curriculum and Instruction of the Ahmadu Bello University, Zaria and is approved for its contribution to knowledge and literary presentation.

_____   _____
    Dr. A. D. Aliyu Date
Chairman, Supervisory Committee

_____   _____
Dr. S. U. El-Yakub   Date
Member, Supervisory Committee

_____   _____
    Dr. A.D. Aliyu Date
   Head of Department

_____   _____
Prof. S. Abdullahi   Date
Dean, School of Postgraduate Studies

DEDICATION

This work is dedicated to my parents may Allah SWT rewards them abundantly.

ACKNOWLEDGMENTS

TABLE OF CONTENTS

Content	Pages

LIST OF TABLES

OPERATIONAL DEFINITION OF TERMS

Aqida: inclination of faith

Haj: pilgrimage to the holy land of Makkah and Madina

Ibada: act of worship

Sawm: fasting

Seerah: history

Tahdhib: moral training and development

Zakkah: recommended charity for wealth purification

Assessment: is a process of investigating the status of an individual or group, with reference to expected outcomes in teaching Islamic studies.

Evaluation: is a process of determining the extent to which Islamic studies curriculum is being implemented.

Implementation: means putting a designed Islamic studies curriculum into practice, to achieve the target goal.

Curriculum: is a technical document containing technical statements that require interpretation and implementation through the formal school setting.

Programme: Programme here refers to the Islamic studies subject/discipline taught in school as a programme of study.

National Policy on Education: refers to the written document enacted by Federal Republic of Nigeria to guide her total educational system in the country.

Content: means what is to be taught in Islamic studies at different educational level based on the desired objectives.

Methods: simply means the techniques and strategies used by Islamic studies teachers in teaching Islamic studies to achieve the desired curriculum objectives

Abstract

The study evaluated the implementation of Islamic studies curriculum in Secondary Schools in Zamfara State, Nigeria. The study was conducted using four objectives via to: examine the extent to which Islamic studies curriculum contents had been implemented in Senior Secondary Schools in Zamfara state;determine the extent of the utilization of appropriate instructional materials in the implementation of Islamic studies curriculum in Senior Secondary Schools in Zamfara state; ascertain the extent of the utilization of relevant instructional methods in the implementation of Islamic studies curriculum in Senior Secondary Schools in Zamfara state and assess the extent of the utilization of prescribed evaluation strategies in the implementation of Islamic studies curriculum in Senior Secondary Schools in Zamfara state. The four guided objectives were translated in to research questions and hypotheses. The study adopteddescriptive survey design with a total of sixteen thousand, six hundred and seventy six (16676) principals, teachers and students as the population of the study, while three hundred and eighty two (382) principals, teachers and students were used as sample size. Proportionate distribution technique was used for the selection of students' sample and in line with research advisor. The data was collected through the administration of questionnaire. The questionnaire used was tagged Islamic Studies Curriculum Implementation Questionnaire (ISCI). The instrument was validated, pilot tested and found reliable at 0.7 reliability coefficient.The data collected was analyzed using descriptivestatistics ofmean and standard deviation to answer research questions and inferential statistic of Kruscal-Wallis (H) statistics was used for hypotheses testing. Findings of the study revealed that: revealed the nature of Islamic studies curriculum content implementation in Zamfara State.;instructional methods used by Islamic studies teachers for the implementation ofIslamic studies curriculum in Zamfara State in line with the required methods;Evaluation strategies used by Islamic studies teachers in theimplementationofIslamic studies curriculum in Zamfara State were appropriate among others. The researcher recommended that:all Islamic studies teachers should straighten their efforts in the commitments to cover the desired contents easily;there should be a capacity building workshop for Islamic studies teachers on innovative and intensive pedagogy to allow them employ and successfully handle all the relevant time-tested methods and strategies;Islamic studies teachers should further embrace an affective skills while preparing their evaluation guide to make them evaluate the three skills in their students among other recommendations.

CHAPTER ONE
INTRODUCTION

1.1 Background to the Study

Islamic Religious Studies (recently known as Islamic Studies or Islamic Education) as a discipline taught in schools had its origin from the Kingdom of Saudi Arabia, Mecca in particular. Islamic Education as we know it today started right from the time of the Messenger of Allah, Muhammad (P.B.U.H), and in Nigeria, it is as old as Islam and is taught right from primary schools up to university levels. Islam places a high value on education, and, as the faith spreads among diverse people, education becomes an important tool through which we create a universal and cohesive social order. In Islam, the importance of education cannot be over emphasized and it is the bedrock of every development. Islam believes that it is only through education that a nation or community can achieve strong political stability, economic independence, social cohesion, technological advancement, international relation and security. The National Policy on Education (FRN,2013) recognized education as an instrument par excellence for effective national development and social change and has as one of the national goals of education "the acquisition of appropriate skills and the development of mental, physical and social abilities and competencies as equipment for the individual to live in and contribute to the development of the society". Interestingly, this goal is in line with the goals of Islamic Education as indicated by Abdulhak (2019), Abdullah, (2013), and Al-Attas (2014). The new 2009 revised Senior Secondary School Islamic Studies Curriculum is prepared in a way to reflect the education in Islamic sense with aims to produce a cultured, well behaved, considerate, reasonable and God-fearing man and woman; in other words, a disciplined person. In Revising the new Senior Secondary School Islamic Studies Curriculum, fundamental themes needed by our youths were reviewed, scrutinized and put together. This was done in the process of adding new concepts on religious understanding and tolerance, environmental

sanitation, healthy living and avoidance of drug abuse. Therefore the issue of value orientation, poverty alleviation, job creation, decent and fruitful and harmonious life based on peaceful coexistence with other people regardless of faith, gender and ethnic background could be achieved. (NERDC,2008).

Islamic Studies as a subject offered in Nigeria schools involves the study of human life and moral education. Specifically, it stresses the relationship of man and his various components such as environment, social and political settings, economic transaction, moral and spiritual obligations. More fundamentally, it involves the translation of the Islamic fundamentals to practical aspect of worship. Among the objectives of teaching Islamic Studies according to the National Policy on Education (2013) is, to lay a sound basis for moral habit as well as scientific, critical and creative thinking. In view of this, Islamic Studies curriculum needs to be properly and effectively implemented in order to achieve the desired objectives for which it is intended. Thus, no discussion of curriculum is complete without effective and proper implementation of the teaching methods.

Teaching method is a systematic way of presenting subject matter and learning experiences. It describes how a teacher organizes and presents teaching materials to the learners. A good and effective teaching method leads to achieving the instructional objectives. The National Policy on Education (2013) emphasizes the adequate choice of methods and strategies of teaching by teachers so as to solve educational problems and enhance students learning. There are various teaching methods and strategies used to enhance positive students' performance and are used for different instructional objectives. Teachers need to try arrays of methods to find out which one work best for diverse situations and needs Yerima in Aliyu (2015). Appropriate methods enhance learners' performance while inappropriate methods stifle knowledge, retention and application. In view of this, instructional methods

accordingto Yusuf (2012), should be selected based on the type of instructional objectives that are expected to be achieved.

Instructional methods can be teacher-centered, learner-centered method or a mixed approach depending on the situation, learner's level as well as the subject matter. Ahmad and Aziz (2009) describe teacher-centered methods as a method with the teacher as an expert and authority in presenting information. Students' active participation is minimal. It is associated with inadequate stimulation of students' innovative capacities, memorization, cramming of facts, poor retention and high dependency among graduates (Adeyemi, 2008).

In contrast, learner-centered method is associated with active participation of students in the learning process through discussions, intellectual engagements, critical and creative skills as well as higher achievements in addressing problems (Aina, 2009). These methods include activity-based, inquiry, collaborative, project and discussion among others. Furthermore, such learning styles according to Chika (2012), connect students' world with learning pursuit in the classroom. However, it is not sufficient to have experience, if such is not discussed and shared, it may be forgotten rapidly. Sharing of experience through group discussions improves the application for required knowledge and skills (Kumar, 2006). In essence, many scholars have identified various teaching methods in teaching Islamic Studies to include the following: discovery, problem solving, activity-based, lecture, fieldtrip, discussion, memorization, *Khuttab* (*Tsangaya*) among others. But the lecture method as the most frequent method used is characterized as one way flow of information from the teacher who is always active while the learners are passive (Aminu, 2010).

Although the conventional method can be effective where the lesson involves a collection of large body of information to be disseminated to a large or group of learners and in a shortest time with a minimal cost, however,topics which involve conventional methods have to do with elaborating, simplifying, clarification among others, as it allows for easy coverage of

the syllabus. It a being faster way of communicating information and facts. However, it does not lead to maximum achievement in certain types of learning that meet students' communication skills, cooperative group thinking and practical application of the content. Furthermore, conventional method allows for little or no students' participation hence is inappropriate for presenting materials above the comprehension level of the cognitive domain.

As Islamic Studies aimed at inculcating moral,, discipline and ethical values into the minds of the learners in order to abide by the teachings of the religion therefore, the spiritual and moral training are regarded as fundamentals and should educate the learner in the development of such fundamentals in a practical manner through various activities concerning matters relating to recitation of the Quran, performance of Ibadah including the five pillars of Islam all are practical in nature. Hence, these calls for a student-centered active learning process and for teaching and learning situation to be successful both the teacher and the learners have some activities to perform (Guga & Bawa, 2015).

In contrast, it has been discovered that most secondary school teachers teach Islamic Studies using conventional methods at the detriment of learner-centered methods due to poor pedagogical knowledge and broadness of the curriculum which allows for little or no students participation. The end result is students misunderstanding, loss of information and poor retention of the student during implementation and evaluation of curriculum content. Evidence from a number of disciplines suggested that, oral presentation to a large group or passive students contributes very little to real learning (Vaselinenovska, 2011). Thus, appropriate method of teaching must be used to reflect a modern society, mandating the need for functional, critical thinking and decision making in the students during implementation and evaluation of curriculum content. Consequently, evaluations of the implementation of Islamic Studies Curriculum are appropriate to the teaching and learning

of Islamic Studies hence, will yield better students. It is against this background that the researcher attempted to conduct an investigation on the evaluation of the implementation of Islamic Studies Curriculum content in Senior Secondary Schools in Zamfara State, Nigeria.

1.2 Statement of the Problem

Education should aim at helping the child to acquire appropriate skills, abilities and competencies, both mental and physical as equipment for the individual to live in and contribute to the development of his society (NPE, 2013). This can only be achieved when Islamic Studies is properly and adequately taught using appropriate implementation and evaluation of curriculum content. It is in this regard that Emeh (2011), posited that the current teaching methods employed in secondary schools teachers during implementation and evaluation of curriculum content in Nigeria are grossly inadequate and are more of teacher-centered. In the same vein, Suprayetino and Sughami (2011), add that Islamic Studies teachers have difficulty in identifying other appropriate teaching methods and strategies to teach the subject during implementation and evaluation of curriculum content

Islamic Studies is an interdisciplinary programmed that focuses on the diverse range of lived experiences and textual traditions of Muslims as they are articulated in various countries and regions throughout the world. It draws on a variety of fields, including Religion, Anthropology, History, and Arabic language and literature to shed light on the multiple expressions of Islam as a religious tradition, the role of Islamic civilization as a force in global history, and the importance of Islamic discourses in the contemporary world (Swarthmore, 2019). The interdisciplinary program in Islamic Studies serves a crucial function in the liberal arts curriculum by providing a framework for students to develop a meaningful understanding of the multiple ways in which Islam has shaped human experience both past and present (Al-Attas, 2017).

Students in Islamic Studies are expected to develop both a comprehensive knowledge of Islamic intellectual history and religious thought, as well as mastery of a field of

specialization and the requisite tools for critical scholarship on Islam. Frank Wikberg (2019) is of the view that students of Islamic studies are expected to demonstrate competence in Islamic religious history (focusing on the development of Islamic civilization, law, society and institutions in the period from the origins of Islam to 1500 CE); Islamic religious thought (focusing on Islamic philosophy, theology, Sufism and Shi'ism); Islamic scripture and tradition (focusing on the composition, redaction and interpretation of Qur'an and Hadith); and modern and contemporary Islam (focusing on 16th to 21st century developments in the Arab Middle East, the Turco-Iranian world, South Asia, Southeast Asia, Africa and, most recently, Europe and America (Azra, 2018).

However, what obtain are far from reality as Students of Islamic Studies very often exhibits varying behaviors that are contrary to the teaching of Islam. The present condition of the Muslim state and Ummah (community of Muslims) are way behind not only in science and technology, information and communication technology (ICT), and physical development but most importantly adoption of principles such as justice, freedom, wisdom and bring goodness to people are also lacking. These are the universal and yet inclusive principles, which form the very purpose of Shari"ah (Abdullah, Hazleena and Abdulkareem 2014). To our surprise, Ireland followed closely by Denmark and Luxembourg are at the forefront of the Islam city index, ahead of most Muslim countries with respect to the proximity of principles to those in the Qur'an, which they applied on economic justice, legal governance and structures, human and political rights and international relation (Islamic Community, 2014). To rectify the situation, education being the main vehicle of civilization should play a pivotal role in revitalizing the Ummah. Muslim intellectuals and scholars should deliberate on issues of Islamic education ranging from simply establishing an Islamic school to the complexities of designing the right curriculum and its instruction (Abdullah, 2014).

All these calls for the more reason why efforts must be intensified to try and find how to reposition the Muslim Ummah in such a way that they would be the models of Islam and

Islamic teachings. One of such way is to continually embark on research that can bring to fore some or all reasons why problems still persist within the Islamic community.Students of Islamic studies are expected to benefit from the rich resources of the country through the provision of human and material resources to facilitate smooth implementation of Islamic studies curriculum in Secondary Schools, yet these problems are faced by teachers and students: Inadequate qualified teachers for implementation of IslamicStudies; Inadequacy of infrastructural facilities in schools; Inadequate of instructional materials for teaching Islamic Studies; Ineffective adherence to the prescribed standard for Islamic teachers; Non-utilization of appropriate teaching method by Islamic studies teachers; and Hence, the need for this type of study which is aimed at **e**valuating the Implementation of Islamic studies curriculum in senior secondary schools in Zamfara State, Nigeria.

1.3 Objectives of the Study

The objectives of this study include:

1. examine the extent of using Islamic Studies Curriculum contents on the Implementation in Senior Secondary Schools in Zamafara State;

2. determine the extent of the utilization of appropriate instructional materials in the implementation of Islamic studies curriculum in Senior Secondary Schools in Zamfara state;

3. ascertain the extent of the utilization of relevant instructional methods in the implementation of Islamic studies curriculum in Senior Secondary Schools in Zamfara state;

4. assess the extent of the utilization of prescribed evaluation strategies in the implementation of Islamic studies curriculum in Senior Secondary Schools in Zamfara state;

1.4 Research Questions

To guide this study the following questions were formulated:

1. what is the extent of using Islamic Studies Curriculum contents on the implementation in Senior Secondary Schools in Zamfara State?

2. what is the extent of the utilization of appropriate instructional materials in the implementation of Islamic studies curriculum in Senior Secondary Schools in Zamfara State?

3. what is the extent of the utilization of relevant instructional methods in the implementation of Islamic studies curriculum in Senior Secondary Schools in Zamfara State?

4. what is the extent of the utilization of prescribed evaluation strategies in the implementation of Islamic studies curriculum in Senior Secondary Schools in Zamfara State?

1.5 Hypotheses

The following hypotheses will be tested at 0.05 level of significant:

1. there is no significant difference in the using of Islamic Studies Curriculum contents on the implementation in Senior Secondary Schools in Zamfara State;

2. there is no significant difference in the extent of the utilization of appropriate instructional materials in the implementation of Islamic studies curriculum in Senior Secondary Schools in Zamfara State;

3. there is no significant difference in the extent of the utilization of relevant instructional methods in the implementation of Islamic studies curriculum in Senior Secondary Schools in Zamfara State;

4. there is no significant difference in the extent of the utilization of prescribed evaluation strategies in the implementation of Islamic studies curriculum in Senior Secondary Schools in Zamfara State;

1.6 Significance of the Study

It is only natural that academic programmes ones in place needs to be evaluated formally or informally in order to pass on information that would provide for decision making on the extent of the programme's effectiveness or otherwise. This study when completed is expected to provide stakeholders with relevant information that further invigorate and/or sustain the programme. The study will make available necessary information to such personalities as the students, teachers, school authorities, educational administrators, curriculum developers, interest groups, the academia and prospective researchers.

For the students, this study when completed is to provide information as a form of feedback on how the students faired as far as learning of Islamic studies as a subject is concerned. It will provide understanding as to how the students are doing and whether or not they require remediation or applause.For Islamic studies teachers, the study is to provide information to the teachers to see their level of productivity as far as the teaching of Islamic studies is concerned. It will help them identify area(s) the lacking that bears relationship with Islamic studies curriculum implementation, and highlight what they may need to do in order to be more effective.

For school and educational administrators, the study is to facilitate decision making with respect to Islamic studies teacher recruitment and promotion, procurement and/or distribution of Instructional materials. The study will help administrators to assess teacher performance and make proper decision on teacher motivation and placement. For curriculum developers, the study is to provide baseline data on the extent of curriculum content coverage and utilization of other curriculum components aimed facilitating learning. This

information will help developers to understand teachers' plight when it comes to actual curriculum implementation.

For interest groups (such as Civil society, Parents, Teachers' Association and School-based Management Committees), the study will help them understand whether or not the support they are providing towards the teaching and learning of Islamic studies is actually yielding the desired fruits in schools. The study will help me to appreciate how well the moral and financial support they provide are actually supportive of the education process.

As for the academia and prospective researchers, the study shall provide ready and accessible literature that can be taking advantage of when it comes to free readership and supplementary reading material for research purpose. The study would provide general information that will assist reader understand what it takes to teach and/or learn Islamic studies.

1.7 Scope of the Study

This study intends to evaluate the implementation of the Islamic Studies Curriculum in Senior Secondary Schools in Zamfara State. It hopes to among others; examine the extent to which Islamic studies curriculum contents had been implemented in Senior Secondary Schools in Zamfara state, determine the extent to which Islamic studies curriculum instructional materials, methods of teaching and evaluation strategiesare being utilized in the implementation of the curriculum in Senior Secondary Schools in Zamfara state. The subjects (respondents) for the study include students, Islamic Studies teachers and school principals in Senior Secondary Schools in Zamfara state.

CHAPTER TWO
REVIEW OF RELATED LITERATURE

2.1 Introduction

This chapter attempt to review relevant literature that has direct bearing to the understanding of key issues surrounding the research work. Thus, subthemes to review include conceptual framework (wherein such topics as concept of Islam and Islamic studies are reviewed) and theoretical framework that borders on theories of curriculum program evaluation was equally reviewed. Thereafter, empirical studies, which reviewed related or similar studies, was undertaking.

