

**EVALUATION OF JUNIOR SECONDARY SCHOOL ISLAMIC
STUDIES CURRICULUM IN THE SOUTH – WEST, NIGERIA
(2007-2012)**

BY

**YAKUBU ADEKOLA SALAMI
MATRIC NO: 97383
B.Ed (Ibadan), M.Ed (Ibadan)**

**A thesis in the International Centre for Educational Evaluation
Submitted to the Institute of Education in Partial Fulfillment of the
requirements for the Degree of**

DOCTOR OF PHILOSOPHY

of the

UNIVERSITY OF IBADAN

JANUARY, 2020

CERTIFICATION

This is to certify that this work was carried out by Mr. Yakubu Adekola Salami in the International Centre for Educational Evaluation (ICEE), Institute of Education, University of Ibadan.

Dr Serifat F. Akorede
Institute of Education,
University of Ibadan.

Date

Dr M. K. Kareem
Dept of Arabic and Islamic Studies
University of Ibadan.

Date

DEDICATION

I dedicate this thesis to the ALMIGHTY GOD, THE CREATOR AND LORD OF THE WORLD. I also dedicate it to the loving memory of my parents, late Alhaji L. A. Salami (my father), my mother, madam Sifawu Aweni and Dr. Waheed Olaniyi Salami (my late brother). May Lord bestow on them His mercy as they catered for me when I was young.

ACKNOWLEDGEMENTS

The completion of this project involved a lot of people that jointly worked together to bring the work to successful ending. It is appropriate to express gratitude to those concerned.

First and foremost, I wish to express my profound gratitude to Almighty Allah, the Beginning and the End, the One that has power over all things, for His mercy, provision, protection, guidance and favour in answering my numerous requests.

My sincere appreciation also goes to my kind hearted supervisors; Professor Mac, Araromi who started the work, Dr, Serifat Funmilayo Akorede and Dr M.K. Kareem, the duo who took over after the retirement of Professor Araromi. They all supervised the work tirelessly and meticulously. They motivated, rebuked when necessary and challenged in order to obtain result. I thank them all for standing by me when all seemed to be at dead end.

I want to acknowledge the support and contributions of all the research fellows in the International Centre for Educational Evaluation for their input, suggestions and constructive criticism. Their contributions were valuable in enhancing the work. I value the contributions of the Director of the institute, Professor Gbenga Adewale, Professors; Folajogun V. Falaye, Adenike Emeke, T. W. Yoloye, Pai Obanya, P.N. Okpala, Onocha, Isiugo Abanihe, E. A. Okwilagwe, J. A. Adegbile, Adams Onuka and Monica Odinko. Doctors; M.M. Osokoya, B.A Adegoke, Felix Ibode, Lanre Junaid, Abijo, Segun Babatunde and the Sub-Dean, my academic adviser, J. O. Adeleke.

Mention must be made of some lecturers in the Guidance and Counselling Department of University of Ibadan, who assisted, motivated and challenged me to strive hard to attain success. Professors; Charles Uwakwe, Falaye, Salami, Ayo Hamed, Soji Aremu, Animasahun and Emmanuel Awoyemi. Doctors; Bayo Oluwole, Taiwo, Fehintola, Ofole, Jimoh Owoduni and others. Professors; B A Lawal and Fakeye and Doctors; Tella, Ajitoni of the Department of Teacher Education also deserve appreciation. Special gratitude to Professor Alarape, of the Faculty of Social Sciences also Professor Wole Abass and Doctor Mubarak Noibi of the Department of Arabic and Islamic Studies, University of Ibadan for their keen interest and support.

Many students of the Institute of Education also assisted in one form or the other. Colleagues like Doctors; Ajibade, Rufai, Adedokun Raheem, Nathaniel Olaniran and others. My research assistants; Mr Lawal A T, Mr and Mrs Akinlolu Akinwale, Kehinde and Muideen Asimiyu and Idris Azeez also deserve appreciation.

I am equally grateful to Principals, Islamic Studies teachers and students of schools that took part in the study.

I am full of gratitude to my wife, Mrs. Safurat Oluwatoyin Salami and my children; Engineer Rahmatallahi, Aisha and Qazim for their endurance, words of encouragement and prayer. How can I forget my sisters; Alhaja Rianat Babalola, Alhaja Saudat Olanigan, Doctor Mariam Akinbode, Alhaja Anifat Adesokan, Mrs. Hanat Fasasi, Mrs. Rashidat Lansebe, Mrs Taiwo Ganiyu, Mrs Kehinde Shuaib, Asmau and my brothers; Alhaji Lukman, Alhaji Mujitaba, Alhaji, (Engineer) Ibrahim, Kabiru, AbeeB and Mumini. They all contributed in no small measure to this success story.

I also acknowledge the immeasurable support I got from my friends and well-wishers; Dr Olujimi Odeniyi, Alhaji Quadri Remi Suara, Lukman Fasasi, Wale Ogundairo, Mrs A O Kayode, Mr M. K Daodu, Mr Isiaq Baoku, Mrs Nurat Amoo, Mrs Muinat Olatunji, Mrs Hanat Obatade, Alhaji Musbau Oladejo, Architect Sikiru and his wife Architect Abimbola Afolabi, Mr. Dauda Fatokun, Korede Akande, Niyi Isola, Demola Makinde and Dolapo. My brother, Mr. Kasali Togunde and his wife also deserve appreciation. I must also place on record the encouragement I got from Mrs. Badru, Mrs. Scot-Ashley, Mrs. Ade-ojo, Mrs. Ozoeze, Mrs. Lara Popoola, Mrs. Ibrahim, Mr. Afolabi, Dr Ibrahim Adediran and other members of the Counselling Association of Nigeria, Oyo State Chapter.

I am grateful to Mr A. T. Lawal, Mrs. Bello, Mr Laide Durodoye, sister Safikat, Mrs Fawusi, Alhaji Razak Fadahunsi, Alhaji Adekilekun, Oyo Zonal Missioner and other members of NASFAT prayer group in Ibadan. Special thanks to Dr Kehinde Tijani, National Missioner Fatihu Al-Quarreeb Society of Nigeria. Mention must be made of remarkable assistance I got from Engineers; Tunji Gafar, Lukman and Kunle Ayinde, Messrs Harun Raji, Tunde Adisa, Lekan Isola, Biodun Salmon and other Old Students of Islamic High School, Orita-Basorun, Ibadan. I must acknowledge the immesurable support I got from Chief Olabode Ogunlana, a former student of my late father, when he was head of a primary school from where the former had his elementary education.

Lastly, I must appreciate Mrs. Ade Adeyinka, former secretary of the Institute of Education, University of Ibadan, for her concern and encouragement as well as Mrs. Folashade Christiana and Mrs Titilope Asifat who both typed and re-typed much of the work.

ABSTRACT

Islamic Studies is taught at Junior Secondary Schools (JSS) to inculcate discipline in students. However, evidence have shown that most of the students regardless of religion being practiced lack discipline and morals. The moral decadence among these secondary school students has become a major concern attributed to deficiencies in moral instructions embedded in the curriculum. Previous studies have focused largely on *Al-Majiri*, *Ulama* roles, problems and challenges facing the teaching and learning of Islamic Studies with little emphasis on curriculum implementation. The study, therefore, was designed to evaluate the implementation of the current Islamic Studies curriculum with respect to provision of instructional materials, qualified and experienced teachers and teaching effectiveness (content mastery, orderly presentation and communication skills) as imparted on discipline and learning outcomes (attitude and achievement). The learning outcomes of students based on the curriculum content of *Tawhid*, *Fiqh*, *Sīrah* and *Tahdhib* were also assessed. ā

The study adopted an *ex-post facto* design using the Context, Input, Process and Product evaluation model. Three states were randomly selected from the South-west, while purposive sampling technique was employed to select 65 public schools that offer the subject (Oyo - 27, Osun - 19 and Ogun - 19). All JSS I-III Islamic Studies students (2353) and their teachers (65) were enumerated. Instruments used were Islamic Studies Curriculum Performance ($r=0.98$), Classroom Teachers' Evaluation (Scott $\pi=0.96$), Qur'an Recitation Rating (Scott $\pi=0.63$) and Instructional Materials Assessment ($r=0.90$) scales, and Students' Attitude Towards Islamic Studies ($r=0.57$) and Islamic Studies Curriculum Achievement ($r=0.98$) tests. Data were subjected to percentages and Multiple regression at 0.05 level of significance.

Ninety-five percent and fifty-four percent of the schools had qualified Islamic Studies teachers and sufficient instructional materials, respectively, even though audio-visual aids were not available. Ninety percent of the teachers perceived the curriculum objectives as achievable, 29.0% of the teachers possessed content mastery, orderly presentation and communication skills. Eighty-five percent of the students recited Qur'anic text fluently; 29.0% defined and categorised actions that deal with Oneness of Allah (*Tawhid*) and Islamic jurisprudence (*Fiqh*), while 32.0% were knowledgeable in stating lessons derivable from history of the Prophet (*Sīrah*) and Islamic moral lesson (*Tahdhib*). Teaching qualification and experience, instructional materials and assessment of learning jointly predicted students' achievement ($F_{(6,58)}=2.98$; Adj, $R^2=0.17$), accounting for 17.0% of its variance; with only assessment ($\beta=-0.43$) contributing relatively to achievement. Teaching qualification and experience, instructional materials and assessment jointly predicted students' attitude ($F_{(16,58)}=3.21$; Adj $R^2=0.16$), accounting for 16.0% of its variance. Availability of instructional materials ($\beta=0.41$) and assessment ($\beta=-0.46$) had significant relative contributions to students' attitude toward Islamic Studies.

Sufficient Instructional materials, good assessment and availability of qualified teachers enhanced the effective implementation of Islamic Studies curriculum with respect to impartation of discipline and learning outcomes among secondary schools students in South-west Nigeria.

Keywords: Islamic Studies curriculum, Learning outcomes in Islamic Studies, Junior secondary Schools in South-west Nigeria

Word count: 455

TABLE OF CONTENTS

CONTENTS	PAGE
Title page	i
Certification	ii
Dedication	iii
Acknowledgements	iv
Abstract	vi
Table of Contents	vii
List of tables	x
List of figures	xi
List of appendix	xii
Abbreviations	xiii

CHAPTER ONE: INTRODUCTION

1.1	Background to the Study	1
1.2	Statement of the Problem	9
1.3	Research Objectives	9
1.4	Research Questions	9
1.5	Scope of the Study	10
1.6	Significance of the Study	11
1.7	Definition of Terms	11

CHAPTER TWO: REVIEW OF LITERATURE

2.1	Theoretical Background	13
2.2	Conceptual Framework	14
2.3.1	Islamic Education	16
2.3.2	Islamic Educational Reform System in Western Nigeria: Features and Characteristics	18
2.4.1	Effect of Teacher Qualification on Attitude and Academic Achievement	22
2.4.2	Effect of Teaching Experience on Attitude and Academic Achievement	24
2.4.3	Effect of instructional materials on Attitude and Academic Achievement	28
2.4.4	Effect of Assessment on Attitude and Academic Achievement	34
2.4.5	Curriculum and Curriculum Evaluation	36