2.2 Conceptual Framework

Islam is the name of the religion, whose first prophet was Adam, and whose final prophet was Muhammad; it means a state of peace achieved through submission to Allah (SWT). Muslim is used for an adherent of the Islamic faith. The term Islamic is accurately applied only to that which pertains directly to the faith and its doctrines (such as Islamic values, principles and beliefs, Islamic worship, Islamic law). The term Islam connotes the faith as an ideal. The core Islamic sources are Qur'an and Sunnah (the words and deeds of Muhammad transmitted through the Hadith literature) provides knowledge of this realm. One may examine the faith's constructs, interpret its teachings and practices; however, one ought not to describe a person or any historical phenomenon as Islamic (Al-Attas, 2013).

To illustrate the problems in usage, consider seemingly benign formulations like "Islamic women," "Islamic populations," or "Islamic countries," when Muslim women, populations or countries are indicated. When historical phenomenon and cultural practice diverge from the faith's teachings, designating something as Islamic becomes very problematic (Ali, 2017). Doing so propels the idea of Muslims as monolithic and homogenous group acting purely in religious terms. It also masks cultural and social differences, and occludes secular

and historical influences. At their worst, such incorrect adjectival constructions produce oxymoron's such as "Islamic terrorists" and "Islamic extremists," in contrast to the basic definition of Islam, the stipulations of Islamic Law against wanton violence and extremism in religious interpretation, and the commonly-held ideals of Muslims (Arkoun, M.R. 2017).

The simplest solution is to use Islam and Islamic solely for what pertains to the religion, and to use Muslim judiciously as an adjective to denote the works and acts of Muslims and their institutions (such as Muslim populations, Muslim governments, countries or civilization, Muslim art). Use of the term, Muslim, however, leaves out the important roles played by the many non-Muslims living in Muslim majority countries to the present day, and also discounts political and cultural movements that are avowedly secular in thrust, and designates them with the name of the majority religion. As for pejorative uses of the signifier, "Muslim extremist" is preferable to Islamic extremist, since it reflects at minimum self-identification by the person described, but does not malign the religion to the same degree. Extremism is not a truly Muslim attribute, since Islam prescribes moderation in all things (Al-Zarnuji, 2017).

Understanding the term, Muslim, as an aspiration to achieving peace through surrender to God means that by definition when one violates clear Islamic teachings and has departed from submission to God. Acts in this world, whether consciously undertaken in the belief that they are godly, may nonetheless be unacceptable in the eyes of God. When Muslims condemn terrorism based on clear Islamic teachings about the sanctity of human life and the immunity of unarmed civilians from combat, they are affirming the exclusion of such acts from the realm of sanctioned,, or Islamic, behavior. Such acts are not Islamic; they violate the obligation to obey Allah's teachings – they are "unislamic". (Arkoun, 2012).

According to Islamic teachings, the final arbiter of meaning is Allah (SWT), and any interpretation of Islam by human beings is necessarily imperfect. People's cultural artifacts

and institutions may be derived from and informed by Islamic precepts to one degree or other, but cultural and ideological influences may or may not align with Islamic principles, and may often contradict them. In short, human acts and constructs fall short of being purely Islamic, and therefore ought not to be denoted as such (Al-Syaibani, 2016).

The generic term, Islamic education, can mean many things. Therefore, it is necessary to differentiate among the diverse institutions that engage in education related to Islam. In order to achieve some precision, a preposition should be employed to make a meaningful phrase describing a type of educational activity and its objective (Alexander, 2013). Then, elements of a typology emerge, shedding light on the institutions that carry out forms of education and the goals of each effort. In brief, we can identify four types of educational activity: education of Muslims in their Islamic faith; education for Muslims, which includes the religious and secular disciplines; education about Islam for those who are not Muslim; and education in an Islamic spirit and tradition. The following; sections describe three types of ongoing educational and institutions that are prevalent, while the fourth type illuminates some traditional concepts of Islamic education (Berg, 2013).

Education in the Islamic spirit is the last but most important category in this typology, because it is often the first meaning readers attribute to the phrase, Islamic education. Unfortunately, because of the swirl of media attention focused on education for and of Muslims, the term can connote for some people a concept of education so limited as to imply that Islamic education omits secular knowledge in favor of religious beliefs, and may be equated with the dissemination of ignorance. Some might assume that Islamic education might be shorthand for teaching hatred of the "West" (Asyafah, 2014). The concept of Islamic education cannot be reduced to such stereotypes, nor is it limited to rigid transmittal of 1400 year-old life ways from ancient Arabia. Islamic education is certainly part of a historical tradition, but it is not the polar opposite of modernity, democracy or Western

values. Stereotypes aside, such views of Islam and learning also result from over-identification of religious teachings per se with the historical/cultural context of Church/science conflicts known in the Western educational tradition, which are mistakenly assumed to be universal to human experience. The following paragraphs discuss some key terms and concepts from Islamic and Arabic terminology that are historically and currently associated with education in the Muslim tradition (Baharun and Abdulkareem, 2019).

Education is the first duty of a Muslim, male or female Knowledge of Allah is equated with the process of learning and teaching. The well-documented process of preserving Islamic scripture demonstrates the early emergence of a literate tradition and its transmission among Muslims as a social priority. It was incumbent upon the Muslim community from the beginning to commit the words of God and the teachings of Muhammad to memory and to writing(Bernstein, 2016). Among the least examined statements in academic literature is the notion that the Qur'an was collected from fragments after Muhammad's death. From the earliest period, recitation of the revealed portions of the Qur'an was part of the community's life. Since the verses were not revealed in the order in which they appear in the completed Qur'an, the ongoing process of placing them in order was part of Muhammad's mission to transmit the revelation until completion over 23 years of his Prophethood. Scribes undertook the work of setting down the Qur'an resident in the memory of numerous reciters and in writing. Muhammad's own words and his exemplary deeds were also recorded (in Hadith), and the sciences of Qur'anic exegesis and Hadith authentication and evaluation became the foundation of the scholarly disciplines and Islamic law (Asyatah, 2014).

The concept of knowledge in the Islamic tradition, and the term for those who develop and transmit it, are combined in the Arabic root ' a-l-m, which forms the word for knowledge – ilm, and the participle designating a person of learning – alim (pl. ulama). The Islamic tradition of scholarship does not include ordination, but confers the status of scholar upon

those whose judgment or knowledge is considered worthy(Husain and Ashraf, 2016). The ulama have formed a highly influential social group throughout the history of Muslim civilization, in their roles as educators, jurists and scholars. Ulama' were accorded respect and authority that often checked the overweening power of the State, and served as judges and trustees of charitable foundations. The spread of knowledge through this local and transgression class of people was an important factor in the unification of Islamic beliefs and practice and in sustaining a literate tradition within Muslim societies (Baharun and Abdulkareem, 2019).

2.2.1 Aims and Objectives of Islamic Education

The fact that nothing is taught or learnt in vacuum, implies that Islamic studies is for a reason. According to (Halim, 2017), all Islamic activities, ventures and even thoughts and practices are fundamentally assessed on the basis of the aims and objectives behind which they are conducted. Therefore, Islamic Education is based on some clearly expressed aims and objectives. The most fundamental aim and objective is to worship Allah alone. In other words, the whole venture is geared towards realization of this divine objective for human existence on this earth. The aim of Islamic education includes facilitation of total submission of the individual and the society to the fundamental natural law. The Islamic education has, as its objectives, the following: to create in every Muslim, a true sense of his worth, and to help him correctly understand his rights and responsibilities as an important member of the Ummah (community).Islamic Education therefore, clearly aimed at the total development of man physically, mentally, spiritually, intellectually, morally, economically, psychologically, and emotionally, etc. It is aimed at producing a well disciplined, morally upright, spiritually well groomed, highly skilled and responsible Muslim personality who knows his rights and accepts his obligations as well as believes in such rights without denying others their own rights, and is prepared to discharge his obligations and responsibilities in the best interest of the Ummah (community). (Ihsan and Ihsan, 2019).

Alawxi, (2019) states that, the ultimate aim of Islamic education lies in the inculcation of the concept of Allah in the minds of the learners. In order to achieve this, Islamic education is divided in to what is called individual and social education aims at familiarizing the individual with: (a). His relation to other creatures; (b) His individual responsibilities in life; (c) His responsibilities towards the human community; (d) His social relations; (e) His relationship to the universal phenomena and exploration of nature's gifts in order to utilize and exploit them; and (f) Reason for their creation.

According to Galadanci (1993), thus, the system of Islamic education must realize three things: (a) A Muslim must acquire religious knowledge so as to know his creator, obey His laws as revealed to the Prophet Muhammad (SAW), Worship Him and fulfil the religious obligations as stipulated. (b) He must also learn how to cultivate the earth and benefit from what God has created; (c) He must learn to be a responsible and useful citizen capable of performing his duties in the best interest of the community he lives in.

Sybaini, (2016) opined that the aim of education in Islam is to produce a 'good man'. The concept of 'good man' encompasses the quality of goodness both in spiritual and material life. The fundamental element inherent in the concept of education in Islam is the inculcation of adab (good values). The subject Islamic Studies forms the central core of the Curriculum offered in Islamic Schools and in some conventional westerns schools. As such, there is need for a comprehensive yet carefully graded Islamic Studies syllabus which contains the essentials of Aqidah (Basic Belief), Akhlaq (Morals and Ethics), Fiqh (Laws and Regulations) and Seerah (History) so that our young boys and girls acquire not only the basics of Islam, but also acquire the abilities and the confidence to become model representatives of Islam (Majid, 2014).

Islamic studies are intended to:

1. awaken in students a consciousness (Taqwa) and love of Allah and His Messenger as the foundation of their intellectual, emotional and spiritual life, thereby providing a sound basis for rational and reflective understanding of the people and the world around them; (Rasnani 2015).

2. teach students to be conscious of their responsibility to obey Allah, serving Him actively as trustees with all the talents and resources He has given them;

3. enable students to fulfill their obligation to worship Allah in the manner He and His Messenger have prescribed; (Makdasi, 2018).

4. nurture the student personality towards the best moral and social conduct, healthy attitudes and self-discipline, in accordance with the guidance of the Qur'an and Sunnah and to encourage them to develop as responsible citizens, who will contribute to the well-being of society and of humanity in general; (Safi, 2013).

5. promote an inquiring, analytical and positive approach to the study of Islam, especially in its individual and collective expression in the contemporary world; (Lukman, 2019)

6. introduce students to the challenging and multi-faceted nature of Islam and to the in which this is reflected in experiences and practices; (Sa'id 2018).

7. help students to identify and explore questions about the meaning of life and to consider such questions in relation to the values and teachings of Islam;

8. encourage students to reflect on contemporary issues and act in the light of the Qur'an and Sunnah; and

9. enable students to recognize, appreciate and add to the contribution of Muslims to world civilization (Muda, 2014).

2.2.2 Concept of Islamic Studies Curriculum

A curriculum is a planned interaction of pupils with instructional content materials, resources and processes for evaluating the attainment of educational objectives. For most lay persons, it is the total learning experience provided by the school which includes the content of the course (the syllabus) method and strategies employed and other values which relate to the way the school is organized. Many authorities have defined curriculum in similar terms.

Curriculum is defined as the lesson and academic content taught in a school or in a specific course or programme, (Sleeter, in Yusuf, 2012). Indiana Department of Education (2010), views curriculum as, the planned interaction of pupils with instructional contents, materials, resources and processes for evaluating the attainment of objectives. Yusuf (2012), maintains that, it is the totality of all planned and unplanned guided and unguided learning experiences learners are exposed to a school for the purpose of attaining its educational objectives. However, the rationalist viewed curriculum as a subject matter to be taught and nothing else, rejecting the curriculum as an experience or activity for the fact that it refers to method and not the subject matter. Curriculum is also in that way referring to as specific subject like English language, civic education, Arabic language, and economics. According to Mohammed and El-Yakub in Zakari (2015), curriculum can be considered in terms of subject matter (mathematics, science, English, history etc) or content. In view of the above, curriculum can generally be considered to be the entire programme provided by a classroom, school, zone, state or country. Islamic Studies curriculum is the curriculum that provides for the training of the pupils or students in such a manner that their attitudes to life, actions, decisions and approaches are deeply felt by the Islamic ethnical values. Kabir (2005), viewes Islamic Studies curriculum as focusing on personality and character development of children, close attention to the real needs and concerns of students and preparation of students with the critical thinking and problem solving skills needed to function successfully

in the society. Thus, Islamic Studies curriculum is a document restricted with a vision of Islamic education capable of producing children and youth with the level of understanding, commitments and social responsibilities to serve humanity effectively. A classroom is assigned sections of the curriculum as defined by the school. For example, Islamic Studies curricular for secondary school has been designed to encouragethe pursuit of useful knowledge in accordance with the sayings of the Prophet Muhammad (PBUH). The search for knowledge is a duty upon every Muslim male or female and the application of such knowledge for the benefit of humanity in the field of science, technology, medicine, education and so forth (NPE, 2013).

Islamic Studies as a course of study in secondary school has a curriculum with varieties of learning experience which has been arranged in the following manner:

1. Hedaya (Guidance) consists the Quran, Hadith and Tahdhib (Moral education based on the Quran and Sunnah);.

2. Fiqh (Islamic law) consists of Tauhid (Faith) Ibadat (Worship) and Mu'amalat (Human transactions); and

3. Tarikh (historical development of Islam) which consists of the following subjects; Sira (life history of the holy prophet and the leadership of the four orthodox caliphs), the spread of Islam to West Africa and contributions of Muslims to world civilization. Consequently, examination covers all sections of the curriculum as contain in the Islamic studies Curriculum (NPE, 2013: iii)

The revised Islamic Studies curriculum by NERDC (2013) has been prepared to provide the students with spiritual and academic knowledge to be able to pursue it further, and for those who see formal study of Islamic Studies may end at the senior secondary school level, they should be useful to the society. Consequently, the process of adding new concepts such as emerging issues, subtraction and contraction of some existing themes which eventually

brought out the three major themes of curriculum viz: The Quran and Hadith; Tauhid and Fiqh; and Sirah and Tahdhib.

Interestingly, the philosophy of Islamic Education is to inculcate and strengthen the basic values of the educational, values which aimed at training Muslim youths in the correct method of adjusting himself to a changing environment (Ashraf & Hussein, 2009). Islamic Studies is an interdisciplinary training within the Islamic context with a curriculum that provides a framework to develop a meaningful understanding of the multiple ways in which Islam has shaped human experience. Thus, curriculum pays particular attention to the National goals of Federal Government of Nigeria to the achievement of the Millennium Development Goals (MDGs) and some elements of the National Economic Empowerment and Development Strategies (NEEDS). Thus, the objectives of Islamic Studies at the secondary school level according to NPE (2013: 4) are:

i. Prepare the students spiritually, morally, socially, intellectually for his role as a Muslim in the world which he is entering;

ii. Help him to further his studies of Islam both formally and otherwise throughout his life in accordance with the sayings of the prophet(PBUH);

iii. Provide such education as will develop mental, moral and physical aspects of a child's personality in the light of Islam; and

iv. realization of human right, equality and brotherhood with emphasis on practical means of achieving social solidarity and ethnic harmony in place of good and selflessness.

In essence, Islamic Studies aims at moral and spiritual formation, yet it instilled appreciation of secular issues in life. This is because it is a way of life and embraces political, social, moral, economic and religion aspects of life. Thus, the religious, social and moral aspects are regarded as most important. Consequently, Islamic studies is regarded

most important discipline which aims at character building, growth and development of personality of the individuals so that they will be conscious of their responsibilities. In line with thus, the features of senior secondary school Islamic Studies curriculum is divided into three and are connected to some related topics forming six topics all together.

1. **Quran and Hadith**

The Quran is the words of Almighty Allah, revealed to the Prophet Muhammad (PBUH) through Angel Gabriel, gradually over a period of 23 years for conveyance to mankind as guidance for the successful life in the world and hereafter.

Hadith is the sayings, deeds and silence approval of prophet Muhammad (PBUH). In other words, it is the reports of the prophet's mode of life for mankind to emulate. The Quran goes along with the Hadith to interpret shariah law. During prayers, Quranic chapters are recited in Arabic language as a strong obligation on the Muslims.

In the curriculum, some chapters and verses were selected for recitation, memorization with translation, commentary and teachings likewise the hadith, the popular arba'una al-Nawawi collection were selected too for memorization, recitation with translation, commentary, teachings and application to daily life. Under this aspects, there are scientific topics of the Quran and Hadith such as: revelation of the Quran, compilation, recording and standardization, makkan and madinan chapters, development, classification and collection of Hadith and so forth.

2. **Tauhid and Fiqh**

This is the second part of the curriculum. Tauhid (Monotheism) from Islamic perspective means oneness of Allah and the prophethood of Muhammad (PBUH). The curriculum under this consists of topics like oneness of Allah with reference to relevant Quranic injunctions, meaning of shirk (association of Allah with other dieties), act of worship (Ibadah), purification (Taharah) and its kinds among others. It also cover pillars of

Islam, spiritual, moral, social and their legal values, family relationship and its legal implication crimes and punishment, inheritance and so forth.

3.   Sirah and Tarikh

Historical development of Islam is the third part of curriculum which covers the life history of prophet Muhammad (PBUH) and the four rightly guided caliphs and the spiritual, moral and social values learnt from them. History of other early prophets various Jihads waged during and after the prophet period, expansion of Muslim empire, Muslim civilization and spread of Islam to other parts of Africa and Nigeria.

4.   Moral and Social Teachings of the Quran and Hadith:

As part of the Islamic studies curriculum (Tahdib) is being taught. Topics under this part are personal hygiene leading to a better worship, goodness to parents, honesty in words and deeds, modesty in dressing and behaviour, dignity of labour trust etc. These topics are interconnected with some relevant Quranic injunctions and prophetic traditions. However, Islamic Studies centers on the theory of what is allowed and forbidden (al-halal wal haram) in accordance with Islamic law (Shariah), therefore Islamic Studies curriculum cannot be completely detached from morality as righty pointed out by Baloch in Aliyu, (2017).

Based on that, Activity-Based method as a teaching method where individual student or group of students involve in practical activities will best fit in some topics that are practically in nature to be demonstrated such as the performance of some skills in the pillars of Islam, matters relating to purification, prayers, pilgrimage etc. For the discussion method, some of the selected swars and hadith were best explained and relating the teaching of those suwars to present situation using discussion method as the most appropriate method in treating such problems.

2.2.3 Teaching Islamic Studies

Like any other subject taught in schools, Islamic Studies some unique and general ways in which it is taught and learnt. The methods are explained in some details here:

Inheritance from the Past

The transfer of Islamic knowledge has long been modeled after the early mosque community of the founding generation of Islam. It was marked by a profoundly oral tradition based on a strong attachment by students to a chosen teacher. Since the revelation of the Qur'an, the revelation was seen as the word of God and the prime source of knowledge (ilm), its memorization and transmission were considered essential, or even sufficient. Religious instruction was carried out in the mosque, in religious schools of a primary level (kuttab) outside the mosque, and in the madrasah. As an institution, the madrasah gained its prime importance through the teaching of law (fiqh). Besides the Qur'an it relied on the standard books in hadlth studies. Quran recitation was pervasive, being a daily requirement of the students. Islamic schools also taught non-Islamic sciences such as logic, mathematics, or astronomy. Many subjects were taught by means of poems or in rhyme, facilitating their memorization. Reliance on memory was highly valued, as were repetition and taking notes from dictation. The memorized material was quoted verbatim during disputations. Islamic theology and jurisprudence were marked by a strong tradition of interpretation and therefore generated lively debates (Cook, 2019).