2.4.6	Comparison of Curriculum contents of JSS Islamic Studies curricular	41
2.4.7	Models of Evaluation	45
2.5	Appraisal of Literature	45

CHAPTER THREE: METHODOLOGY

3.1	Research design	46
3.2	Sampling procedure and sample	47
3.3	Instrumentation	51
3.4	Data Collection procedure	58
3.5	Data Analysis	59
3.6	Methodological Challenges	59

CHAPTER FOUR: RESULTS AND DISCUSSIONS

4.1	Research question 1	60
4.2	Research question 2	64
4.3.1	Research question 3(i)	67
4.3.2	Research question 3 (ii)	73
4.4.1	Research question 4(i)	76
4.4.2	Research question 4(ii)	82
4.4.3	Research question 4(iii)	93
4.5.1a	Research question 5(i)	104
4.5.1b	Research question 5(ii)	106
4.6.1a	Research question 6 (i)	108
4.6.1b	Research question 6 (ii)	110
4.7	Discussions	111

CHAPTER FIVE: SUMMARY OF FINDINGS, IMPLICATIONS AND RECOMMENDATIONS

5.1	Summary of findings	112
5.2	Implications of the findings	118
5.3	Conclusion	118
5.4	Recommendation	119
5.5	Suggestions for further study	119
5.6	Contribution to knowledge	120

References	121
Appendix	135

LIST OF TABLES

	PAGE
Table 1.1: Links between Basic Objectives, Evaluation Objectives of JSS Islamic Studies Curriculum and Research Questions that address them	8
Table 2.1: Lewy (1977) Six Stages of Curriculum Development	40
Table 2.2: Comparison of Curriculum content of Junior School Islamic Studies	43
Table 3.1: Distribution of Schools Used for the study	48
Table 3.2: Blue Print for Islamic Studies Curriculum Achievement Test (ISCAT)	53
Table 4.1a: Educational Qualification of Islamic Studies Teachers in junior secondary schools	60
Table 4.1b: Teaching Experience of Islamic Studies Teachers	62
Table 4.2: Islamic Studies Teachers' Perception of Aims of Islamic Studies Curriculum	64
Table 4.3.1: Classroom Teaching Evaluation	67
Table 4.3.2: Assessment of Available Facilities for the Teaching of Islamic Studies	73
Table 4.4.1a: <i>Qur'ān</i> Recitation Rating of Students JSS I	76
Table 4.4.1b: <i>Qur'ān</i> Recitation Rating of Students JSS II	78
Table 4.4.1c: <i>Qur'ān</i> Recitation Rating of Students JSS III	80
Table 4.5.1a: Achievement Test Result on <i>Tawhid</i> and <i>Fiqh</i> JSS I	82
Table 4.5.1b: Achievement Test Result on <i>Tawhid and Fiqh</i> JSS II	86
Table 4.5.1c: Achievement Test Result on <i>Tawhid and Fiqh</i> JSS III	90
Table 4.5.2a: Achievement Test Result on <i>Sīrah and Taḥdhib</i> JSS I	93
Table 4.5.2b: Achievement Test Result on <i>Sīrah and Taḥdhib</i> JSS II	96
Table 4.5.2c: Achievement Test Result on <i>Sīrah and Taḥdhib</i> JSS III	100
Table 4.6.1a: Multiple Regression Analysis Research Question 5(i)	104
Table 4.6.1b: Multiple Regression Analysis Research Question 5(ii)	106
Table 4.7.1a: Multiple Regression Analysis Research Question 6(i)	108
Table 4.7.1b: Multiple Regression Analysis Research Question 6(ii)	110

LIST OF FIGURES

	PAGE
Figure 2.1: The Conceptual Framework of the Evaluation of the Islamic Studies Curriculum	15
Figure 2.2 Inter-Relationship of the various components of the curriculum processes	38

LIST OF APPENDIX

- Appendix I – Islamic Studies Curriculum Performance Scale (ISCPS)
- Appendix II – Classroom Teacher Evaluation Scale (CTES)
- Appendix III – Students Attitude Towards Islamic Studies (SATISS)
- Appendix IV – Islamic Studies Curriculum Achievement Test (ISCAT)
- Appendix V – Instructional Materials Assessment Scale (IMAS)
- Appendix VI – Qur’ān Recitation Rating Scale (QRRS)

ABBREVIATIONS

CTES: Classroom Teaching Evaluation Scale

IMAS: Islamic Studies Assessment Scale

ISAT: Islamic Studies Achievement Test.

ISPS: Islamic Studies Performance Scale

QRRS: Qur'ān Recitation Rating Scale.