Whereas the oral tradition contributed to the importance of rote learning, the legalistic influence was reflected in the study of highly specialized commentaries on the sources. Teaching focused on the understanding of specific scholarly texts. The discussion of texts was personal and based on the interpretation of the teacher, who would then probe the understanding of the students. Results were certified by evaluating the competence of the

student to understand and transmit all or part of a text or a subject, for which he would then be awarded a license to teach (ijaiah). But the acquisition of knowledge (ilm) was always seen as a spiritual act as well. The recitation of the Qur'an and the study of other religious subjects were regarded as acts of utmost piety (Bryman, 2019).

At the more advanced levels education was highly personalized, because the system was based on the view that knowledge was acquired through contact with learned individuals. A student would select a master and develop a close personal and intellectual relationship with him. The choice of a teacher was usually the single most important decision that a student could make, for one's career was commonly determined by the mentor's reputation. The teacher was responsible for the moral as well as the intellectual development of the student. A psychological distance often remained between them, however. The religious teacher as shaykh acquired a special role and status in Muslim orders (tanqd), leading to unquestioned obedience and veneration. But the student's status was also elevated as he became a disciple (khalifa) who would carry on the message and mission of the teacher in a formally anointed and highly committed manner (Creswell and Plano, 2017).

Impact of Modernity on Teaching of Islamic Studies

It was perhaps not before the eighteenth century with the emergence of public schooling, often under Western and colonial influences, that those Islamic schools began to focus on Islamic sciences exclusively (Motzki, 2018). The bifurcation of secular and religious education strengthened the association of Islamic schooling with rote learning and memorization. The encounter of the established Islamic schools with new civil schools produced different responses in two main directions: modernist Islamic educators set out to revise their curriculum and make it responsive to the new era by evoking the principle of independent reasoning (ijtihad), sometimes fusing it with secular subjects, whereas their conservative colleagues took to reviving traditional teaching in the spirit of adherence to

precedent (taqlid).Islamic schools were also influenced by Western patterns of teaching, as can be seen in the Institute of Higher Islamic Studies, the Daru'l-'Ulum of Deoband in north India. \\Tien established in 1866 it was consciously modeled after Delhi College, a British-led institution. Clerics were striving to work for the revival of the faith and of religious knowledge through the application of techniques of the colonial powers (Nooraini, and Khairal 2011). Theologians argued for the need of Islam to interpret the world through its own precepts more comprehensively if it was to withstand the pressure felt from the Western Christian world. A gradual modernization of Islamic teaching ensued in which a sector of religious institutions emerged that turned religious training into mass education. In many parts of the Muslim world, institutions mutiplied at a high rate. These Islamic schools or madrasahs followed fixed schedules, held exams, and provided residence accommodation. Paradoxically, many of them, such as the schools of the Deoband tradition, are seen today as traditional and antiquated: in their time, however, they were on the cutting edge of change and modernity, at least within the sector of religious teaching (Nasution, 2019).

In view of the growing variety of educational institutions it is difficult to generalize about methods of Islamic teaching. Some of the methods that Western experts often see as critical in Islamic teaching, such as rote learning, authoritative teaching, and absence of debate and dissent, can rather be seen as a stage through which most forms of teaching passed, be it Western or Oriental, religious or secular. Therefore, the establishment of modern civil schools in the Muslim world in the nineteenth century produced less change in teaching methods than is often assumed. Also, the Western powers had no political interest in establishing schools that would prepare students from the colonies and dependent territories to think independently (Husaini, 2019). They developed curricula that were similar to those at home and expected students to master a body of knowledge that would prepare them to be loyal, obedient administrators. The cultivation of intelligence, sensitivity,

and awareness was often rigidly suppressed, as could be seen in Egypt under Lord Cromer. Ministries of education permitted no deviation from strict rules and regulations Niyozov, and Memon, 2011).

Even in states that retained their independence, Western influences did not transform traditional patterns in the civil sector. At first large numbers of Europeans were hired to teach in reformist schools, but this was an inefficient arrangement because their lectures had to be translated into the local language. To meet the need for native teachers, the Ottomans founded the Dariilmuallim in 1848. Its graduates, and those of the other teacher-training colleges that subsequently opened throughout the region, replaced the Europeans, but teaching methods mostly retained their traditional character (Official Report, 2018).

Contemporary Methods of Teaching Islamic Studies

After independence from colonial domination, Islamic schools evolved through several stages. In the 1950s and 1960s they were subjected to nationalist education policies. Beginning in the 1970s, a resurgence of Islamic schools occurred, generating a revival of religious education. At the same time, institutions and methods diversified.

Attempts to reform Islamic teaching had started in colonial times when administrations sought to encourage the teaching of secular subjects in Islamic schools. Similar efforts at "mainstreaming" Islamic schools have intensified recently, as Islamic schools have been reviewed critically and are often portrayed as an obstacle to development and modernization. Since the 2001 attacks at the New York World Trade Center and the war against Afghanistan, madrasahs have also been considered a political threat, as they allegedly produce Islamic radicalism and militancy. Sociological analysis has not borne out such contentions, as the number of Islamic schools linked to militant activities remains very

low in countries such as Pakistan. It is estimated that madrasahs in those countries have not captured more than 3 to 5 percent of the educational market (OECD, 2014).

Islamic educators have often emphasized that their goal of education is to produce students who are good Muslims. Students in Islamic schools continue to be bound by the strong moral and emotional constraints of the teacher's authority. They are discouraged from questioning the authority of teachers, but also the authority of texts and authors being taught. Nevertheless, the tradition of theological dispute and of the defense of the faith against what are seen as deviant or heretical beliefs will lead to animated discussions and even disputes in Islamic schools. Some teachers emphasized their right to administer corporal punishment whenever necessary, legitimizing it with reference to the Qur'an and the hadith. Today civil institutions and the media have started highlighting cases of abuse in madrasahs, calling for more stringent oversight on behalf of the public and the state (Martin, 2015).

Ideological influences in Islamic schools have been traced to sectarian teachings seeking to mobilize students to stand up for the "true" Islam in the interpretation of particular groups or sects. Such sectarianism breeds intolerance toward dissenting fellow Muslims and non-Muslims and can ultimately feed into political extremism. The root cause for such polarization, however, seems to be the political manipulation of these schools by some Islamic politicians and militants. It has also been noted that, conversely, some radical and ideological groups seek to open their own schools committed to the group's ideology (Official Report, 2017).

Since the 1990s, the sector of Islamic teaching has been opening up and diversifying in a remarkable way. Economic reforms emphasizing market modernization are pushing Islamic schools to position themselves in the educational market to compete with private schools that are emerging in large numbers for the new middle and even lower classes. Increasingly Islamic schools opt for teaching the regular primary and secondary curriculum,

sometimes also at the advanced level. Madrasahs in countries such as Indonesia and Malaysia have become truly modern secondary schools, run by the state, but also by Islamic groups such as the Indonesian Muhammad Tyah. Teaching has expanded also through the new trend of Islamic girls' schools—both traditional and modern that are opening in large numbers in parts of the Muslim world (Motzki, 2018).

Besides the madrasah it was mainly Muslim private schools that provided the platform for reforming Islamic teaching. They offer a religious curriculum, sometimes modeled on the madrasah, sometimes adapting modern secular teaching methods integrating various concepts. In addition, they teach secular subjects at the primary and secondary levels, what today is often called the "national curriculum." These schools started operating in the nineteenth century, but have spread more widely with the privatization of public education in the 1990s in many parts of the Muslim world (Londgren, 2019). They are distinctive places of learning in that they place a much higher burden on the students, as they have to master two demanding curricula of religious and secular subjects. Their proponents allege that the Islamic emphasis on memorization could be an advantage, as the training in the Islamic sciences methodically prepares students for the heavier teaching load. Their opponents complain about the formation of a uniform ideological outlook weak in critical evaluation. Good examples are the group of IQRA RozatulAtfal schools in Pakistan or the Muslim schools in South Africa (Tashaikkori and Teddillie, 2010).

Various teaching methods abound that could readily be used or adopted in the teaching of Islamic studies. These methods includes: Questioning Techniques; Drama Method; Narrative; Excursion; Lecture; etc.

i.   **The Questioning Technique**

This is a situation where the teacher uses questions to elicit appropriate responses, in order to build up as well as deliver hid/her lessons. Questioning is a very important technique in learning, teaching and testing. It serves as a means of organizing knowledge, gathering together units of learning, comparing educative experience and the integration of personality (Dale, 2019).

Classification of Questioning

There are different classifications of questioning techniques. This is in accordance with the different stages of a given lesson. Thus, we have:

a.   **Introductory Questioning:** This test the previous knowledge or entry behaviour of the learner. It prepares the mind of the learner, to be ready and/or alert for the lesson at hand (Dodge, 2016).

b.   **Developing Questioning:** These are questions in the process of the lesson. They lead the learners to discover and develop facts/knowledge for themselves. They help learners to focuses attention on important points and helps to develop particular line of thought in the learners.

c.   **Recapitulatory Questioning:** These type of questions normally comes up at the end of a lesson or end of a section of a lesson enable the teacher know whether or not learners have gained out of what he/she have taught. It serves as a means of summarizing lesson, revision and provides opportunity for practicing of what has been learnt (Dodge, 2016).

d.   **Evaluating/Testing Questions:** These questions have to do with periodic internal or external evaluation. It has to do with the final assessment to end up a

lesson or a programme, which could be used to determine learners' progress or otherwise.

Purpose of Questioning Techniques

1. To test learners previous knowledge.

2. To keep learners mentally alert and stimulate curiosity.

3. Make students to think reason and recall learning experiences.

4. Promote personal initiative and originality on the part of the learners.

Techniques for Good Questioning

1. Use simple language. Avoid ambiguous words and sentences. Question should be clear, brief and straight to the point.

2. Questions should be relevant and appropriate, suited to the level of the students/pupils.

3. Questions should not be one directional e.g what, what … or Yes/No, Yes/No…, but should vary, in order to stimulate thinking and reflection on issues.

4. Questions should be addressed to the entire class and not individual student.

5. There should be provision for adequate time to allow students to respond or answer the question.

6. Teachers should encourage students to ask questions.

7. The teacher should as a matter of courtesy, avoid raudy/noisy questioning or answering session among students (Schmidt, 2018).

ii.   **Dramatization**

This has to do with acting and speech. Here, the entire class is carried along in the learning process, either as an active actor or participatory actor.The active actor performs acts desired to accomplish the lesson, while the participatory actor watch and gives feedback through approval/disapproval of the active actors acts (comments/constructive criticism).

With dramatization, students are involved in role playing, re-acting life activities ask certain characters and/or personality for free and intelligent expression of the self and ideas about events/personalities. Dramatization has great social values, as it enable the students to interact with learning experiences as well as other students, thereby enhancing better understanding of such learning experiences and creating a sense of mutual co-existence, collaboration and cooperativeness (Schmidt, 2010).

iii.   **Narrative Method of Teaching**

This is a method wherein the teacher gives a comprehensive account of an event, through the medium of speech, which should be clear, vivid, interesting, in ordered sequence, in such a way that the students minds perceive and reconstruct these happenings as if it happened in their presence and they saw it all happened as participators or spectators (Robert, 2017).

Narration involves the use of pictorial word images an element of dramatic delivery and the ability to join one picture to the other. This is done in such a way that learners are carried along in the learning process (Sarfaroz, and Nadeem, 2011).

Techniques for Narration

1. By story telling, using appropriate words and phrases, proper questions and linkages.
2. Avoiding use of vague words and sentences or fumbling ideas, or incomplete sentences.

iv.   **Excursion Methods**

This has to do with study trips or site seeing, where students are made to visit places of interest that has to do with and or some aspect(s) of their learning experiences. Here, students are made to embark on field trips visit actual places, to have direct experiences through observation. It provides students with the opportunity to see, hear, examine, ask

questions and gather information/data, which facilitates effective learning and better understanding for excursion, students can be made to visit hospitals, post offices, markets, parks, phone station radio/TV stations, manufacturing industries, historical sites, monuments, museums, telephone exchange, institutions of learning, administrative offices, firms and service outfits, (Rychen, and Salganik, 2013).

It is important to note that students understand better the working of markets, co-operative scores factories, particularly when they see how such places operates and thus acquaint themselves with the processes of their operation. Such experiences are most conducive to learning. Students ability to obtain first hand and concrete data serve as a great motivating force, which may aid further enquiry (Rippin, 2017).

v.   **Lecture Method**

This is the most traditional and frequently, used teaching methods. Lecture method had been described as a one man show, where the teacher does most, if not all of the talking, with very little or no contribution from the learners. The learners here are described as passive recipients of knowledge. This method involves the teacher making clarifications or explanation to students of some major ideas. The method lays much emphasis on the presentation of contents only (Ramadam, 2014).

Advantages of the Lecture Method

1. It is economical, in terms of time; money and materials.

2. The curriculum/syllabus is covered within limited time.

3. It is effective in providing factual information.

4. It simplifies the work of the class teacher.

Disadvantages of the Lecture Method

1. Provides very little or no room for students' activities and participation.

2. Has no consideration for individual differences among the students.

3. It spoon feed students with factual knowledge, without developing their power of reasoning and reflective thinking.

Techniques for using Lecture Method

1. Subject matter should be arranged in such a manner that would not leave any order of doubt in the mind of the students.

2. The teacher should use simple and precise sentence to covey information.

3. The teacher should talk gradually i.e pause in-between the lesson so that students can learn new knowledge bit by bit.

4. The teacher should repeat him/her self as much as possible, in a variety of ways, so that so learners can catch up (Rosenshine, 2012).

vi. **Discussion Method**

This is nearly similar to the lecture method, except that with the discussion method, students are made to participate in the discussion session, through teacher's lead or intermittent questioning as the lesson progresses. The discussion method has been described as a thoughtful consideration of the relationship involved in a topic or problem under study. It is concerned with the analysis, comparison and evaluation of a relationship in a topic (Rappin, 2016).

Discussion method encourages mental activities, developing fluency and expression of ideas. Here, the teacher is said to be the leader of the discussion session, with students as participants, who exchange ideas and evaluate situation at hand.

Advantages of the Discussion Method

1. It helps to clarifies issues.

2. It helps students to organize their thinking and engenders reflection on issues.

3. It develops cooperativeness and team spirit.

4. It helps the teacher to discover talented students, who have potentials of become good speakers and leaders.

Disadvantages of the Discussion Method

1. It is not suitable for all topics.

2. It is likely to be dominated by few students.

3. It is not economically viable, in term of time.

Techniques for Discussion Method

1. Students should be familiar with the relevance of the lesson in hand; including its scope.

2. Discussion should as much as possible centre on key issues of the topic/lesson.

3. Avoid embarrassing statements/remarks on students for poor presentation or in articulate responses (Wahlstrom, 2009).

4. Students should be guide to appreciate and tolerate differences in opinion and view.

Use of Technological Media for Teaching of Islamic Studies

The knowledge of Islamic studies is very wide to be covered extensively within the confines of classroom lessons. These confines can be broaden to cover all areas of the subjects using modern library resources to meet and stimulate the interest, appreciation and curiosities of school pupils and students. According to (Wahlstron, 2014) one of the key motivating factors of ICT is its ability to provide appropriate challenges for pupils of all abilities. The growth of information on and Islamic studies makes it necessary for teachers to embrace ICT age library resources to enable them acquire current and wider knowledge in these areas of teaching. A few primary and secondary schools in Plateau state have computers but are not necessarily using them to teach Islamic studies. Even many schools in Nigeria as a whole are yet to embrace the use of computer for teaching and learning.

According to Okiy (2004) many schools do not have microcomputers or teachers qualified to teach even computer studies, stressing that apart from the need to implement computer education and literacy in schools, it is also important to utilize computer in the teaching and learning process called computer Assisted Instruction (CAI). There is ample growth in information generation, storage and dissemination in the 21st school library to facilitate teaching and learning process (Varisco, 2015).

Television

Television programme information can be used to supplement classes in Islamic studies. The programme could be received from broadcast information services through television signals or through satellite. The latter need to be subscribed for periodically, and satellite dish and receiver are required (Sidek, 2014).

Video Tape and DVD

Video programme can be viewed on television using a video tape player. This enables teachers and students to slot video cassettes of their choice in video cassettes recorder (VCR). There are video cassettes on speaking Arabic, Islamic History, recitation of Qur'an, (Schnk, 2012).

Digital video disc or digital versatile disc (DVD) is an optical disc storage media format. Its main uses are video and data storage. It stores photographs, map of Arab countries and the world as a whole, written information etc, and DVD player or computer programme controls access to the information (Scholler, 2015).

Computers

Pupils and students can use computers to enable them complete their homework and extend notes taken in the class using word processing. Another software students can use is

the Desktop publishing; it produces high-quality printing, using techniques from graphic design, typography and printing. And spreadsheet; this enable the insertion, manipulation and calculation of data and figures by using worksheets and formulae to convert graphical representation like graph and charts and display the input information in an appropriate format (Shuell, 2018).

Internet Services

Online information is available on Islamic studies. However, there must be Network connection in the school to have access to these services.

One can browse many Islamic websites on the Internet, send and receive e-mail, contribute to the information on the internet, retrieve information from the internet etc.

Some Islamic Studies Websites:

http: //etext. lib. Virginia, edu / koran. html

http: //www.i-cias.com/babel/arabic/

http: //www. arabacademv.com/

http://www.uga.edu/islam/

http://ww.w.stg.brown.edu/webs/qiran-browser;

http://cecilmarie.web.prw.net/arabworld/Arabic

http: //www. bbcarabic.com

Some Search Engines

http://www. answers, com http://www.en.wikipedia.org http: / /www.google.com

http: / /www.yahoo.com. http://www.bbc.co.uk/learning

2.2.4 Challenges of Teaching Islamic Studies in an ICT Era

There are numerous challenges that may confront Islamic Studies teachers, some of which include:

Inadequate Awareness

Many schools are not aware ICT age library resources can be integrated into the teaching and learning of Islamic studies. They depend on books alone to prepare lessons, unaware of other resources such as CD-ROM databases, television (Susan, 2016).

Lack of a School Library

Some schools are yet to have a school library. School books, where available, are kept in a store or an office, dusty and unused, so that Islamic teachers in some school have limited choice of materials to use in preparing lessons and improving themselves. The condition of school library development in Nigeria is deplorable. The role of school libraries is not fully appreciated by most Nigerians even in this 21st century which is the age of great advancement in all spheres of human endeavour (Steiner-khamsi, 2010).

Lack of ICT Skills

Some Islamic teachers are not computer literate and are not making effort at having ICT skills that would enhance their job.

Lack of Funds

The acquisition of ICT age library resources is capital intensive and many schools are yet to source enough fund from their proprietors for the provision of these resources.

Way Forward

Islamic education in Nigeria have come a long way from rote learning to classroom lessons and now the call for the integration of the use of ICT age library resources in the teaching of the subjects.

In a society of fast growing ICT use, standing and strong endless classroom lessons is gradually becoming old-fashioned method of instruction. Lessons received in classroom need to be further experimented using ICT age library resources. It is for these reasons the following recommendations are made (Siddiqui, 2017).

1. Islamic teachers should acquire ICT skills as soon as possible. Islamic teachers can not be left behind in the acquisition of current and wider knowledge.

School administrators and proprietors should know the revolution in information in the modern world has made classroom lessons alone inadequate for teaching without the integration of the use of ICT age library resources. The provision and use of ICT age library are very important

2.2.5 Growth and Development of Islamic Studies Education in Nigeria.

Islamic studies began through the efforts of Pious and learned Muslimsdedicated to making the teachings of the Qur'an more accessible to the Islamic community, taught the faithful in what came to be known as the *kuttab*(plural of *kitab).* The *kuttab*could be located in a variety of venues: mosques, private homes, shops, tents, or even out in the open. Historians are uncertain as to when the *kuttab*were first established, but with the widespread desire of the faithful to study the Qur'an, *kuttab*could be found in virtually every part of the Islamic empire by the middle of the eighth century. The *kuttab*served a vital social function as the only vehicle for formal public instruction for primary-age children and continued so until Western models of education were introduced in the modern period. Even at present, it has exhibited remarkable durability and continues to be an important means of religious

instruction in many Islamic countries. Susan, Machael, Dipietro, Marha, Maric and Richard (2015).

The curriculum of the *kuttab*was primarily directed to young male children, beginning as early as age four, and was centered on the Qur'anic studies and on religious obligations such as ritual ablutions, fasting, and prayer. The focus during the early history of Islam on the education of youth reflected the belief that raising children with correct principles was a holy obligation for parents and society. As Abdul Tibawi wrote in 1972, the mind of the child was believed to be "like a white clean paper, once anything is written on it, right or wrong, it will be difficult to erase it or superimpose new writing upon it" (p. 38). The approach to teaching children was strict, and the conditions in which young students learned could be quite harsh. Corporal punishment was often used to correct laziness or imprecision. Memorization of the (ftoran was central to the curriculum of the *kuttab,* but little or no attempt was made to analyze and discuss the meaning of the text. Once students had memorized the greater part of the Qur'an, they could advance to higher stages of education, with increased complexity of instruction. Western analysts of the *kuttab*system usually criticize two areas of its pedagogy: the limited range of subjects taught and the exclusive reliance on memorization. The contemporary *kuttab*system still emphasizes memorization and recitation as important means of learning. The value placed on memorization during students' early religious training directly influences their approaches to learning when they enter formal education offered by the modern state. During the golden age of the Islamic empire (usually defined as a period between the tenth and thirteenth centuries), when Western Europe was intellectually backward and stagnant, Islamic scholarship flourished with an impressive openness to the rational sciences, art and even literature. (European Communities, 2017). It was during this period thatthe Islamic world made most of its contributions to the scientific and artistic world. Ironically, Islamic scholars preserved much of the knowledge of the Greeks that had been prohibited by the Christian world. Other

outstanding contributions were made in areas of chemistry, botany, physics, mineralogy, mathematics, and astronomy, as many Muslim thinkers regarded scientific truths as tools for accessing religious truth. Gradually the open and vigorous spirit of enquiry and individual judgment *(ijtihad)* that characterized the golden age gave way to a more insular, unquestioning acceptance *(taqlid)* of the traditional corpus of authoritative knowledge. By the thirteenth century, according to Aziz Talbani, the ulama (religious scholars) had become "self-appointed interpreters and guardians of religious knowledge.... learning was confined to the transmission of traditions and dogma, and [was] hostile to research and scientific inquiry" (p. 70). The mentality of *taqlid*reigned supreme in all matters, and religious scholars condemned all other forms of inquiry and research. Exemplifying the *taqlid*mentality, Burhan al-Din al-Zarniiji wrote during the thirteenth century, "Stick to ancient things while avoiding new things" and "Beware of becoming engrossed in those disputes which come about after one has cut loose from the ancient authorities" (pp. 28,58). Much of what was written after the thirteenth century lacked originality, and it consisted mostly of commentaries on existing canonical works without adding any substantive new ideas. The lethal combination of *taqlid*and foreign invasion beginning in the thirteenth century served to din Islam's preeminence in both the artistic and scientific worlds (Du-Rietz, Lundgren, and Wennas, 2018).

Despite its glorious legacy of earlier periods, the Islamic world seemed unable to respond either culturally or educationally to the onslaught of Western advancement by the eighteenth century. One of the most damaging aspects of European colonialism was the deterioration of indigenous cultural norms through secularism. With its veneration of human reason over divine revelationand its insistence on separation of religion and state, secularism is anathema to Islam, in which all aspects of life, spiritual or temporal, are interrelated as a harmonious whole (Landau, 2016). At the same time, Western institutions of education, with their pronounced secular/religious dichotomy, were infused into Islamic countries in

order to produce functionaries to feed the bureaucratic and administrative needs of the state. The early modernizers did not fully realize the extent to which secularized education fundamentally conflicted with Islamic thought and traditional lifestyle. Religious education was to remain a separate and personal responsibility, having no place in public education. If Muslim students desired religious training, they could supplement their existing education with moral instruction in traditional religious schools-the *kuttab. As* a consequence, the two differing education systems evolved independently with little or no official interface (Fairclough, 2010).

2.2.6 Historical Development of Islamic Education in Nigeria

The history of Islamic education in Nigeria is the same as the history of the religion of Islam itself. This is because Islam goes toany place or community along with its own form of education (Karabel and Halseg 2017). Islam, which predates Christianity in Nigeria, is said to have come to the country in the 11th century. It is on record that when KanemUmmiJilmi of the old Borno accepted Islam, he established the first Qura'nic School in his palace. It is not a matter of coincidence or accident that Islam and Islamic education go together. The fact is that, without the latter, the former cannot be said to have been firmly entrenched and understood. The Holy Prophet was reported to have said that, if Allah wants to do good to a person, he makes him to understand the religion (Bukhari, 3: 11). Therefore, there is no pretence or cover-up about the objective of Islamic education. It thrives on the Islamic concept of life, here and hereafter, prescribing the individual's position and role on earth (Landau, 2016).

The structure of the early Islamic education was built on the hierarchical structure of the Islamic faith. The first and the only reference and rallying point is Allah, the Creator and the Sustainer. So the starting point is to learn how to recite Al-Qur'an, the words of God. The early Islamic schools are called Qur'anic schools in Nigeria. After the completion of Qur'anic recitation, a student would then begin to study further under an erudite Mallam

(teacher) who may not necessarily be the only teacher to handle the student till he himself becomes highly knowledgeable in the field (Kerr, 2018).

In Nigeria, the Ansarul-lslam Society ofNigeria a foremost Islamic society and the first Islamic organization in the North, which was established in 1942, is credited for being the vanguard of the formal Islamic system of education in Nigeria. Until the society introduced the formal school system, whereby students sit on benches in a typicalclassroom manner. Islamic education was handled non-formerly in the residence of the Mallam (Irwin, 2016). It should be pointed out here that there had not been either any form of government assistance or foreign aid to Islamic education as at that time. In spite of this segregate attitude of the government, however. Islamic education continued to grow along with the increasing population of Muslims in the country. The scenario today is that of a complete transformation of the system, a wholesome improvement on the pioneering effort of the Ansarul-lslam society of Nigeria. Islamic educational system now competes with its western counterpart in structure and infrastructure (Husain, and Ashraf, 2016).

We now have the *Ibtid'ai*up to Jami'ah levels (Primary to University). Similarly, there are many Islamic educational institutions that have all the paraphernalia of the modern school system. Such schools operate programmes and activities on terminal basis, go on short and long vacations, and have incorporated co-curricular activities into their programmes. Yet, the government of Nigeria, especially at the federal level has not deemed it fit to accord Islamic education system the rightful recognition (Lawn, and Grek, 2012).

Islamic education began through the efforts of Pious and learned Muslimsdedicated to making the teachings of the Qur'an more accessible to the Islamic community, taught the faithful in what came to be known as the *kuttab*(plural of *kitab).* The *kuttab*could be located in a variety of venues: mosques, private homes, shops, tents, or even out in the open. Historians are uncertain as to when the *kuttab*were first established, but with the widespread desire of the faithful to study the Qur'an, *kuttab*could be found in virtually every part of the

Islamic empire by the middle of the eighth century. The *kuttab* served a vital social function as the only vehicle for formal public instruction for primary-age children and continued so until Western models of education were introduced in the modern period. Even at present, it has exhibited remarkable durability and continues to be an important means of religious instruction in many Islamic countries (Lickona, 2014).

The curriculum of the *kuttab* was primarily directed to young male children, beginning as early as age four, and was centered on the Qur'anic studies and on religious obligations such as ritual ablutions, fasting, and prayer. The focus during the early history of Islam on the education of youth reflected the belief that raising children with correct principles was a holy obligation for parents and society. As Abdul Tibawi wrote in 1972, the mind of the child was believed to be "like a white clean paper, once anything is written on it, right or wrong, it will be difficult to erase it or superimpose new writing upon it" (p. 38). The approach to teaching children was strict, and the conditions in which young students learned could be quite harsh. Corporal punishment was often used to correct laziness or imprecision. Memorization of the (ftoran was central to the curriculum of the *kuttab,* but little or no attempt was made to analyze and discuss the meaning of the text. Once students had memorized the greater part of the Qur'an, they could advance to higher stages of education, with increased complexity of instruction. Western analysts of the *kuttab* system usually criticize two areas of its pedagogy: the limited range of subjects taught and the exclusive reliance on memorization (Ali, 2017). The contemporary *kuttab* system still emphasizes memorization and recitation as important means of learning. The value placed on memorization during students' early religious training directly influences their approaches to learning when they enter formal education offered by the modern state. During the golden age of the Islamic empire (usually defined as a period between the tenth and thirteenth centuries), when Western Europe was intellectually backward and stagnant, Islamic scholarship flourished with an impressive openness to the rational sciences, art and even

literature.   It was during this period thatthe Islamic world made most of its contributions to the scientific and artistic world. Ironically, Islamic scholarspreserved much of the knowledge of the Greeks that had been prohibited by the Christian world. Other outstanding contributions were made in areas of chemistry, botany, physics, mineralogy, mathematics, and astronomy, as many Muslim thinkers regarded scientific truths as tools for accessing religious truth (Abdullah, 2014). Gradually the open and vigorous spirit of enquiry and individual judgment *(ijtihad)* that characterized the golden age gave way to a more insular, unquestioning acceptance *(taqlid)* of the traditional corpus of authoritative knowledge (Alexander, 2013). By the thirteenth century, according to Aziz Talbani, the ulama (religious scholars) had become "self-appointed interpreters and guardians of religious knowledge.... learning was confined to the transmission of traditions and dogma, and [was] hostile to research and scientific inquiry" (p. 70). The mentality of *taqlid*reigned supreme in all matters, and religious scholars condemned all other forms of inquiry and research. Exemplifying the *taqlid*mentality, Burhan al-Din al-Zarniiji wrote during the thirteenth century, "Stick to ancient things while avoiding new things" and "Beware of becoming engrossed in those disputes which come about after one has cut loose from the ancient authorities" (pp. 28,58). Much of what was written after the thirteenth century lacked originality, and it consisted mostly of commentaries on existing canonical works without adding any substantive new ideas. The lethal combination of *taqlid*and foreign invasion beginning in the thirteenth century served to din Islam's preeminence in both the artistic and scientific worlds (Al-Attas, 2014).

Despite its glorious legacy of earlier periods, the Islamic world seemed unable to respond either culturally or educationally to the onslaught of Western advancement by the eighteenth century. One of the most damaging aspects of European colonialism was the deterioration of indigenous cultural norms through secularism. With its veneration of human reason over divine revelationand its insistence on separation of religion and state, secularism is anathema

to Islam, in which all aspects of life, spiritual or temporal, are interrelated as a harmonious whole. At the same time, Western institutions of education, with their pronounced secular/religious dichotomy, were infused into Islamic countries in order to produce functionaries to feed the bureaucratic and administrative needs of the state. (Al-zarmuji, 2017). The early modernizers did not fully realize the extent to which secularized education fundamentally conflicted with Islamic thought and traditional lifestyle. Religious education was to remain a separate and personal responsibility, having no place in public education. If Muslim students desired religious training, they could supplement their existing education with moral instruction in traditional religious schools-the *kuttab. As* a consequence, the two differing education systems evolved independently with little or no official interface.

2.2.7 Concept of Evaluation

The term "evaluation" generally applies to the process of making a value judgment. In education, the term "evaluation" is used in reference to operations associated with curriculum, programmes and interventions, methods of teaching and organizational factors. Evaluation describes how to assess the nature, impact and value of an activity through the systematic collection, analysis and interpretation of information with a view to making an informed decision. For comprehensive curriculum evaluation, it has to be very systematic and should cover all the aspects related to curriculum development. Evaluation involves 3 activities (Wheeler, 2013). These are:

1. Outlining clear purposes;

2. Gathering evidences; and

3. Judgment.

Outlining Clear Purpose

Effective evaluation in education require some stages among which an outline of clear purpose is included. Here the evaluator should clearly identify the aim and objective to which the desired evaluation is centred upon.

Gathering Evidences

After stating the desired objectives upon which the evaluation is to be conducted, the next thing for the evaluator is to gather relevant facts and data in relation to the purpose identified earlier as evidence. The data gathered should guide the evaluator to arrive at effective inference (Varisco, 2015).

Judgment

A judgement is also referred to as a conclusion and decision taken in respect of the data collected and valid analysis of the data in order to arrive at whether the purpose or objectives prompted the conduct of evaluation has been achieved or not (Yates, and Young, 2010).

Historical Background of Evaluation

Evaluation has a long history. As (Research Advisors, 2016) pointed out, a Chinese emperor in 2200 B.C. required that his public officials demonstrate their proficiency in formal competency tests. Generally, the concern for evaluating schools can be traced at least as far back as the recommendations of the Committee of Ten, in the United States which at the end of the 19th century set perhaps the first example of "evaluative standards" for the nation's secondary schools (National Education Association, 1969). In recent years, however, the interest in curriculum evaluation in particular has seemed to increase markedly. The public's insistence on educational accountability, the experts' demands for educational reform, and

the educators' concomitant need for evidence of results have all contributed to the current interest in theories and methods of curriculum evaluation (Young, 2018).

Curriculum evaluation refers to the collection of information on which judgment might be made about the worth and the effectiveness of a particular programme. It includes, of course, actually making those judgments so that decision might be made about the future of programme, whether to retain the programme as it stand, modify it or throw it out altogether. Curriculum evaluation according to (Wahlstrom, 2019) can be seen as the collection and provision of evidence, on the basis of which decisions can be taken about the feasibility, effectiveness and educational value of curricula. Stocked approaches curriculum evaluation through a conceptual analysis of the term "Evaluation", in his analysis, he identifies four central features of evaluation given under:

1. Evaluation is appraisal in which we make judgment;

2. such judgments are made in the light of criteria;

3. Criteria issue from, and are appropriate in respect of particular contents; and

4. Such Criteria embody human resources, and evaluation model, therefore, inform decisions.

Curriculum needs to be evaluated at every level: state, local, school, and classroom. Without a rational evaluation process, it is impossible to gauge the soundness of the various types of curriculum or the overall effectiveness of the curriculum development process. This piece of work provides some strategies for ensuring that curriculum evaluation is comprehensive and well coordinated. Remember that there are various curriculum types (written and taught, for example). (Teddlie and Tashakkori, 2019).

Curriculum evaluation establishes:

i. Specific strengths and weaknesses of a curriculum and its implementation;

ii. Critical information for strategic changes and policy decisions;

iii. Inputs needed for improved learning and teaching;

iv. Indicators for monitoring.

Curriculum evaluation aims to examine the impact of implemented curriculum on student (learning) achievement so that the official curriculum can be judged as effective or ineffective or revised if necessary and to review teaching and learning processes in the classroom.

Curriculum evaluation may be an internal activity and process conducted by the various units within the education system for their own respective purposes. These units may include national Ministries of Education, regional education authorities, institutional supervision and reporting systems, departments of education, schools and communities (Franke-Wikbery, 2014).

Curriculum evaluation may also be external or commissioned review processes. These may be undertaken regularly by special committees or task forces on the curriculum, or they may be research-based studies on the state and effectiveness of various aspects of the curriculum and its implementation. These processes might examine, for example, the effectiveness of curriculum content, existing pedagogies and instructional approaches, teacher training and textbooks and instructional materials (Jikas, 2015).

Curriculum evaluation is concerned with assessing the value of a programme of study (all the planned learning experiences over a multiyear period for a given group of learners), a field of study (all the planned learning experiences over a multiyear. That broader

perspective mentioned above requires a less constricting view of both the purposes and foci of curriculum evaluation. In reviewing the literature and acquiring a broader understanding of purpose, two concepts delineated by Guba and Lincoln (1981) seem especially useful: merit and worth. Merit, as they use the term, refers to the intrinsic value of an entity—value that is implicit, inherent, and independent of any applications (Shuell, 2013).

Merit is established without reference to a context. Worth, on the other hand, is the value of an entity in reference to a particular context or a specific application. It is the "payoff" value for a given institution or group of people. Thus, a given English course may seem to have a great deal of merit in the eyes of experts: It may reflect sound theory, be built on current research, and embody content that experts deem desirable. The same course, however, may have relatively little worth for a teacher instructing unmotivated working-class youth in an urban school: It may require teaching skills that the teacher has not mastered and learning materials that the students cannot read. In this sense, then, curriculum evaluation should be concerned with assessing both merit and worth (Rosenshine, 2012).

2.3 Theoretical Framework

A theory-based evaluation of curriculum reform

Theory-oriented evaluation is characterized by an explicit theory basis for the understanding of the reform that takes account of the normative values embedded in the reform, its socio-political and historical context, the processes and results of the reform and critical analyses of the social forces served by the reform (Schwandt 2003). As an evaluation methodology, the theory-based evaluation has provided an important basis for curriculum evaluation, both in Scandinavia and internationally (Haug& Schwandt 2013; Franke-Wikberg 2019). The idea is that each evaluation should be based on a theoretically informed assumption about the phenomenon to be evaluated with a view to *explaining* the findings of the evaluation rather than merely reporting results. Therefore, every evaluation needs to take a macro- or societal theoretical perspective in order to understand and explain what is going on in

education and in school. The ideological and structural conditions in society constitute the constraints for the formation and content of education and influence the activities at all levels of the school organisation, including the classroom. The pedagogical process should be understood in terms of its external and its internal prerequisites. With a point of departure in the societal aspect of education, it becomes possible to explain the relations between conditions, processes and results. In this sense, the meaning of theory is almost synonymous with explanation. Further, the theory-based evaluation aims to produce expanded and critical reflective knowledge about the phenomena being studied (Franke-Wikberg& Lundgren 2014).