SATISS: Students' Attitude Towards Islamic Studies Scale

CHAPTER ONE

INTRODUCTION

1.1 Background to the Problem

Islamic studies is one of the key subjects being taught at the Junior Secondary Schools in Nigeria to produce enlightened, well-behaved and God-fearing learners. It plays an important role in the spiritual, academic and moral development of learners at the low-grade subordinate institution category. The history of Islamic education is the same as the history of the religion of Islam itself. This is because Islam goes to any place or community along with its own form of education (Balogun 1982; Ajidagba, 1991). Islam, which precedes Christianity in Nigeria, is said to have come to the country in the 11th century. It is on record that when Kanem Jilmi of the old Borno accepted Islam, he established the first Quranic School in his palace (Amr-Abdalla, 2006). 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 evolution of Islamic education can be traced to the first Qur'anic revelation, which instructs the Prophet to recite in the name of his Lord who creates (Qur'ān 96:1-10). Allah also directed Prophet Muhammad (SAW) in the Qur'ān to pray for increase in knowledge (Rahim 2000). The antiquity of Islamic teaching in the South Western Nigeria is as aged as the antiquity of Islam in the territory. As it was impracticable to observe some spiritual duties deprived of reciting some portions of the Qur'ān and certain recommended litanies (*adhkār*) in Arabic, it became incumbent for the scholars propagating the faith to impart into new members. This effort ended in the organisation of Qur'anic institutions in the community. Mosques were mostly used for this programme. In some instance, houses of the scholars as well as sapling shades were used as institutions. The site of the institutions explained why teaching amenities that could promote knowledge were completely insufficient. Bathmat and butt or intimidate hide were the shared fittings in such institutions. The only recognised manuscript at that time, *al-Qā'idat al-Baghdadiyyah* -an Arabic manuscript for beginners which cover Arabic alphabet in different arrangement and the last part *juz'u* ($\frac{1}{30}$) of the Qur'ān. Subsequent upon the conclusion of this script,

that student could progress to study the complete Qur'ān (Adebayo, 2005).

Usually, rote-knowledge was the medium of instruction, a system that was necessary in studying any language. The institution datebook was break free as the institution was having lessons all over the year excluding Thursdays, Fridays, Muslim festival days and at times in Ramadan. There were no disruption in the school programme, so there was continuous teaching-learning session excluding when the teacher was in mourning, ill or on a journey.

Authors and researchers over the years have defined curriculum in various ways, for instance, McLean (2002) viewed curriculum as 'systematically organised course of teaching and learning'. It includes both the formal and the informal curriculum. The formal curriculum consists of the organised learning experiences conducted in classrooms, shops, laboratories, gymnasias and playing fields and that part of the curriculum commonly known as the course of study. Bamikole (2003) agreed with this definition and asserted that the remainder of the child's school experiences constitutes the informal curriculum. Guidance and extra – class activities are its major aspects. Curriculum is the totality of learning experiences to which students are exposed to under the guidance of the school.

The term curriculum also refers to a programme for a given subject matter or a given grade, a programme for a given subject matter, for the entire study cycle or the whole programme of different subjects for the entire cycle or even the whole range of cycles. It is oftentime used in a wider sense to cover various academic programme through which the content is conveyed as well as materials used and methods employed (Eyetsemitan, 2002). Ajayi (2006) stated that the organization of materials and sequence of learning activities too is part of the curriculum. They also claimed that the organizational structure of a programme in terms of the relative importance of clearly defined behavioural objectives either implicitly or explicitly also forms the curriculum. Teaching strategies like expository presentation materials, discovery or guided discovery learning, programmed instruction, mastery learning and the like, management of classwork, and the role of the teacher all determine the curriculum of a particular subject matter.

In this study, the concept of curriculum is viewed from the perspectives of McLean (2002) which essentially provide that curriculum covers various educational activities. In this case, Islamic education, which covers the content, instructional materials and method employed as well as its organization that are being evaluated.

The social relevance of the curriculum as observed by Abe and Adu (2013) and Hindman and Wasik (2008) is also relevant to the issue of Islamic education with the view that Islamic education can lead to social change especially in resolving the issues of thuggery, academic drop out and social upheaval which are rampant in the society.

Emeke (2012) defined assessment as ‘the organized and impartial appraisal of an ongoing or finished scheme, or course of action, including its plan, execution and outcomes. The goal is to find out the significance, attainment of goals, development efficacy, usefulness, meaningfulness and feasibility.’ The objective is to estimate whether learning experiences provided in the school curricular are meeting the set goals and objectives in bringing about socially desirable development among the societies. Curriculum evaluation is carried out to ascertain the achievement of learning goals and academic standards

Adeogun (2003) reported that the quality of the educational system depends on the quality of its teaching staff and that a school without adequate manpower may not be able to achieve the set educational goal and objectives. Okebukola (2006) argued that the competence of teaching staff determines students’ constant poor academic performance or otherwise in examinations. Oredein and Oloyede (2007) collaborated this assertion when they observed a positive significance between the performance of students tutored by professionally trained and non-professionally trained teachers in biology. Researches have been carried out on teachers’ factors such as age, gender, experience, qualifications, attitude and students’ learning outcome. For instance, Abe and Adu (2013) reported a positive effect that teachers’ factors such as area of specialization, gender, educational attainment and experience have on academic performance of learners. Odeniyi (2011) opined that highly qualified teachers will not only improve achievement but also generate positive attitude of students to learning. Islamic studies being a subject that involves a lot of practical exercises would improve learning outcomes and attitude of students (Adebayo, 2005).

The relevance of experienced tutors in schools has been highlighted by many researchers (Akinleye, 2001 and Ogundare, 2001). Researchers have also commented on teaching experience and students’ academic performance in schools (Akomolafe, 2004). Akomolafe’s argument centred on the fact that experience aids learning outcomes while pupils achieve maximally at the hands of teachers who have taught

them continuously over a period of years. He then concluded that the more experienced teachers in a school system, the higher would be the improvement in productivity. Salami (2010) recommends the need to involve retired teachers because of their long years of teaching experience to teach in Nigerian schools. Availability of experienced teachers will improve academic performance and attitude of students to Islamic studies (Ndagi, 2011). Research findings have revealed that high quality teachers are education's best resources and assets (Ayodele 2004). Research findings confirmed that teachers' experience affects students' learning outcomes. Ilugbusi, Falola and Daramola (2007) reported that a teacher's experience in a school subject determines students' learning outcomes in external examinations. They further noted that inexperienced teachers can be frustrated by unusual classroom circumstances but the experienced teachers due to years of training have developed the necessary skills to tackle agents of classroom bewilderment.

A lot of research works have been carried out on effect of material variables on attitude and learning outcomes. Isola (2010) carried out his study on the effects of material variables on students' learning outcomes in Kwara State. Isola (2010) investigated the connection between material variables and performance of students in ten subjects. Students' performance in West Africa Secondary School Certificate Examination (WASSCE) for the past five years were related to the resources available for teaching each of the subjects. He reported that material variables impact positively on students learning outcomes and attitude to school subjects. Instructional materials when they are available, adequately provided and well utilised will not only assist students to achieve maximally it will also improve their attitude towards Islamic studies lessons since the subject involves a lot of practical exercises (Hauwa, 2012).

The pattern of assessment adopted by a subject teacher also determines achievement and attitude of students to the subject (Boston, 2002). When a teacher gives take-home assignment, project or asks the students to recite *Quranic surahs*, study *Hadīth* and historical facts, this will prompt the students to put in more efforts to their studies, thus generating positive attitude and academic excellence (Aderinoye, 2002). Acceptable evaluation of learners performance historically has focused on the reproduction of factual and procedural knowledge from students (Moss, Girard and Haniford 2006). The items on such evaluation instrument typically measure recall of discrete facts, retrieval of given information, and application of routine computational formulas or procedures. The evaluation outcome reveals a partial picture of learners

performance at a given moment. According to Rochex (2006) performance evaluation shows details of the student's performance at a given time. According to Moss et al (2006), performance evaluation impacts positively on the educational values of teaching and learning activities in schools in South Korea. They submitted that performance evaluation impacts positively on learners intellectual abilities in areas such as achievement, learning attitude, creativity and inquiring ability.

The Nigerian constitution made adequate provision for religious knowledge as written in the National Policy on Education, the document that contained policy statement as regards educational issues in Nigeria. Section 1 sub-section 9 (k) states that "provision shall be made for religious instruction; no child should be forced to accept any religious instruction which is contrary to the wishes of his or her parents [FGN 2004]

Consequent upon this, the Nigerian Educational Research and Development Council (NERDC) formulated the Islamic studies curriculum for Junior Secondary Schools 1 – 3. Features of the curriculum include:

- (a) *The Qur'ān*
- (b) *The Ḥadīth*
- (c) *Tawhid*
- (d) *Fiqh*
- (e) *Sīrah*
- (f) *Taḥdhib*

The features of the Junior Secondary School Islamic Studies Curriculum mentioned above discuss the following topics;

1. *Qur'anic* explanation (Exegesis): It involves review of the revelation of the Qur'ān, how it was collected, compiled and explanation according to early scholars such as Ibn Kathīr, At- Tabari, and Ibn Taymiyya. In some schools, the explanation given by contemporary scholars such as Sayed Qutb and Mawdudi may also be included.
2. Prophet's manners of doing things (*Ḥadīth*): It scrutinizes the processes adopted to ensure the reliability of stories and statement credited to Prophet Muhammad, and investigation of the collection compiled by earlier scholars such as Bukhari and Muslim.
3. Islamic study of relevant laws (*Fiqh*): It covers the process adopted by various scholars, especially those representing the major four schools of Islamic law in

Sunni Islam (*Shāf'i, Hanafi, Maliki and Hanbali*) their recommendations on a variety matters, usually catalogued under sections such as prayer, marriage, divorce, charity and jihad.

4. Belief System in Islam (*'aqâ'id*): It covers the fundamental Islamic beliefs such as Oneness of God, existence of angels and Satan, the Last day, heaven, and hell.
5. Arabic Language: Arabic, being the language of the Qur'ân, educational institutions that focus on Islamic knowledge provide training in the mastery of the language.
6. Islamic Actions that are regularly performed: Its deals with how Muslims should perform their regular functions such as prayer, fasting, and pilgrimage to Makkah.
7. Islamic History: They deal with Islamic history from the time of Prophet Muhammad till date.
8. Islamic Ways of doing things and worth: It addresses education especially for children on proper Islamic functions as prescribed and being done in the early days of Islam, a period described by Islamic scholars as a golden age of Islam.

Islamic studies as a key subject being taught in schools is recommended to achieve desirable behavioural pattern among the students'. The subject aims at achieving the following:

- (a) Identification of Allah as the maker and provider of the world and the origin of worthy things.
- (b) Expression of thanks to Allah and obedience to His prescribed rules both in adoring of Him and in our relationship with our fellow-man.
- (c) Development of knowledge and thinking abilities in line with with the Qu'ranic provision "will you not use your knowledge?" and "will you not reason?" Qur'anic 2:23-24 and Qur'anic 56:85.
- (d) Supporting the search for useful skills in line with the traditions of the Prophet Muhammad. (P.BUH) "Looking for skills is a task for every Muslim, male or female" and the usage of such skills for the advantage of mankind in the areas of science, technology, medicine, etc.
- (e) Achieving all-round growth of the individual and the society by providing all their needs.

- (f) Provision for all to live in peace and oneness by avoiding all forms of anti-social behavior.
- (g) Developing in one the awareness that Allah watches all that we do wherever we may be, good or bad. (Nigeria Educational Research and Development Council (NERDC, 2007).