After the Second World War, the United States (and the Soviet Union) looked to their systems of education to produce the workforce needed for industrial production and technical innovations. By the 1950s the prevailing evaluation of education was based on structural functionalism developed within sociology of education. The focus was on the preservation of 'human resources' and 'sorting' the students 'at the right time' in the education system so that 'everyone's talent could be utilised'. Functionalism, with its aim of promoting effective policy for equality and efficiency in the expanding national compulsory school system by addressing problems that could be tackled by means of research, remained dominant in the 1950s not only in the US but also in France, Germany and Scandinavia. In Sweden, for example, the evaluation of education was directed toward the effects of ability grouping and the right time for differentiating students in different specializations within the school system (Schmidt, 2018). During the 1960s and 1970s the theory of structural functionalism was heavily criticised for being too technical and too 'apolitical'. In short, it was viewed as research that served the political system and in this respect lost its critical potential. In a well-known book published in 1977, sociologists Jerome Karabel and Halsey argued that the role of the social scientist as a critical evaluator limited his or her incorporation in administration and decision making, in that 'social problems' could not

only be viewed as having technical solutions, but were also open to political and ideological considerations. In a comprehensive debate in the 1960s it was argued that the macro-sociological approaches hitherto used had not been able to resolve or explain 'the perennial problem' of differential academic achievement. The promise of a 'new sociology' was instead made in an attempt to develop an interpretative approach that focused on the content of education and the internal activities of schools (Karabel& 6 IFAU – Theory-based evaluation of the curriculum Halsey 2017). In Sweden, the national evaluation system was also criticized in the 1970s for being too unwieldy, although at the same time there was an obvious risk of providing too little information about the state of education and schools. The main deficiency was considered to be that the evaluation was structured as a simple input-output model and focused on comparing the formulated goals relating to students' learning outcomes without taking the teaching process, content, time, groups of students and so on into consideration (Dahllof 2016). This is an approach that is still recognizable today, in 2015. Since the mid-1900s two main types of evaluation models have existed side by side. The first is the product- and control-oriented evaluation, which is a summative evaluation to establish whether certain objectives have been achieved. It says something about the results, but not much about how or why they have arisen. An alternative and competing model is the formative evaluation, which aims to understand and explain the results and thereby contribute to change for the better. This second alternative has mainly been associated with local evaluations and has been criticised for being too 'small-scale', 'subjective' and difficult for the national school authorities to handle. A theory-based evaluation suggests a third alternative, namely the formulation of a frame of reference for the evaluation that specifies the perspective from which the evaluation is carried out and clarifies the meaning of what has been evaluated by putting it into a context (Franke-Wikberg 2017). Theory-based evaluation was first outlined by Lundgren in an article from 1978, where he made a distinction between a research tradition in evaluation derived from schools of social

psychology that could broadly be classified as a positivistic approach and a second research tradition in evaluation based on a humanistic continental school of met science using hermeneutic methodology. The second tradition is directed toward understanding education as part of the culture in which it functions and as part of the reproduction of society. Lundgren (2019, p. 78) argues for a concept of theory that 'has as its original meaning the making of something clear, visible, and understandable'. Within this second tradition, the aim of the theory is not to predict causes or verify results as in a positivistic tradition, but rather to decode and explain specific cultural phenomena (Lundgren 2016). In this study the use of theory is in line with this second hermeneutic approach of explanation. There are thus at least three reasons for developing a theoretical frame of reference: it directs which information is important to collect, it provides a grid for interpreting the data and it provides the stakeholders with documentation that enables them to make their own judgements about what is evaluated and the value of the result (Motzki, 2018).

Drawing on this historical account of theory-based evaluation in education we have reached the following conclusions, which in turn create a platform for the present evaluation. The first assumption is that education is context dependent, in that it is formed in a specific social and historical context. The curriculum is not just a 'technical' steering instrument, but also a device for the cultural and social reproduction of selected knowledge and values. It is nested in ideological interests that have to be taken into account when evaluating curriculum reforms. The goals of a curriculum can neither be taken for granted as a point of departure nor be a frame of reference for the evaluation. However, a theory-based evaluation can study the formation, the genesis or the historical trajectory of a reform, as well as the external and internal context of the curriculum reform (Majid, 2014).

A second point of departure for this evaluation project is that it provides a critical examination of the curriculum, its intentions, its enactment and its achieved results. The chosen evaluation approach differs from more traditional implementation studies, where the

object of evaluation is taken for granted and the focus is on how well it is implemented. A central aim in theory-based evaluation is to contribute new knowledge that can help us to understand and explain the object of the evaluation. It is thus based on specific theoretical assumptions that are not assigned different policy interests or policy questions. The implicit goals and unintended consequences of the curriculum reform are also in the spotlight in the evaluation (Makdisi, 2018).

The third point of departure, and where the evaluation project differs from more traditional summative models, is that the three components conditions, processes and results are all within the scope of the evaluation. The process of the curriculum (national as well as local) is related to the specific conditions in question. Accordingly, the result of the curriculum is related to the different processes of implementation that characterize the different municipalities, schools or teacher categories (Martin, 2015).

In short, in this theory-based evaluation we study the influence, translation and impact that transnational educational policy movements have had on its recontextualisation from a concrete curriculum text to teachers' enactment of the curriculum when transforming its meaning in actual school practice. The outcome measures of the evaluation are related to two key evaluation categories: (1) qualities of curriculum construction and content and (2) qualities in managing and organizing curriculum in practice. However, it should be noted that at classroom level this evaluation can only indicate possible implications.

The Theoretical Framework

The theoretical framework for this study is based on theory-oriented evaluation as championed by Lundgren 1989; Sundberg 2012; Englund 2005; Wahlström 2009. This theory-oriented evaluation project takes its starting point in curriculum theory. An important perspective in the curriculum theory is the so-called *frame factor theory*, developed by Urbanarea of during the 1960s and the early 1970s. The theory concerns both the governing of the school system and the evaluation of the results of the system and is based on issues of

school differentiation and equivalence. In short, it provided curriculum researchers with a 'new' way of thinking. Instead of merely thinking of school governing as an effect of educational frames (such as curriculum content, allocation of time for different subjects), the frame factor theory allowed the researcher to ask questions about what kind of frames there are, which educational processes are facilitated within these frames and which processes are omitted. Basic curriculum theoretical issues thus include the selection and organisation of knowledge and what is counted as knowledge.

The aim in curriculum theory is to acquire knowledge about how goals, content and didactics are formed within educational processes and how these are embedded into society. Here, historical, social and cultural aspects are taken into consideration. In this context the term 'theory' is related to 'explanation', where the explanation is based on an interpretation of the relations between different forms of data. The meaning of theory in this research field is porous in the sense that new data can change the theory in a certain direction and also because the theory includes assumptions that are not possible to verify through direct observations. The intention of the theory is to say something about how knowledge is constituted and organised based on certain assumptions about society, education and humans. It is important in this type of research that the different theories explaining empirical data are clearly declared in research work. This declaration serves at least two purposes: to clarify the standpoint from which the research object in question is examined and to open up these assumptions for further inquiry and critique. In the field of curriculum theory the term 'curriculum' is used in a broad way to include all the assumptions or the entire 'philosophy' permeating a certain curriculum (Lundgren 2018).

In order to make connections between what is going on in the classroom and what is going on in society, curriculum theory basically works with three different levels. The first level is about the overall societal level, where the organisation of knowledge in a society is related to its historical period, the labour market structure, the political and social forces in society

etc. At this level our aim is to offer a transnational perspective that demonstrates how international educational policy flows influence and interact with national policies (Sundberg&Wahlström 2012). The second level concerns issues related to the actual governing of a national school system. At this level the issues addressed include responsibilities, decision-making, monitoring and control systems and the actual curriculum texts. It is at this second level that it becomes possible to analyse which transnational policies converge with national educational policies, which policies have been omitted from the national school system (diverging policies) and which policies are mainly related to a national context (Nordin& Sundberg 2015; Wahlstrom 2014b). Research questions at this level are often related to concepts of democracy, equity, equivalence, socialization and the like. At the third level, the focus is on how a certain curriculum controls the actual educational processes in classrooms. Issues related to this level include didactic aspects of education, perspectives of knowledge as perceived and conveyed in school, the implications for certain groups within the common frames constituted by the school's curriculum and control system and the wider consequences for citizenship education. In this evaluation study we are only able to highlight some of the possible implications for this third level by looking at how teachers express themselves in our inquiry and drawing conclusions about the possible implications for the activities taking place in the classroom. In order to emphasise that these levels of curriculum theory should not be understood as a linear top-down relation, curriculum researchers now use the concepts of discourse and the three mutually dependent arenas in which educational policy discourses are recontextualised in different yet overlapping ways (Waardenbury, 2017).

An influential researcher in curriculum theory was the English educational scholar Basil Bernstein. He understood educational discourse, or what he termed 'pedagogic discourse', to consist of the rules and constraints for the discourse that create specialized skills in different subjects (instructional discourse) and their relation to each other, and moral discourse as

something that creates social order, social relations and identity (regulative discourse). In the pedagogic discourse, other discourses are both appropriated and related to each other. This means that pedagogic discourse can be understood as a general principle for the circulation and ordering of instructional and moral discourses. When a discourse is taken out of its original context and moved into a pedagogic setting a transformation takes place (Rosenani, 2015). This transformation is explained by the ideology that is at play in every discourse and which is transformed every time the discourse moves from one site to another or from one discourse to another, i.e. from a settled ideological discourse embedded in a certain discourse to an open potential discourse. In this way, the pedagogic discourse is a principle of recontextualisation, in that it selects, reorders, relocates and refocuses other discourses in order to constitute its own pedagogic discourse, and in this transformational phase shapes arenas for recontextualisation. Bernstein (2018) distinguishes between an official recontextualising field (ORF) and a pedagogic recontextualising field (PRF).

The ORF is mainly created and dominated by the state and the organisations and authorities with which the state cooperates. In this theory-based evaluation we contribute to Bernstein's theory by including the transnational policy arena of the ORF and exploring the changing role of the state in today's globalised society. The PRF involves educational researchers and research funds, pedagogues in school, private school companies etc. Historically the PRF has shown considerable independence, although in recent decades the state has strengthened its hold on school and pedagogy and thereby attempted to weaken the PRF (Bernstein 2018). The balance between the two fields is delicate, because a thriving development of education requires some autonomy and struggle over pedagogic discourse in the PRF. If the PRF is too weak in relation to the ORF, the potential creativity and development of the recontextualising process will vanish. In this study we have differentiated the two fields into additional arenas in order to explore the recontextualising processes within the two main fields. Here, we distinguish between the transnational and national arena in the ORF and

examine the recontextualisation processes between those two arenas. We also examine IFAU – Theory-based evaluation of the curriculum.
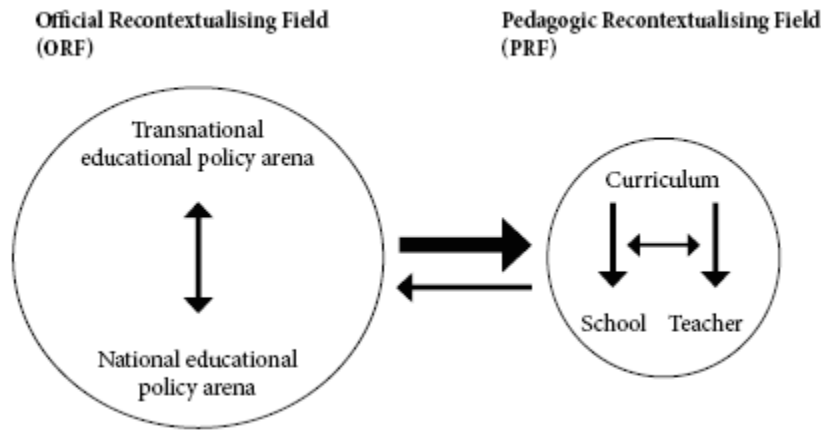
Figure 1. The two recontextualising fields in the pedagogic discourse: the official recontextualising field (ORF) and the pedagogic recontextualising field (PRF), where ORF is the dominant field. The arrows in the diagram represent the different spaces for the recontextualisation processes that are of special interest for this study. The overall central and normative question in the pedagogic discourse, namely 'which knowledge is most valuable?' relates to the different rationalities of schooling, culture and society. It is possible to distinguish between four historically developed curriculum orientations: academic rationalism, social efficiency, humanism and social reconstruct-tionism, all of which struggle for precedence in the interpretation of the task of the school (Deng & Luke 2018). Academic rationalism emphasises the importance of the transmission of disciplinary knowledge, both for the individual's own development and for the reproduction and development of culture.Social efficiency underlines the need to equip future citizens with the skills and competences necessary for economic and social productivity, both from an individual and a societal point of view. Humanism places the individual learner and the

development of the individual's full potential at the centre. The school is a place for fostering personal development, creativity and self-actualisation (Bryman, 2019).

Social reconstructionism looks at schools and education as arenas for social reform, stresses socio-cultural and critical aspects and aims to help individuals reconstruct their own analyses, standpoints and actions. Traces of all these basic orientations can be found in the curricula, although each curriculum places specific emphasis on an aspect that is embedded in the social, historical and cultural discourses of education at a certain time in a certain society.

As education takes place in institutional settings, institutional theories are useful for understanding how institutions change. Vivien Schmidt's (2008, 2010) fourth 'new institutionalism', termed 'discursive institutionalism', has proved particularly helpful in explaining how ideas and interactive processes of discourse are the media through which actors can help to change institutions from within. Discursive institutionalism thus contributes to curriculum theory by offering a perspective of human agency and change to the different societal, programmatic and classroom arenas. The concept of discursive institutionalism has been developed within the field of political science. It takes the substantive content of ideas seriously and serves as an analytical model for how ideas are conveyed and exchanged through discourse. In the policy sphere the interactive dimension is considered in terms of a coordinative discourse, where different policy actors engage in the construction of policy ideas, and in the political sphere as a communicative discourse, where the ideas are deliberated on and legitimised. In this context, discourse indicates both the ideas represented in the discourse and the interactive processes through which ideas are conveyed. In other words, discourse is understood as representation as well as process. The representation of discourse can be articulated and processed at different levels of ideas: the philosophical, programmatic and policy level. These levels accord with the societal, programmatic and local levels outlined in curriculum theory (Robert, 2017).

When used in the context of educational ideas and policy, the coordinative discourse expresses the actor's ambitions to create and construct programmatic ideas and policies with an agreed meaning based on a common interest and understanding, for example in a political party, a national educational authority or school. According to Siddiqui (2017), the communicative IFAU – Theory-based evaluation of the curriculum discourse is not only concerned with the 'what' of an idea, but also to whom, why and when the communication is made. This discourse is concerned with deliberation, argu-mentation and the legitimization of ideas within and outside the educational institution, where argument is an important tool for persuading and influencing others to change or displace the meaning of a discourse. Consequently, institutions are seen as a given context maintained by ideational abilities and as contingent spaces that can be changed by actors' thoughts, words and actions. Institutional change is considered to be unconscious, such as when people communicate and construct meaning of the institution at an everyday level, and conscious, for example when people distance themselves from the institution and critically communicate *about* the institution as an opening for deliberate action. In the study we analyse the coordinative and commu-nicative discourses found at different institutional and ideological levels (Wahlstrom, 2019).

Briefly, in this study we: (i) build on classical curriculum theory by using the framework of different levels and the meaning of theory as explanation, (ii) add a transnational perspective to the societal/ideological arena, (iii) link educational policies in the various arenas and levels by using the concept of recontextualisation, (iv) understand the question of what counts as knowledge as a struggle between basic curriculum orientations, and (v) introduce discursive institutionalism to curriculum theory as a way of including agency and change in educational institutions.

2.4   Empirical Studies

There are numerous studies that were conducted in the area of this study. Al-syaibani (2016) for instance, in an effort to produce skilled and competent graduates, Indonesia University of Education with its motto of "producing knowledgeable, educated and religious human-beings", considers the development of required scientific attitudes, good behaviour, and strong religious values of students as an integral and important component needed to develop students' noble character and their intellectual ability. Developing such qualities requires innovative teaching and learning techniques which are enjoyable and able to motivate students. In this paper, the author seeks to answer four(4) questions: 1. How can one plan a research-based instruction for an Islamic education seminar course? 2. What are the steps considered in research-based instruction for a seminar course? 3. How is the evaluation of research-based instruction in an Islamic education seminar course? In addition, 4. What are the weaknesses and strength of the research based instruction model concerning facilitating an Islamic education seminar? To establish an appropriate answer to these questions, the author has used a descriptive-qualitative approach. The data have been obtained through observation, interviews and a study of relevant documents. The findings reveal that the implementation of an instruction research-based model is appropriate and applicable in the teaching of Islamic education seminar course. The study concludes that instruction research based model has the capacity to engage students and it is able to improve their problem solving skills in daily life.

Sidek (2014) conducted a study on Curriculum Development Model for Islam Character Based Education. This research was initiated by the lack of characters value in some schools, particularly in vocational skills. Islamic education highlights curriculum content for learning praying did not reach the delivery moral message, teaching materials are very strong prayer dominated jurisprudence, rather than morals, learning praying was only emphasizing on the prayer, while habituation and meaning almost neglected prayers

systemically the whole process of learning, and Islamic teachers do not implement Islamic studies which show exemplary moral character. This study aims to find out some strategies for curriculum development of Islamic based studies focussed on character education through studying at SMK 2 Pandeglang. This school is based on education curriculum and syllabus of characters that can be used as teaching materials for teachers in SMK Pandeglang. The researcher used qualitative research through descriptive and explanatory. Descriptive approach seeks to answer the "what" is happening, while the explanatory answer the "Why" and "How", which is focussed on the writing. The techniques of collecting data in this research were to interview, test, and non-test, questionnaires and documentation. She collected data analysis based on three steps, namely (1) data reduction; (2) data display; (3) Withdrawal of conclusion / verification. The result of this research shows that some strategies in curriculum development for Islamic studies at SMK 2 Pandeglang namely: (1) Integrating the value of each character in the learning material, (2) State the value of the character contained in learning materials, (3) Identify the character in the learning material, (4) Give an example of a character value, (5) using the method of demonstration in practice the value of character, (6) Ratings.