The basic objectives of the Islamic studies curriculum for Junior Secondary Schools. It is assumed that after the students' might have been exposed to various topical courses in Islamic Studies, they should be able to display competency in the following areas;

1. That the students should read, memorize the holy book and *Ḥadīth*, then identify the main theme being discussed.
2. That learners define, analyze and recognize actions within the context of oneness of Allah (*Tawhid*) and Islamic jurisprudence (*Fiqh*).
3. That students should mention, highlight and state lessons derivable from the biography of the Prophet and moral teachings contained in the Holy *Qur'ān* and *Ḥadīth*.
4. To prepare students for senior secondary education in Islamic studies (NERDC, 2007)

This study evaluated objectives 1-3 above.

Table 1.1: Links Between Basic Objectives and Evaluation Objectives of Junior Secondary Islamic Studies Curriculum and Research Questions Addressing Them

S/N	Basic Objectives	Evaluation Objectives	Research Question
1	Students should be able to recite and memorise <i>Qur'ān/Hadīth</i> and identify main topic	Evaluation of students' recitation of Qur'ān text	4 (i)
2	Learners define, analyze and recognize actions within context of <i>Tawhid and Fiqh</i>	Evaluation of achievement of students in Islamic studies test	4(ii)
3	Students should be able to mention, highlight and state lessons derivable from the biography of the Prophet and Islamic moral lessons (<i>Sīrah and Taḥdhib</i>)	Evaluation of achievement of students in Islamic studies test	4(iii)

1.2 Statement of the Problem

Islamic studies is taught at Junior secondary schools in Nigeria to inculcate discipline and morals in students. However, evidence has shown that most of the students regardless of religion being practiced lack discipline and morals. The moral decadence among these secondary school students has become a major concern attributed to deficiencies in moral instructions embedded in the curriculum. Most of these students play truancy, absenteeism, hooliganism and all sorts of maladaptive behaviours that inhibit academic achievement and positive attitude to learning. Previous studies have focused largely on *Al-Majiri, Ulama* roles in educational development, problems and challenges facing the teaching and learning of Islamic studies with little emphasis on curriculum implementation. The study, therefore, was designed to evaluate the implementation of the current Junior Secondary Schools Islamic studies curriculum with respect to provision of instructional materials, qualified and experienced teachers, assessment and teaching effectiveness as imparted on discipline and learning outcomes (attitude and achievement).

1.3 Evaluation Objectives

The broad objective is to evaluate effectiveness of Junior Secondary School curriculum for Islamic Knowledge in South-West Nigeria.

Specific objectives for this study are to:

- 1 Evaluate teachers of Islamic studies perspective towards achieving the objectives.
- 2 Evaluation of classroom teaching of Islamic studies lesson.
- 3 Evaluation of learners' attitude to Islamic studies lesson.
- 4 Assessment of facilities for studying Islamic knowledge.
- 5 Evaluation of Islamic studies teachers' profile, in terms of qualification and teaching experience.
- 6 Evaluation of achievement of students in Islamic studies test.
- 7 Evaluation of students' recitation of Qur'ānic text.

1.4 Research Questions

This provides response to the inquiry on the study:

1. What is the profile of Islamic Studies teachers in the junior secondary schools?
2. How do Islamic studies teachers perceive the aims of Islamic studies as stated

- in the curriculum?
3. (i) How effective is the classroom teaching of Junior Secondary School Islamic studies? (ii) What are the available facilities for teaching Islamic Studies?
 4. (i) How fluent are the students in reciting portions of *Qur'ān*?
(ii) What extent are learners' been able to define, explain and categorize actions that deal with oneness of Allah (*Tawhid*) and Islamic Jurisprudence (*Fiqh*)?
(iii) How knowledgeable are the students in stating the lessons derivable from the teachings of the biography of Prophet Muhammad (*Sīrah*) and Islamic moral teachings (*Taḥdhib*)?
 5. (i) To what extent do the six independent variables, namely: teachers' characteristics (qualification and experience), material variables (availability, adequacy and utilization) and assessment when taken together determine students' achievement in Islamic studies in the junior schools level?
(ii)What are the relative contributions of the six independent variables in determining students' learning outcomes in Islamic studies in Junior secondary schools?
 6. (i) To what extent do the six independent variables namely: teachers' characteristics (qualification and experience), instructional materials (availability, adequacy and utilization) and assessment when taken together determine learners' attitude towards Islamic studies among Junior Secondary school students?
(ii) What are the relative contributions of the six independent variables in determining learners' attitude towards Islamic studies in Junior secondary schools?

1.5 Scope of Study

There are six geo-political zones in Nigeria, of which South-West is one. This research covers three out of the six states in the zone, eleven (11) local government areas and sixty-five (65) public Junior secondary schools. Focus of the research is Islamic studies curriculum implementation in Junior Secondary Schools (J.S.S) I -3.

1.6 Significance of the Study

The research evaluated implementation of Islamic studies curriculum for junior secondary schools with a view to knowing the extent of implementation. The research revealed learners attitudes to Islamic studies as a subject. This study also reveals the sufficiency or otherwise of resources needed for meaningful teaching-learning process. The study evaluated the impact of qualified and experienced teachers and assessment of learning activities on students' attitude and academic achievement with a view to improving achievement in Junior school Islamic Religious Studies.. The expected gain to be derived from the study are listed below.

- (i) Results from this study would shed light on ways of improving student's achievement and attitude towards Islamic studies.
- (ii) The result would be useful to relevant stakeholders such as; the three tiers of government, curriculum planners, teachers, Ministry of Education, parents, public examining bodies and students in planning for improved instructions.
- (iii) The result will expand literature base in Islamic studies and educational evaluation particularly students' learning outcomes in Islamic Studies at the Junior Secondary Schools.

1.7 Definition of Terms

The following terms are defined to convey the meaning as used in this study.

Operational Definition of Terms:

Qur'ān: It is the revealed divine instruction that guides, governs Muslims in their belief, world-view, modes of worship, law and morality, including social, economic and political affairs.

Ḥadīth: It is the recorded sayings and actions of the Prophet Muhammad.

Tawhid: It means the Islamic point of view on oneness of Allah. It also includes belief in angels, prophets, divine books, destiny and the day of judgement.

Fiqh: It covers both formal worship such as *Salat, Zakat, Sawm, Hajj* and legal matters such as *nikkah and talaq*.

Sīrah: It refers in the first instance to the biography of the Prophet Muhammed. His life story is studied partly for its historical information and partly for the moral lessons to be learned so as to emulate the Prophet's exemplary behaviour at various stages of his life.

Tahdhib: It refers to the field of moral and social teachings derived from the Qur'ān

and Ḥadīth.

***Qur'ān* Recitation:** This refers to a student's way of reading portions of the Holy book. Achievement in Islamic Studies; This refers to the score obtain by a student in Islamic Studies test.

Attitude to Islamic Studies: It refers to the disposition of a student to Islamic Studies learning and practice through; recitation of *Qur'ān* portion, performance of ablution, ritual bath and observance of a *raka'ah* in *Salat*.

Curriculum: It is the systematically organised course of teaching and learning of topics contained in the Junior Secondary School Islamic Studies syllabus.

CHAPTER TWO

REVIEW OF LITERATURE

This chapter reviews literature relevant to the study. The review covers the following areas: theoretical background, conceptual framework, empirical review of literature on Islamic education, education reform system in Western Nigeria and its features and characteristics. Effect of Teachers' qualification, work experience, instructional materials and assessment on attitude and academic achievement of students is also covered in this thesis. The review also includes curriculum and curriculum evaluation, comparison of curriculum contents of Junior Secondary School Islamic Studies curricular, models of evaluation and lastly appraisal of literature.

2.1 Theoretical Background

This work is built on Bertalanffy (1968) System theory that viewed a system as 'a set of elements standing in intrerelations among themselves and with the environment' He submitted that the system comprises the parts, the organisation of the parts and the relationships among the parts and the environment; these relationships are not static but dynamic and changing. He compared an educational programme to a social system composed of component parts with interactions and interrelations among the component parts, all existing within and interacting with the programme's environment in order to achieve positive change in the educational programme. An educational programme is an "open" system in which exchange occurs among component parts and the environment In this context, teachers' variables; qualification and experience in teaching coupled with materials variables; availability, adequacy and utilization and assessment all interact together to determine students' attitude and academic outcome in Islamic Studies.

Sufficiency of qualified Islamic studies teachers in terms of academic training and teaching experience coupled with availability, adequacy and utilization of modern teaching equipments and adoption of appropriate methods of assessment will go a long way in reducing maladaptive behaviours rampant among the students. These include; absenteeism, truancy, hooliganism, thuggery, drop-out, teenage pregnancy

and examination malpractice that students indulge in so as to achieve academic excellence at all cost. With this intervention, learning becomes clearer, easy, convenient and arousing to the students. They (learners) will in turn be ready to face academic challenges with vigour and needed attention for their maximal participation to national growth.

2.2 Conceptual Framework

As shown on Fig 2.1 below, the independent variables in this study are teaching qualification, teaching experience, instructional materials; availability, adequacy, utilization and assessment, while the dependent variables are achievement and attitude to Islamic Studies. When all the six independent variables are adequately available, achievement in and attitude of students to Islamic studies will be imparted positively.

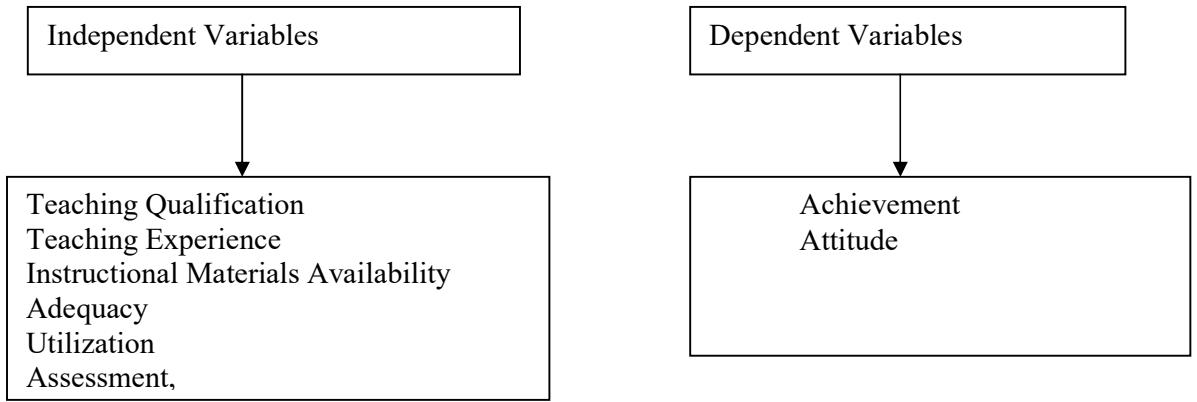


Fig 2.1 Conceptual Framework.