Rychen and Salganik (2013) conducted an Assessment of the Concept, Content And Methodologies for Teaching Islamic Studies in Ogun State, Nigeria Between (1995 – 2013). Based on documents review, the study established the fact that the concept, curriculum taught and methodologies used over eighteen years ago are still in use today. This calls for a review of the prevailent situation to enhance the enrolment, teaching and learning standard to make Islamic Studies contribute its quota to the state and national development. The study observed that Islamic Studies withnesses some drawbacks in recent years. This affects students enrolment in the subject across all levels. This has translated into very few Islamic Studies Graduates being turned out yearly. For instance, only one student graduated in Islamic Studies at the OlabisiOnabanjo University, Ago – Iwoye, Ogun State, Nigeria in

2009. One could imagine the number of lecturers who had taught only one candidate in a four year programme. More so, the state government is talking of course viability in the educational institutions, there is no doubt that training only one candidate for a four year programme is not economically viable. The situation is not different at the Tai Solarin University of Education, Ijagun which graduated below five candidates in recent.

A descriptive quantitative research study was conducted by Siddiqui, (2017). The study titled An Integrated Curriculum at an Islamic University: Perceptions of Students and Lecturers were conducted with 670 students and 90 lecturers from 11 faculties at UIN Jakarta. The student samples consisted of 270 men and 400 women, while lecturer samples consisted of 44 men and 46 women. Data were collected via interviews and a perceptual questionnaire consisting of 54 items scored on a 4-point Likert scale. Data were analyzed with descriptive statistics, a t test, and confirmatory factor analysis. Findings: although both students and lecturers had positive perceptions of the concept of the integrated curriculum, the students' perceptions were more favorable than the lecturers;problems encountered during the implementation of the integrated curriculum included the absence of clear guidelines for implementing the integrated curriculum and the lack of lecturers' competencies to implement the integration in learning processes. The findings have informed the development of a blueprint and clear guidelines for implementing an integrated curriculum that other Islamic institutions of higher education in Indonesia and other countries can use to deliver integrated studies.

Another study was conducted by Jikas (2015), on the assessment of theimplementation of Islamic studies curriculum senior secondary schools in Jigawa State. The focus of the study are to assess the availability of qualified Islamic studies teachers, content coverage use of instructional materials among others for successful implementation ofIslamic studies curriculum senior secondary schools in Jigawa State, survey design was used with 384 sample size using simple random sampling.Questionnaire was used for data collection and

chi-squire statistical tool was used for hypotheses analysis. The findings revealed that there were inadequate instructional materials, poor appropriate teacher's utilization of teaching method and Islamic studies contents are not properly covered among other findings.The present study is similar with the Jikas' study in terms of focus but absolutely differ in terms of level and location. The present study was conducted in Federal Colleges of Education, Zaria Kaduna State while Jikas' study was conducted in senior secondary schools in Jigawa State.

2.5 Summary

To properly understand issues involved in this research, literature were reviewed. Such topical issues as conceptual framework (where concepts of Islamic Studies, evaluation, teaching of Islamic studies), theory-based evaluation, among others were discussed. The review of related literature had given some insight into a number of issues which explained clearly ideas that will help understand the study.

CHAPTER THREE
RESEARCH METHODOLGY

3.1 Introduction

This chapter discusses the methods, materials and procedures used in the conduct of the research. Herein subthemes such as research design, population, sample and sampling techniques, instrumentation, procedure for data collection and procedure for data analysis were highlighted. This chapter shed light on how the study was conducted.

3.2 Research Design

This study used descriptive design, which involves collecting and analyzing two forms of data in a single study. The methods include the use of quantitative methods, where questionnaire was used to collect data from respondents. The idea behind the use of this research method was based on the proposition of Creswell (2009) where he asserted that a researcher can use quantitative data in order to provide a comprehensive analysis of a research problem. In this design, the investigator collected data at the same time during the study and then integrates the information in the interpretation of the overall results. Also, in this design, the researcher nests one form of data within another, larger data collection procedure in order to analyze different questions or levels or units in an organization.

3.3 Population

The target population for the study comprises of principals, Islamic studies teachers and SSII students in Senior Secondary Schools in Zamfara state, total 16,676, and is spread in 98 senior secondary schools in the state.The breakdown of the population is as shown in table1

Table1: Populationof Senior Secondary Schools in Zamfara state

Schools	Principals	ISS Teachers Students		Total
98	98	258	106,320	16676

Source: Zamfara state Ministry of Education 2018

3.4 Sample and Sampling Techniques

The sample size for this study is 382. This complies with the recommendation of the research advisor (2006) table for determination of sample size. To select the sample, the simple random (balloting) sampling technique, with all elements having equal chance of being selected. The procedure involves the use of proportionate technique. This requires that sample be selected according to the population strength of each sample group. Thus, the distribution of the sample size is as presented in table 2.

Table 2: Distribution of the Sample

Category	Sample Frame	Sample
Principals	98	5
IRS Teachers	258	12
Students	106,320	365
Total	106676	382

3.5 Instrumentation

For the purpose of this study, one instrument was used. The instrument usedwas Questionnaire tagged as Islamic Studies Curriculum Implementation Questionnaire (ISCI). The Questionnaire is a 53-item instrument responded to by Principals, Islamic Studies Teachers andStudents. The Questionnaire was a structured type instrument tailored around modified Likert Rating system of Strongly Agreed, Agreed, Disagreed and Strongly Disagreed. The scaling allow for apportioning of quantification, for instance Strongly Agreed=4, Agreed=3, Disagreed=2 and Strongly Disagreed=1 or the reverse, as the case may be depending on the direction of what the item(s) demands from the respondents.

3.5.1 Validity of the Instrument

The instrument used for this study was validated by the research supervisors. The supervisors were required scrutinize the instruments in terms of Language clarity, statement meanings and avoidance of ambiguities. The researcher affected all the necessary corrections and/or suggestions in order to give the instrument both face and content validity.

3.5.2 Pilot Study

The draft instrument was pilot tested at Senior Secondary School Kaura, Zamfara state. 20 copies of the draftQuestionnaire were administered. It was the desired of the researcher to observe whether the instrument was suitable for the study at hand, the result of the pilot test was subjected for analysis.

3.5.3 Reliability of the Instrument

To determine the reliability of the instruments, the data collected from the administration of the instrument during the pilot study, where Cronbach Alpha Reliability Coefficient (r) used. The result of the analysis showed a Reliability index (r) of 0.7.Comparing the index with Reliability index benchmark of 0.5, the 0.7 is higher; this showed that the instrument was reliable for this study.

3.6 Procedure for Data Collection

To go about data collection the researcher obtained introductory letter from the of educational foundations and curriculumdepartment in order to seek for permission from respective schools Authorities, so as to allow the researcher administer the research instrument and collect desired information for the study. Five Research Assistants were involved in the administration of the instruments. The assistants were introduced to the instrument and briefed on how they were to administer the instrument.

In each case of the research respondents they were introduced to the essence of the study and what their role shall be. They respondents were assured of the confidentialities of their responses.

3.7 Procedure for Data Analysis

To analyze the data collected the researcher coded Participants' responses to items of the Questionnaire and analysis was conducted at two levels, viz:- Descriptive and Inferential. At the descriptive level, means and standard deviations were used. While, at the inferential level,Kruscal-Wallis (H) statistics was used.

CHAPTER FOUR
DATA PRESENTATION AND ANALYSIS

4.1   Introduction

In this Chapter data collected from the field was presented, analyzed and discussed. The first

part of this chapter contains the description of the student's demographic distribution

characteristics, the second part contains descriptive analysis in which   answer to the

research questions were presented and the inferential analysis of hypotheses tested using

Kruskal wallis while the third part present finding and discussion of finding.

4.2   Descriptive of Variables

Table 3 Descriptions of Study Variables

Category	Frequency	percentage %
Principals	5	1.00
IS Teachers	12	3.00
Students	365	95.50
Total	382	100

4.3 Descriptive Analysis

The descriptive analysis was done by way of analyzing responses to research questions as

follows:

Research Question One: What is the extent of using Islamic studies curriculum content on

the implementation in JSS in Zamfara State?

The question was responded to using Participants' responses to items number 1 to 10. The

responses were analyzed using means and standard deviations and the summary is as

presented in table 4.

Table 4:Descriptive Statistics on extent to which Islamic studies curriculum contents had been implemented

S/NO	ITEMS	N	SA	A	D	SD	Mean	Std.
1	Islamic Studies Curriculum contents are well documented and easy to implement	382	182	183	17	0	3.432	.579
2	Islamic Studies teachers finds it very difficult to interpret the Islamic Studies Curriculum as such skip so many topics.	382	16	123	228	15	2.634	.629
3	Islamic Studies Teachers make sure they implement the entire Islamic Studies Curriculum.	382	46	321	15	0	3.081	.392
4	Requisite textbooks are used alongside the Islamic Studies Curriculum in order to facilitate the information	382	61	275	31	15	3.000	.632
5	Islamic Studies Curriculum is overloaded with frivolous topics that makes it difficult o be covered within a specific period.	382	91	183	92	16	2.914	.801
6	Islamic Curriculum is based on daily experience of learners, making it easy to implement.	382	184	138	30	30	3.246	.903
7	Islamic Curriculum provides repetition of contents which makes it easy to implement.	382	91	123	198	0	2.641	.742
8	Time allocated in Islamic Studies lessons is enough to take care of all topics in the curriculum.	382	152	169	31	30	3.160	.877
9	Often Islamic Studies Teachers refers to other senior colleagues to help them interpret and implement the curriculum successfully.	382	75	282	45	0	3.079	.556
10	Islamic Studies Teachers are punctual and committed to their lessons.	382	45	281	61	15	2.879	.649
	Cumulative						**3.01**	**.676**

Benchmark Mean=2.5

Table 4.3 showed the computation of Means and Standard Deviations on the extent to which Islamic studies curriculum contents had been implemented. The table showed that the Cumulative response Mean = 3.01, while the Standard Deviation = 0.676. When compared, the Cumulative response Mean = 3.01is higher than the Benchmark Mean = 2.5. This implies that Participants responses are positively inclined. While the standard deviation (0.676) is indicative of some variations between Participants responses.

Research Question Two: What is the extent of the utilization of appropriate instructional materials in the implementation of Islamic studies curriculum in Senior Secondary Schools in Zamfarastate?**.**To respond to this question, items no 11 to 20 were used and the descriptive analysis is as follows.

Table 5.Mean and Standard deviation for Research Question 2.

S/NO	ITEMS	N	SA	A	D	SD	Mean	Std.
1	Islamic Studies is taught using variety of instructional materials	382	123	229	15	15	3.204	.6913
2	Instructional materials are very vital in the implementation of Islamic Studies Curriculum.	382	108	259	0	15	3.204	.6318
3	Instructional materials facilitate the teaching and learning of Islamic Studies effectively.	382	198	123	45	15	3.319	.8341
4	Instructional material such as Realia, pictures and charts are very often used by Islamic Studies Teachers to simplify teaching and learning	382	107	123	137	15	2.843	.8793
5	Islamic Studies teachers frequently utilize instructional materials in all their teachings.	382	181	109	48	48	3.113	1.0325
6	All instructional materials used by Islamic Studies Teachers are appropriate and relevant in the teaching and learning of Islamic Studies	382	77	290	15	0	3.162	.4637
7	Audio visual instruction materials are rarely used by Islamic Studies Teachers	382	77	213	62	30	2.882	.8160
8	The teaching and learning of Islamic Studies requires the use of instructional materials.	382	107	196	46	30	3.003	.8465
9	Teaching and learning of Tahdhib (Good behavior) and Sirah (Islamic History) requires the use of instructional materials.	382	76	229	77	0	2.997	.6337
10	Very rare Islamic Studies Teachers improvise instructional materials	382	211	155	0	16	3.469	.7083
	Cumulative						**3.120**	**0.669**

Benchmark=2.5

Table 5 showed the computation of Means and Standard Deviations on the extent of the utilization of appropriate instructional materials in the implementation of Islamic studies curriculum. The table showed that the Cumulative response Mean = 3.120, while the Standard Deviation = 0.669. When compared, theCumulative response Mean = 3.120is higher than the Benchmark Mean = 2,5. This shows that Participants responses are positively inclined. While the standard deviation (0.669) is indicative of some variations between Participants responses.

Research Question Three: What is the extent of the utilization of relevant instructional methods in the implementation of Islamic studies curriculum in Senior Secondary Schools in Zamfarastate?.

The question was responded to using Participants' responses to items number 21 to 30. The responses were analysed using means and standard deviations and the summary is as presented in table 6.

Table 6.Mean and Standard deviation for Research Question 3

S/NO	ITEMS	N	SA	A	D	SD	Mean	Std.
1	Instructional methods provide ways through which Islamic Studies Curriculum can be implemented.	382	77	184	121	0	2.885	.712
2	Instructional methods make teaching and learning of Islamic Studies effective and interesting	382	289	93	0	0	3.757	.430
3	Islamic Studies Teachers most often uses traditional methods of teaching in the implementation of Islamic Studies Curriculum.	382	31	243	62	46	2.678	.789
4	At times Islamic Studies Teachers use combination methods in order to facilitate teaching and learning.	382	138	213	31	0	3.280	.605
5	Islamic Studies is best taught using demonstrative activities	382	107	214	31	30	3.042	.824
6	Topics like Hajj (Pilgrimage) and Sawm (Fasting) are taught using discussion and demonstration methods	382	123	259	0	0	3.322	.468
7	Diverse instructional methods is used to take care of learner differences and learning abilities	382	167	200	0	15	3.359	.683
8	Careful choice and use of instructional methods is important in teaching Islamic Studies	382	107	139	136	0	2.924	.795
9	Instructional methods allow teachers to teach Islamic Studies to the understanding students.	382	229	153	0	0	3.599	.491
10	Islamic Studies Teachers hold on to one single method of teaching.	382	15	197	108	62	2.432	.806
	Cumulative						**3.128**	**0.660**

Benchmark=2.5

In table 6, Table 4.3 showed the computation of Means and Standard Deviations on the extent of the utilization of relevant instructional methods in the implementation of Islamic studies curriculum. The table showed that the Cummulative response Mean = 3.128, while the Standard Deviation = 0.660. When compared, the Cummulative response Mean = 3.128 is higher than the Benchmark Mean = 2.5. This shows that Participants responses are positively inclined. While the standard deviation (0.660) is indicative of variations between Participants responses.

Research Question Four: What is the extent of the utilization of prescribed evaluation strategies in the implementation of Islamic studies curriculum in Senior Secondary Schools in Zamfara state?

The question was responded to using Participants' responses to items number 31 to 40. The responses were analysed using means and standard deviations and the summary is as presented in table 7.

Table 7.Mean and Standard deviation for Research Question 4.

S/NO		N	SA	A	D	SD	Mean	Std.
1	Evaluation of the teaching and learning of Islamic Studies facilities meaningful decision making.	382	94	258	30	0	3.168	.545
2	Evaluation of the teaching and learning of Islamic Studies facilities meaningful decision making	382	139	213	0	30	3.207	.798
3	In trying to evaluate Islamic Studies Curriculum implementation varieties of strategies are used.	382	108	259	15	0	3.244	.513
4	In evaluating Islamic Studies Curriculum implementation teachers consider what was taught and learner readiness to be evaluated.	382	199	122	31	30	3.283	.916
5	Questioning is a strategy used by Islamic Studies Teachers to evaluate teaching and learning.	382	76	170	136	0	2.843	.729
6	Measurement through tests and project work facilities evaluation in Islamic Studies	382	244	138	0	0	3.639	.481
7	Islamic Studies Teachers provides students with take home assignments	382	61	291	15	15	3.042	.596
8	Evaluation help provide feedback to both Islamic Studies Teachers and students	382	78	258	46	0	3.084	.564
9	Formative evaluation help Islamic Studies Teachers identify whether or not their teaching is effective.	382	82	260	15	15	3.123	.651
10	Observation strategy allows the Islamic Studies Teachers to see whether students can put into practice what they have learnt.	382	93	274	15	0	3.204	.492
	Cumulative						**3.16**	**0.629**

Benchmark=2.5

Table 7 showed the computation of Means and Standard Deviations on the extent of the utilization of prescribed evaluation strategies in the implementation of Islamic studies

curriculum. The table showed that the Cummulative response Mean = 3.16, while the Standard Deviation = 0.629. When compared, the Cummulative response Mean = 3.16 is higher than the Benchmark Mean = 2.5. This shows that Participants responses are positively inclined. While the standard deviation (0.629) is indicative of some variations between Participants responses.

4.4 Inferential Analysis

For the inferential analysis, the H-test statistics was used. This enables test of the hypotheses as follows:

Ho$_1$: There is no significant difference in the extent not using implementation in Senior Secondary School in Zamfara state

To test this hypothesis, Participants responses to items on the extent to which Islamic studies curriculum contents had been implemented was computed using Kruscal-Wallis (H) statistic. The summary is as shown in Table 9 as follows:

Table 8: Summary of descriptive analysis carried out on research question three

Group	N	H-cal	DF	α	H-crit	P-val	Decision
Principals	5						
Teachers	12	1.636	2	0.05	5.77	0.443	Retained
Students	365						

Table 8 showed the calculated H-test =1.636 at α= 0.05 with df= 2 and H-critical= 5.77 and P-value = 0.443. This shows the H-calculated (1.636) was less than the H-critical (5.77), while the P-value (0.466) is less than the level of Significance (α, 0.05). This indicated that Participants did not differ significantly on the extent to which Islamic studies curriculum contents had been implemented. Thus, the null hypothesis which stated that there is no significant difference in the extent to which Islamic studies curriculum contents had been implemented in Senior Secondary Schools in ZamfaraStateis retained.

Ho₂: There is no significant difference in the extent of the utilization of appropriate instructional materials in the implementation of Islamic studies curriculum in Senior Secondary Schools in Zamfara state

To test this hypothesis, Participants responses to items on the extent of the utilization of appropriate instructional materials in the implementation of Islamic studies curriculum was computed using Kruscal-Wallis (H) statistic. The summary is as shown in Table10 as follows:

Table 9: Summary of descriptive analysis carried out on research question four

Group	N	H-cal	DF	α	H-crit	P-val	Decision
Principals	5						
Teachers	122.194		2	0.05	5.77	0.509	Rejected
Students	365						

Table 9 showed the calculated H-test =2.194, whileat α= 0.05 with df= 2, H-critical= 5.77 and P-value = 0.509. This shows the H-calculated (2.194) was less than the H-critical (5.77), while the P-value (0.509) is greater than the level of Significance (α, 0.05). This indicated that Participants differ significantly in their responses on the extent of the utilization of appropriate instructional materials in the implementation of Islamic studies curriculum. Thus, the null hypothesis which stated that there is no significant difference in the extent of the utilization of appropriate instructional materials in the implementation of Islamic studies curriculum in Senior Secondary Schools in Zamfara state is rejected.

Ho₃: There is no significant difference in the extent of the utilization of relevant instructional methods in the implementation of Islamic studies curriculum in Senior Secondary Schools in Zamfara state

To test this hypothesis, Participants responses to items on the extent of the utilization of relevant instructional methods in the implementation of Islamic studies curriculum was computed using Kruscal-Wallis (H) statistic. The summary is as shown in Table 11 as follows:

Table 10: Kruscal-Wallis (H) Statistic computation on the impact of In-service training on performance of Non-Academic Staff

Group Decision	N	H-cal	df	α	H-crit	P-val	
Management Officials	5						
Non-Academic Staff	12	2.774	2	0.05	5.77	0.334	Retain
Union Officials	365						

Table 10 showed the calculated H-test =2.774, whileat α= 0.05 with df= 2, H-critical= 5.77and P-value = 0.334. This shows the H-calculated (2.774) was less than the H-critical (5.77), while the P-value (0.334) is greater than the level of Significance (α, 0.05). This indicated that Participants did no differ significantly in their responses on the extent of the utilization of relevant instructional methods in the implementation of Islamic studies curriculum in Senior Secondary Schools in Zamfara state. Thus, the null hypothesis which stated that there is no significant difference in the extent of the utilization of relevant instructional methods in the implementation of Islamic studies curriculum in Senior Secondary Schools in Zamfarastate is retained.

Ho₄: There is no significant difference in the extent of the utilization of prescribed evaluation strategies in the implementation of Islamic studies curriculum in Senior Secondary Schools in Zamfara state

To test this hypothesis, Participants responses to items on the extent of the utilization of prescribed evaluation strategies in the implementation of Islamic studies curriculum was computed using Kruscal-Wallis (H) statistic. The summary is as shown in Table 12 as follow

Table 11: Kruscal-Wallis (H) Statistic computation on the extent of the utilization of prescribed evaluation strategies in the implementation of Islamic studies curriculum

Group	N	H-cal	DF	α	H-crit	P-val	Decision
Principals	5						
Teachers	12	3.212	2	0.05	5.77	0.291	Retained
Students	365						

Table 11 showed the calculated H-test =3.212, whileat α= 0.05 with DF= 2, H-critical= 5.77and P-value = 0.291. This shows the H-calculated (3.212) was less than the H-critical (5.77), while the P-value (0.291) is greater than the level of Significance (α, 0.05). This indicated that Participants did no differ significantly in their responses on the extent of the utilization of prescribed evaluation strategies in the implementation of Islamic studies curriculum. Thus, the null hypothesis which stated that there is no significant difference in the extent of the utilization of prescribed evaluation strategies in the implementation of Islamic studies curriculum in Senior Secondary Schools in Zamfarastate is retained.

4.5   Summary of Findings

The findings of the study revealed that:

1. No significant difference exist in the extent to which Islamic studies curriculum contents had been implemented in Senior Secondary Schools in Zamfara state, with the larger proportion of respondents (80.1%) agreeing that Islamic studies curriculum contents had been implemented in Senior Secondary Schools in Zamfara state (P=0.466).

2. No significant difference exist in the extent of the utilization of appropriate instructional materials in the implementation of Islamic studies curriculum in Senior Secondary Schools in Zamfara state, as many of the respondents (84.3%)asserted that Islamic studies teachers utilised appropriate instructional materials in the implementation of Islamic studies curriculum (P=0.509).

3. Therewas no significant difference in the extent of the utilization of relevant instructional methods in the implementation of Islamic studies curriculum in Senior Secondary Schools in Zamfara state, as many of the respondents (82.8%) believedIslamic studies teachersutilised relevant instructional methods in the implementation of Islamic studies curriculum (P=0.334).

4. There was no significant difference in the extent of the utilization of prescribed evaluation strategies in the implementation of Islamic studies curriculum in Senior Secondary Schools in Zamfara state, as respondents are of the view that (70.7%) Islamic studies teachersutilised prescribed evaluation strategies in the implementation of Islamic studies curriculum (P=0.291).

4.6   Discussion of Findings

Finding number one revealed that,there was no significant difference in the extent to which Islamic studies curriculum contents had been implemented in Senior Secondary Schools in Zamfara state. Descriptive finding added that,the nature of Islamic studies curriculum content implementation in Secondary Schoolsin Zamfara State is positive. While the respondents were closer to one another in their responses on the nature of Islamic studies curriculum content implementation in Colleges of Education in Zamfara State, with the larger proportion of respondents (80.1%) agreeing that Islamic studies curriculum contents had been implemented in Senior Secondary Schools in Zamfara state (P=0.466). The present study is not in conformity with the finding of Jikas (2015), who revealed that, Islamic studies contents are not properly coveredin senior secondary schools in Jigawa State among other findings

The second finding showed that,there was no significant difference in the extent of the utilization of appropriate instructional materials in the implementation of Islamic studies curriculum in Senior Secondary Schools in Zamfara state. Descriptive analysis further

revealed that, the instructional methods used by Islamic studies teachers for the implementation ofIslamic studies curriculum in ZamfaraStateis in line with the required instructional materials used. While the respondents were closer to one another in their responses on the nature of Islamic studies instructional materials used in ZamfaraState. As many of the respondents (84.3%)asserted that Islamic studies teachers utilized appropriate instructional materials in the implementation of Islamic studies curriculum (P=0.509).Instructional materials are appropriate to arrived at effective implementation of the curriculum and Islamic studies teachers make use of innovative instructional materials while many other respondents agreed.The finding of this study is contrary to the finding of Jikas (2015), who revealed the inadequate instructional materials, fortheimplementation of Islamic studies curriculum in senior secondary schools in Zamfara State.

Finding number three indicated There was no significant difference in the extent of the utilization of relevant instructional methods in the implementation of Islamic studies curriculum in Senior Secondary Schools in Zamfara state, Descriptive analysis further revealed that, the instructional methods used by Islamic studies teachers for the implementation of Islamic studies curriculum in Zamfara State is in line with the required methods. While the respondents were closer to one another in their responses on the nature of Islamic studies curriculum content implementation, as many of the respondents (82.8%) believed Islamic studies teachers utilised relevant instructional methods in the implementation of Islamic studies curriculum (P=0.334). Teaching methods being employed by Islamic studies teachers are appropriate to arrived at effective implementation of the curriculum and Islamic studies teachers make use of innovative teaching methods and strategies while many other respondents agreed. The finding of this study is contrary to the finding of Jikas (2015), who revealed the poor appropriate teacher's utilization of teaching method for the implementation of Islamic studies curriculum in senior secondary schools in ZamfaraState.

The forth finding revealed that there is no significant difference in the evaluation strategies used by Islamic studies teachers in the implementation of Islamic studies curriculum inZamfara State. Descriptive analysis further added that, evaluation strategies used by Islamic studies teachers in the implementation of Islamic studies curriculum in ZanfaraState were appropriate. While the respondents were closer to one another in their responses on the appropriateness of the evaluation strategies used by Islamic studies teachers in the implementation of Islamic studies curriculum in Zamfara State. However, as respondents are of the view that (70.7%) Islamic studies teachers utilised prescribed evaluation strategies in the implementation of Islamic studies curriculum (P=0.291).Islamic studies teachers consider affective domain at evaluation stage andIslamic studies teachers use attitudinal scale to examine students' attitude while majority of the respondents agreed to that.

CHAPTER FIVE
SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

The study evaluates the implementation of Islamic studies curriculum in Secondary Schools of ZamfaraState, Nigeria. The study was conducted using four objectives via to: examine the adequacy of Islamic studies curriculum contents implemented in Secondary Schools in ZamfaraState; among others. The four guided objectives were translated in to research questions and hypotheses. Relevant literatures were reviewed in chapter two which include; conceptual framework where different concepts were discussed, empirical studies as well as summary. The study adopted descriptive survey design with a total of sixteen thousand, six hundred and seventy six (16,676) principals,Islamic studies teachers and students as the population of the study, while three hundred and eighty two (382) principal, Islamic studies teachers and students were used as sample size.Descriptive and Inferential were used, at the descriptive level, means and standard deviations were used. While, at the inferential level, Kruscal-Wallis (H) statistics was used for hypotheses testing and all the four null hypotheses were retained. However, the findings revealed that, the Instructional methods used by Islamic studies teachers for the implementation of Islamic studies curriculum Zamfara in State is in line with the required methods among others. Based on the research findings, it was recommended that, all Islamic studies teachers should straighten their efforts in the provision of relevant learning resources to enable them cover the desired contents easily among others.

5.2 Conclusion

Based on the findings, the study concludes that;

Islamic Studies curriculum is being implemented as enshrine by the National policy of Education in Senior Secondary Schools in Zamfara state,

Instructional materials utilized by Islamic Studies teachers are in line with the specification by National policy of Education in Senior Secondary Schools in Zamfara state.

Instructional methods in the implementation of Islamic studies curriculum are relevant in Senior Secondary Schools in Zamfara state.

Evaluation strategies in the implementation of Islamic studies curriculum as prescribed areadequately utilized in Senior Secondary Schools in Zamfara state.

5.3   Recommendations

Based on the research findings and what have been concluded, the following recommendations:

1. All Islamic studies teachers should straighten their efforts and commitment to enable them cover the desired contents easily.

2. There should be a capacity building workshop for Islamic studies teachers on innovative and intensive pedagogy to allow them employ and successfully handle all the relevant time-tested methods and strategies;

3. Islamic studies teachers should further embrace an affective skills in preparing their evaluation guide so as to evaluate the three skills of their students

4. School management in collaboration with the head of Islamic studies unit should double their effort on the evaluation of Islamic studies students to ensure effective and successful achievement.

5.4 Contributions to Knowledge

1   The study confirmed that Islamic Studies Curriculum is being implementedby teachers in secondary schools as the policy demands in Zamfara State.

2 The study exposed to public that the instructional materials used by Islamic studies teachers for the implementation of Islamic studies curriculum in ZamfaraState is in line with the specification.

5.4 Suggestions for Further Studies

Based on the experiences discovered in the process of conducting this study, the following research topics were suggested for further studies:

1 Evaluation of the implementation of Islamic studies curriculum in colleges of Education in Zamfara State, Nigeria.

2 Influence of teacher academic quality on the implementation of Islamic studies curriculum in colleges of education in Zamfara State, Nigeria.

References

Abdullahi. S. M. Hazleena, B. &Abdulkarim A. (2014). *Islamic Studies in World Institutions of Higher Learning: Issues and Challenges in the Era of Globalization.* Kuala Lumpur: KolejUniversiti Islam Malaysia.

Abdallah, A. S. (2013). *Educational Theory: A Qur'anic Outlook.* Makkah, Saudi Arabia: Umm Al-Qura University Press.

Abdulhak I. (2019). *MetodologiPembelajaran Orang Dewasa.* Bandung: Andira; [Google Scholar]

Abdullah, A. (2014.). *Islamic Studies in World Institutions of Higher Learning: Issues and Challenges in the Era of Globalization (pg. 61-69).* Kuala Lumpur: KolejUniversiti Islam Malaysia.

Abubakar, Z. A. (2009). Laboratory and Discussion Methods of Teaching and Their Effect on the Performance of Secondary School Students in Biology. An unpublished B.Ed Project, Department of Science Education, Ahmadu Bello University Zaria.

Adeyemi, B.A. (2008). Effects of Cooperative Learning and Problem Solving Strategies on Junior Secondary School Students' Achievement in Social Studies. *Journal of Research in Education Psychology.* 16, (3), 691 - 708

Aliyu, A. (2015). *E*ffect of Inquiry Method on Academic Performance of Junior Secondary Schools Students in Islamic Religious Studies in Katsina State, Nigeria. An Unpublished Med Thesis, Ahmadu Bello University, Zaria

Aliyu, S. (2017). Comparison of Student's Performance Continuous Assessment and End of Term Examination in Islamic Studies in Senior Secondary Schools, Kaduna State. An Unpublished M.Ed Dissertation Ahmadu Bello University, Zaria.

Aina, M.E. (2009). *General Teaching Method.* Lagos: National Open University of Nigeria.

Ashraf, A.A. & Hussaini, S.S. (2009). *Crisis in Muslim Education.* Jedda: Hodder and Stoughten.

Al-Alawxi, T. J. (2019). *"*Taql Aid and the Stagnation of the Muslim Mind.*" American Journal of Islamic Social Sciences* 8:513-524-

Al-Attas, S. M. A. (2014). *Aims and Objectives of Islamic Education.* Jeddah, Saudi Arabia: Hodder and Stoughton.

Al-Attas, S. M. A. (2014). *Islam, Secularism, and the Philosophy of the Future.* London: Mansell.

Al-Attas, S. M. N. (2017). The Concept of Education in Islam. Keynote address presented at The First World Conference on Muslim Education, Makkah, March, 31 – April, 8.

Alexander, R. (2013), *Culture and pedagogy – International comparisons in primary education*, Blackwell Publishing, Malden.

Ali, S. A. (2017). "Islam and Modern Education." *Muslim Education Quarterly* 4 (2):36-44-

Al-Syaibani O M A. (2016). *Falsafat al-Tarbiyyah al-Islamiyyah (A Translation by Hassan Langgulung)* Jakarta: BulanBintang; [Google Scholar]

Al-Zarnuji, B. A. (2017). *Ta'alim Al-Muta'allim: Tariq Al-Ta'allum*(Instruction of the Student: The Method of Learning), Tranlated by Gustave E. V. G. & Theodora M. Abel. New York: Kings Crown Press.

Arkoun, M. (2012). *The Unthought in Contemporary Islamic Thought*. London, A collection of classic essays revised by Arkoun.

Arkoun, M.R Mohammed (2017). *Islam: Common Questions, Uncommon Answers*. Translated and edited by Robert D. Lee. Boulder, Colo., 1994. An illustration of Arkoun's approach.

Asyafah A. (2014). The method of Tadabur Qur'an: what are the student views? IntEduc Stud. ;7(6):2014. doi: 10.5539/ies.v7n6p98. [CrossRef] [Google Scholar]

Azra A. (2018). *PendidikanKewarganegaraan*. Jakarta: ICCE; [Google Scholar]

Baharun B. &Abd Karim A (2019). (eds.). *Islamic Studies in World Institutions of Higher Learning: Issues and Challenges in the Era of Globalization (pg. 39-60)*. Kuala Lumpur: KolejUniversiti Islam Malaysia.

Berg, H, (2013). ed.*Method and Theory in the Study of Islamic Origins*. Leiden, Netherlands, and Boston, A collection of essays from leading scholars, some technical, some good for methodological overviews from the philological perspective, some groundbreaking, with new insights.

Bergman, M. M. (Ed.). (2018), *Advances in mixed methods research: Theories and applications,* Sage, London.

Bernstein, B. (2018), *Pedagogy, symbolic control and identity: Theory, research, critique*, Rowman& Littlefield, Lanham.

Bryman, A. (2019), *Samhallsvetenskapligametoder*(*Social Research Methods*), Liber, Malmö.

Chika, P.O. (2012). The Extent of Students Responses in the Classroom. *International Academic Research in Business and Social Sciences,* 2, (1), 22 – 37.

Cook, B. J. (2019). "Islamic Versus Western Conceptions of Education: Reflections on Egypt." *International Review of Education* 45:339-357-

Creswell J, & Plano C., V. (2017), *Designing and conducting mixed methods*, SAGE Publications, London.

Dahllof, U. (1989), Tredjegångengillt: Enny start försvenskutvärdering [Third time lucky: A new start for the Swedish evaluation], in S. Franke-Wikberg (Ed.), *Skolanochutvärderingen: Fem professorer tar ordet*[*School and evaluation: Five professors give their opinions*] (pp. 13–32), HLS, Stockholm. IFAU – Theory-based evaluation of the curriculum Lgr 11 79

Dale, R. (2019), Context, constraints and resources in the development of European education space and European education policy, in R. Dale & S. Robertson (Eds.), *Globalisation& Europeanisation in education* (pp. 23–43), Symposium Books, Oxford.

Deng, Z. & Luke, A, (2018), Subject matter: Defining and theorizing school subjects, in F. M. Connelly; M. Fang He & J. Phillion (Eds.), *The SAGE handbook of curriculum and instruction*s (pp. 66–87), Sage Publications, Los Angeles.

Dodge, B. (2016). *Muslim Education in Medieval Times.* Washington, Dc: Middle East Institute.

Du Rietz, L. Lundgren U. P. &Wennås, O. (2018), *Ansvarsfordelningochstyrningpaskolomradet [Responsibility distribution and governance in the school area]*, DsU 1987:1, Utbildningsdepartmental, Stockholm.

Englund, T. (2005), *Läroplanensochskolkunskapenspolitiska dimension* [*Curriculum as a political problem*], Daidalos, Göteborg.

European Commission (2017), *The European commission helps EU member states to work together to develop their school education systems*. Website. Accessible January 10, 2013, "http://ec.europa.eu/education/lifelong-learning-policy/school-_en.htm".

European Communities (2007), *Key competences for lifelong learning: European reference framework*, European Communities, Luxemburg.

Fairclough, N. (2010), *Critical discourse analysis: The critical study of language* (2. ed.), Longman, Harlow.

Federal Republic of Nigeria (2013). *National Policy on Education.* Lagos: NERDC Press.

Franke-Wikberg, S. & Lundgren, U. P. (2019), *Attvärderautbildning: enintroduktion till pedagogiskutvärdering*[*Valuing Education: An introduction to educational evaluation*], Wahlström&Widstrand, Stockholm.

Halim AT. (2017). Islamic education teachers' perceptions of the teaching of akhlaq in Malaysian secondary schools. *J MoralEduc.* ;36(3):371–386. doi: 10.1080/03057240701553347. [CrossRef] [Google Scholar]

Husain, S. S, & Ashraf, S. A. (2016). *Crisis in Muslim Education.* Jeddah. Saudi Arabia: Hodder And Stoughton.

Hussani H. (2017). *Akal danWahyudalam Islam.* Jakarta: UI Press; [Google Scholar]

Ihsan H, &Ihsan F. (2019). FilsafatPendidikan Islam. Bandung: PustakaSetia;. [Google Scholar]

Indiana Department of Education (2010). *Definition of Terms Indiana Accountability SystemforAcademicprogress.*Retrievedfromhttp://wwww.doe.ingove/asap/definitionshtml. on 8th December, 2014.

Irwin, R. (2016). *.Dangerous Knowledge: Orientalism and Its Discontents*. Woodstock, N.Y., Mcmillian.

Jikas, B. Y. (2015), Assessment of theimplementation of Islamic studies curriculum senior secondary schools in Jigawa State, NigeriaM. ed. Thesis) Zaria: Ahmadu Bello University.

Karabel, J & Halsey, A. H. (2017), Educational research: A review and an interpretation, in J. Karabel& A. H. Halsey, *Power and ideology in education* (pp. 1-85), Oxford University Press, New York.

Kerr, M. H., (2018). ed.*Islamic Studies: A Tradition and Its Problems*. Malibu, Calif., Classic collection of essays discussing many aspects of the discipline.

Kabir, A.I. (2005). Approaches Used by Islamic Education Teacher to integrate Moral Values in Their Teaching: A Case Study at Ansarul Islam Secondary School Ilorin. An Unpublished M.Ed. Dissertation. Institute of Education. International Islamic University, Malaysia.

Landau, J. M. (2016). *"Kuttaab."* In *Encyclopedia of Islam.* Leiden. Netherlands: E.J. Brill.

Lickona T. (2014). *Educating for Character, How our Schools can Teach Respect and Responsibility.* New York: Bantam books; [Google Scholar]

Lock, Z. (2019). *Contending Visions of the Middle East: The History and Politics of Orientalism*. Cambridge University Press,

Lundgren, U. P. (2019), Using evaluation to monitor educational change, *New Directions for Program Evaluation 3,* 75–86.

Lundgren, U. P. (2019), *Attorganiseraomvärlden*[*Organising the world around us*], Utbildningsförlaget, Stockholm.

Majid A. (2014). Pendidikan Agama Islam BerbasisKompetensi. Jakarta: RemajaRosdakarya;.[Google Scholar]

Makdisi, G. (2018). *The Rise Of Colleges: Institutions of Learning In Islam And The West.* Edinburgh: Edinburgh University Press

Martin, R. C., (2014). Ed *.Approaches to Islam in Religious Studies*. Tucson, Ariz., A groundbreaking collection of essays that bring reflection on religious studies methodologies to Islamic studies.

Motzki, H, (2018).ed.*The Biography of Muḥammad: The Issue of the Sources*. Leiden, A collection of philologically oriented essays, illustrating a variety of methodological perspectives.

Muda, M. (2014). Islamic Studies in Institution of Higher learning in Malaysia: Prospects and Challenges. In Abd. Samat Musa, Hazleena

National Education Research and Development Council. (2013). *Islamic Studies for Senior Secondary School Curriculum.* Abuja: National Education Research and Development Council.

Nasution H. (2019). Islam Rasional, Bandung, Mizan. [Google Scholar]

Niyozov, S. &Memon, N. (2011). Islamic Education and Islamization: Evolution of Themes, Continuities and New Directions. *Journal of Muslim Minority Affairs*, 31(1), 5-30.

Nooraini Othman &KhairulA. M. (2011). Eclectic Model in the Malaysian Education System. *Journal of International Education Studies*, 4(4), 111-117.

Nordin, A. &Sundberg, D. (2015, submitted), Travelling concepts in national curriculum policy-making: The example of competencies, *European Educational Research Journal.*

OECD (2014), *Lifelong learning. OECD Policy Brief.* Paris: Organisation for Economic Cooperation and Development.

Official Report (2018). *Enförändradansvarsfördelningochstyrningpåskol-området.[A change of responsibility and governance in the school area].*

Official Report (2017), Tydligamålochkunskapskravigrundskolan [*Clear goals and knowledge requirements in compulsory school*].

Ramadan, T. (2014). *Western Muslims and the Future of Islam*. UK: Oxford University Press.

Rippin, A, (2017). ed.*Defining Islam: A Reader*. London and Oakville, Conn., A collection of essays and chapters from classic works dealing with how "Islam" is to be conceived and studied.

Rippin, A. (2016). *Muslims: Their Religious Beliefs and Practices*. Vol. 2. London: Routledge Publication.

Robert, I. (2017). *For Lust of Knowing: the Orientalists and their Enemies* (1st ed.). London: Penguin. ISBN 978-0140289237.

Rosnani H. (2016). Rethinking Islamic Education in Facing the Challenges of the Twenty-first Century. *American Journal of Islamic Social Sciences*, 22(4), 133-147.

Rychen, D. S &Salganik, L. H. (2013), A holistic model of competence, in D. S. Rychen& L. H. Salganik, *Key competencies for a successful life and a well-functioning society* (pp. 41–62), Hogrefe& Huber, Göttingen.

Safi, O. (2013). ed.*Progressive Muslims: On Justice, Gender, and Pluralism*. Oxford, See especially Part I: "Progressive Muslims and Contemporary Islam."

Said, E. (2018). *Orientalism*. Now classic work of analysis of Islamic studies as a tool of colonialist aspirations. New York: Mcmillian,

Sarfaroz, N. & Nadeem, M. (2011).Islamic Education and Islamization: Evolution of Themes, Continuities and New Directions. *Journal of Muslim Minority Affairs*, 31(1), 5-30.

Schmidt, V. A. (2018), Discursive institutionalism: The explanatory power of ideas and discourse, *The Annual Review of Political Science 11*, 303–326. IFAU – Theory-based evaluation of the curriculum Lgr 11 81

Schmidt, V. A. (2010), Taking ideas and discourse seriously: Explaining change through discursive institutionalism as the fourth 'new institutionalism', *European Political Review 21*, 1–25.

Schöller, M. (2015). *Methode und Wahrheit in der Islamwissenschaft: Prolegomena*. Wiesbaden, Germany,

Swarth more (2019). Learning theories: An educational perspective (6th Edition) Boston: Pearson Education;.[Google Scholar]

Shuell T J. (2013). Phases of meaningful learning. *Rev Educ Res*. 1990;60:531–547. doi: 10.3102/00346543060004531. [CrossRef] [Google Scholar]

Siddiqui, A. (2017). "Islam at Universities in England: Meeting the Needs and Investing in the Future: Report Submitted to Bill Rammell MP [Minister of State for Lifelong Learning, Further and Higher Education] on 10th April 2007." Available at www.dfes.gov.uk/hegateway/uploads/DrSiddiquiReport.pdf.

Sidek, B. (2014). Integrated Knowledge in the Tawhidic Curriculum: Muslim Education *Quarterly. Cambridge: The Islamic Academy*. 2 (17).

Steiner-Khamsi, G. (2010), The politics and economics of comparison, *Comparative Education Review 54*(3), 323–342.

Sundberg, D. &Wahlström, N. (2012), Standards-based curricula in a denationalized conception of education: The case of Sweden, *European Educational Research Journal 11* (3), 342–356.

Sundberg, D. (2012), Curriculum theory: Some contemporary lines of development. In T. Englund; E. Forsberg & D. Sundberg (Eds.), *Vadräknassomkunskap? Läroplansteoretiskautblickarochinblickarilärarutbildningochskola*[*What counts as knowledge? Curriculum theory outlooks and insights in teacher education and schools*] (pp. 80-99), Liber, Stockholm.

Susan A A, Michael B W, Dipietro M, Marha L C, Marie N K, & Richard ME (2015). How Learning Works: Seven Research-Based Principles for Smart Teaching. 989 Market Street, San Francisco: Jossey-Bass; 2010.[Google Scholar]

Suprayetino and Sughami (2011). Building the Learning Community Through Activity-Based Learning Among Kg Non Specialist EFT Teachers. *International Journal of Research Educ.* 3 (1), 39-41.

Slavin, R. (2011). *Educational Research in an Age of Accountability.Boston:* Pearson Education.

Tashakkori, A. &Teddlie, C. (Eds.) (2010), *Sage handbook of mixed methods in social & behavioral research*, SAGE Publications, Thousand Oaks.

Varisco, D. (2015). Martin. *Islam Obscured: The Rhetoric of Anthropological Representation*. New York, Peligan.

Veselinovska, S.S. (2011). The Effect of Teaching Methods an Cognitive Achievement, Retention and Attitude Among Biology Studying (*Ypriot Journal of Educational Sciences 4, (1)175-181 Retrievedfrohttp/www.academiajournals.org/IJSTER 4/12/2016.*

Waardenburg, J. J.(2017)..*Muslims as Actors: Islamic Meanings and Muslim Interpretations in the Perspective of the Study of Religions*. Berlin and New York: Penguin,

Wahlström, N. (2019), *Mellanleveransochutbildning. Om lärandeienmål-ochresultatstyrdskola*[*Between delivery and education: On learning in a school managed by objectives and results*], Daidalos, Göteborg.

Wahlström, N. (2014a), A third-wave of European education policy: Transnational and national conceptions of knowledge in Swedish curricula. Paper presented in the invited session *Curriculum reform in the Nordic policy agenda: For whom and by what?* at the 2014 AERA annual meeting, April 3 – April 7, Philadelphia, Pennsylvania.82 IFAU – Theory-based evaluation of the curriculum Lgr 11

Wahlström, N. (2014b), The changing role of the state in a denationalized educational policy context, in A. Nordin& D. Sundberg (Eds.), *Transnational policy flows in European education: The making and governing of knowledge in the education policy field* (pp. 159–182), Symposium Books, Oxford.

Wheeler, B. M., (2013). ed.*Teaching Islam*. A series of essays that encourages pedagogical reflection on the nature of the study of Islam in universities. New York and Oxford: Macgraw-hill

Yates, L. & Young, M. (2010), Editorial: Globalization, knowledge and the curriculum. *European Journal of Education 45*(1), 4–10.

Yusuf, H. O. (2012). *Fundamentals of Curriculum and Instruction.* Kaduna Nigeria: Joyce Graphic Printers and Publishers Vacuity House.

Young, M. F. D. (2018), Education, knowledge and the role of the state: The 'nationalization' of educational knowledge? In M. F. D Young (Ed.), *Bringing knowledge back in. From social constructivism to social realism in the sociology of education* (pp. 93–102), Routledge, London.

APPENDIX A

QUESTIONNAIRE ON EVALUATION OF THE IMPLEMENTATION OF ISLAMIC STUDIES CURRICULUM IN SECONDARY SCHOOLS IN ZAMFARA STATE, NIGERIA

Department of Educational Foundations andCurriculum,
Faculty of Education,
Ahmadu Bello University,Zaria.

Dear Sir,/Madam,

QUESTIONNAIRE

I am a postgraduate student in the above-mentioned institution, currently conducting a research on the topic "Evaluation of the Implementation of Islamic Studies Curriculum OF Secondary Schools in Zamfara State, Nigeria".I implore you to go through the following questions and tick the appropriate options provided.You are assured that your responses will be treated with confidentiality and would be used solely for the sake of this study.

Thank you for your kind cooperation.

Yours' Sincerely,

Nasir Salihu LIMAN

Please tick (√) in the appropriate box

1. Status:

(a) Student (   )   (b) Teacher (   ) (c) Principal (   )

2. Academic Qualification

B. Ed. Islamic studies (   )   M. Ed. Islamic studies (   )

PhD Islamic studies (   )   Others Specify …………

Students' class…………..

Keys:SA=Strongly AgreedA=Agreed D=Disagreed SD=Strongly Disagreed

Items 1

Implementation of Islamic studies curriculum contents in Secondary Schools in ZamfaraState	SA	A	D	SD
Islamic Studies Curriculum contents are well documented and easy to implement				
Islamic Studies teachers find it very difficult to interpret the Islamic Studies Curriculum as such skip so many topics.				
Islamic Studies Teachers make sure they implement the entire Islamic Studies Curriculum.				
Requisite textbooks are used alongside the Islamic Studies Curriculum in order to facilitate the information				
Islamic Studies Curriculum is overloaded with frivolous topics that makes it difficult o be covered within a specific period.				
Islamic Curriculum is based on daily experience of learners, making it easy to implement.				
Islamic Curriculum provides repetition of contents which makes it easy to implement.				
Time allocated in Islamic Studies lessons is enough to take care of all topics in the curriculum.				
Often Islamic Studies Teachers refers to other senior colleagues to help them interpret and implement the curriculum successfully.				
Islamic Studies Teachers are punctual and committed to their lessons.				

Items 2

The utilization of appropriate instructional materials in the implementation of Islamic studies curriculum in Senior Secondary Schools in Zamfara state	SA	A	D	SD
Islamic Studies is taught using variety of instructional materials				
Instructional materials are very vital in the implementation of Islamic Studies Curriculum.				
Instructional materials facilitate the teaching and learning of Islamic Studies effectively.				
Instructional material such as Realia, pictures and charts are very often used by Islamic Studies Teachers to simplify teaching and learning				
Islamic Studies teachers frequently utilize instructional materials in all their teachings.				
All instructional materials used by Islamic Studies Teachers are appropriate and relevant in the teaching and learning of Islamic Studies				
Audio visual instruction materials are rarely used by Islamic Studies Teachers				
The teaching and learning of Islamic Studies requires the use of instructional materials.				
Teaching and learning of Tahdhib (Good behavior) and Sirah (Islamic History) requires the use of instructional materials.				
Very rare Islamic Studies Teachers improvise instructional materials				

Items 3

The utilization of appropriate instructional methods in the implementation of Islamic studies curriculum in Senior Secondary Schools in Zamfara state.	SA	A	D	SD
Instructional methods provide ways through which Islamic Studies Curriculum can be implemented.				
Instructional methods make teaching and learning of Islamic Studies effective and interesting				
Islamic Studies Teachers most often uses traditional methods of teaching in the implementation of Islamic Studies Curriculum.				
At times Islamic Studies Teachers use combination methods in order to facilitate teaching and learning.				
Islamic Studies is best taught using demonstrative activities				
Topics like Hajj (Pilgrimage) and Sawm (Fasting) are taught using discussion and demonstration methods				
Diverse instructional methods is used to take care of learner differences and learning abilities				
Careful choice and use of instructional methods is important in teaching Islamic Studies				
Instructional methods allows teachers to teach Islamic Studies to the understanding students.				
Islamic Studies Teachers hold on to one single method of teaching.				

Items4

Utilisation of prescribed evaluation strategies in the implementation of Islamic studies curriculum in Senior Secondary Schools in Zamfara state.	SA	A	D	SD
Evaluation of the teaching and learning of Islamic Studies facilities meaningful decision making.				
Evaluation of the teaching and learning of Islamic Studies facilities meaningful decision making				
In trying to evaluate Islamic Studies Curriculum implementation varieties of strategies are used.				
In evaluating Islamic Studies Curriculum implementation teachers consider what was taught and learner readiness to be evaluated.				
Questioning is a strategy used by Islamic Studies Teachers to evaluate teaching and learning.				
Measurement through tests and project work facilities evaluation in Islamic Studies				
Islamic Studies Teachers provides students with take home assignments				
Evaluation help provide feedback to both Islamic Studies Teachers and students				
Formative evaluation help Islamic Studies Teachers identify whether or not their teaching is effective.				
Observation strategy allows the Islamic Studies Teachers to see whether students can put into practice what they have learnt.				

Items 5

Students' achievements having learnt aspects of Islamic studies curriculum in Senior Secondary Schools in Zamfara state.	SA	A	D	SD
Students' performance in class activities is a sign that learning of Islamic Studies is very effective.				
Students readily put into practice what they learn in Islamic Studies lesson.				
Whatever student exhibits portray what they learn in Islamic Studies class.				
Despite Islamic Studies Teachers' efforts students tend to achieve nothing.				
The use of variety of instructional materials, and methods had not encouraged learning among Islamic Studies Students.				
The use of variety of instructional materials, and methods had not encouraged learning among Islamic Studies Students.				
Students poor learning habits is based on what they have learnt in Islamic Studies.				
Student learning shows that Islamic Studies Teachers are doing very well.				
Islamic studies Students behavior in the larger community leaves much to be desired as far as their learning of Islamic Studies Teachers are concerned.				
Islamic Studies Students achievement portents well for the teaching and learning of Islamic Students in Zamfara State.				
In Zamfara state many students achieve a lot as far as the teaching of Islamic Studies is concerned.				

DEPARTMENT OF EDUCATIONAL FOUNDATIONS & CURRICULUM
FACULTY OF EDUCATION
AHMADU BELLO UNIVERSITY, ZARIA

Instrument Validation Form

Dear Sir/Ma,

The candidate is a postgraduate student of Educational Foundations and Curriculum Department, Ahmadu Bello, Zaria. He/she is hereby humbly requesting your assistance in validating this research instrument. Please, grant the candidate all the necessary assistance. Thank you.

....
Head of Department (Signature, Date & Official Stamp

Student's Surname....Nasiru Salihu....Other Names:....Liman......

Registration Number:...P1.........C.......... Programme:...M.Ed....

Title of the Instrument:...Islamic studies Questionnaire performance test

Please comment on the following:

1. Appropriateness of the instrument for the research work: The instrument is appropriate for conduct of this research

2. Clarity and simplicity of the language used: The language used in this instrument is simple and clear

3. Suitability of the instrument for the level of respondents: The instrument is quite suitable for the level

4. The extent in which the items cover the topic it meant to cover: The items have well covered the topic of research

5. Is the instrument properly structured in line with objectives and research questions? The structuring of the instrument match the oy & Rep

6. Others (grammatical errors, spelling errors and others): The observed errors have been corrected.

1

7. General comment on the instrument. The instrument is suitable for the research.

Suggestion(s) for improving the quality of the instrument

1. Give the instrument a code example ISQPI Research Questions

2. Find out the gender of the respondents (Male & Female).

3. Include the level of all the respondents i.e. class level

4. Correct the numbering of the Items to determine at 50.

ATTESTATION SECTION

I hereby testify that the above named student brought his/her instrument for validation

Name of Attester: Dr. Lawal Abubakar

Designation: .... I-II

Name and Address of Institution: Dept of Edue fundelin & Curmedy ABU, Zaria

Phone No: 07066283-02 E-mail: awwalbulkow34@gmail

15/5/2024

Signature and Date

Thank You

2

DEPARTMENT OF EDUCATIONAL FOUNDATIONS & CURRICULUM
FACULTY OF EDUCATION
AHMADU BELLO UNIVERSITY, ZARIA

Instrument Validation Form

Dear Sir/Ma,

The candidate is a postgraduate student of Educational Foundations and Curriculum Department, Ahmadu Bello, Zaria. He/she is hereby humbly requesting your assistance in validating this research instrument. Please, grant the candidate all the necessary assistance. Thank you.

....

Head of Department (Signature, Date & Official Stamp

Student's Surname. *Nasiru Salihu* .... Other Names: *Liman*

Registration Number: *MSEDFC 7730* .... Programme: *M.ed*

Title of the Instrument: *Islamic studies quinahaian performance test*

Please comment on the following:

1. Appropriateness of the instrument for the research work: *It is appropriate*

2. Clarity and simplicity of the language used. *It is simple and precise*

3. Suitability of the instrument for the level of respondents: *suitable and relevance to the level of respondents*

4. The extent in which the items cover the topic it meant to cover: *It is adequate to the respondence*

5. Is the instrument properly structured in line with objectives and research questions? *all the instrument are properly well structure*

6. Others (grammatical errors, spelling errors and others): *these were revised them and considerably*

1

7.   General comment on the instrument. *The Instruments has focus and has Measured to the requirement of the study*

Suggestion(s) for improving the quality of the instrument

1.   *The Materials can be extended to other releted issues not captured but curiced*

2.   ....

3.   ....

4.   ....

ATTESTATION SECTION

I hereby testify that the above named student brought his/her instrument for validation

Name of Attester: *Dr Jafaru Ibrahim*

Designation: ....

Name and Address of Institution: *Curriculum & Instruction F.C.E.Z.*

Phone No: *08032887966*   E-mail: *44Kijafaruibrahim@gmail.com*

15/05/2021

Signature and Date

Thank You

2

100