2.3.1 Islamic Education

Islamic education referred to in the *Qur'ān* (Q 3:110) as the process of shaping character within the Islamic world view, requires the Muslim family to expose the children and adults to all knowledge as a relationship of understanding the parameters set in the *Qur'ān* for *taqwa* (an equilibrated, constructive relationship with God, other human beings and nature) (Abdalla, 2001). Islamic education involves all aspects of human endeavours as its focus is the production of a disciplined person. There is a diversity of approaches to writings about Islam and education. While a vast majority of this literature is based on the view that there is a distinct Islamic position with regard to education (Ali, 2000), some critical voices question this fundamental assumption. The advocates of distinctively Islamic approach to education also differ among themselves on various matters; some argue for a common inter-faith religious framework on education (Conway, 2001) while others claim, at least implicitly, a superiority of the Islamic approach over those of other religions.

Many research works were embarked upon in the area of Islamic studies curriculum instruction, among such studies is Nasir (2011) that wrote his paper on Islamic Schools, the Ulama and the State in the Educational Development of Northern Nigeria. He submitted that the North-East and North-West zones of Nigeria regarded as the core North, which was mainly occupied by Muslim had in times gone by had interaction with Islam which molded its cultural, financial and governmental structure prior to colonization by the British. Islamic Scholars, (the *Ulama*) had established Qur'anic/Islamic schools to teach students Islamic Knowledge and practices which made them assumed leadership place in the neighborhood political arrangement which gave them opportunity to control affairs of the community. The advent of Christianity, western education and foreign control schools that were well funded and well organized in terms of qualified staff and required facilities relegated the Qur'anic/Islamic schools to the background. This has been the main cause of disparity in the educational system of the Southern and Northern Nigeria till date. However, efforts have been made to address this anomaly.

Furthermore, Oladosu (2012) wrote his paper on Arabic and Islamic Education in Nigeria: The case of *Al-Majiri* Schools. He defined *Al-Majiri* a person that migrates from one zone to another looking for experience and skill. He submitted that *Al-Majiri* system of education had been in existence in the Northern part of Nigeria prior to the British colonization of Nigeria in the 19th century. He further stressed that

while the colonial state established schools were provided with adequate facilities by the colonial authorities the *Al-Majiri* and Qur'anic schools were abandoned and left to be administered by the proprietors that lacked intellectual and professional competencies and skills to run schools. He listed weaknesses of *Al-Majiri* schools thus: myopic scope of its aims and objectives, narrow content of the studies curriculum, limited range of learning experiences and non-existence of instructional materials for teaching and learning among others. He however proffered solutions to these problems. He suggested the following actions: the need for urgent curriculum reforms, collection of appropriate and workable plan, purpose and targets, collection of knowledge and skill experiences, collection, organization and integration of experiences and skills and lastly periodic evaluation of operational modes of *Al-Majiri* schools. He opined that the suggested actions, if implemented, will make the schools functional again.

Also Kazeem and Balogun (2013) in their paper titled 'Problems facing Islamic education: evidence from Nigeria listed issues preventing growth of Islamic education in the country as: lack of funding by the government, Islamic school proprietors used the schools to source money from foreign Islamic countries, Muslim parents' negative attitude to Islamic education at the expense of western education, non- recognition of Islamic schools by the society, inadequate recognition and coverage of activities of Islamic schools by media houses, myopic aims and objectives of Islamic education among others. They suggested that these factors should be tackled wholistically so that Islamic education can occupy its pride of place in the Nigerian society.

In the same vein, Muhammad (2018) in his work highlighted problems affecting Islamic education in Nigerian colleges as follows: students not showing interest in the subject, negative attitude of the parents towards the subject, teachers negative influence, problems of pedagogy, that is adopting adequate teaching methodology to cater for various categories of students in the classroom, teacher-student relationship, that is being a role model so that students develop positive attitude to the teacher and the subject he teaches, non-availability of Islamic studies textbooks and language barrier, school and curriculum factors, the time table and period allocation syndrome and problems of Instructional Materials, Multimedia and ICT. He then offered some recommendations to tackle the problems identified. They are: government and school owners should make provision for adequate manpower

and facilities needed in the subject, students' interest should be stimulated through enlightenment programmes, allocated periods for teaching the subject be increased in order to complete the course outline, only qualified and certificated teachers in the subject area should be employed and allowed to teach the subject, functional instructional materials should be provided and adoption of multimedia and ICT facilities, the parents should be role models so as to enhance students' interest in the subject and lastly Islamic organisations and conscious Muslims should assist both the government and school owners to provide materials needed for teaching the subject.

2.3.2 Islamic Educational Reform System in Western Nigeria: Features and Characteristics

The antiquity of Muslim education in South- Western Nigeria dated back to the advent of Islam in the territory. Since it is expedient to observe some spiritual ceremonies with recitation in Arabic, it turn out to be mandatory on preachers propagating the faith to impart on new adherents part of the holy book in Arabic, this effort led to creation of Qur'anic institute in the zone. Mosques were mostly utilized for this project and in some instance the teacher's homes and sapling shades were utilized as institutions. Learning arena's condition explained why facilities that could aid impartation of knowledge were absolutely insufficient. Bathmat and butt or intimidate hide were major fittings in the institutions. Approved manuscript by then was *Qā'idat Baghdadiyyah* an Arabic manuscript for new comers that comprise Arabic writing system in different arrangement and the last *juz'u* ($\frac{1}{30}$) of the glorious book. Subsequent upon the conclusion of this script, the learner proceed to study the entire holy Qur'ān.

Normally, studying was through repetition, a scheme that is necessary in studying linguistic. Institute year planner was day off unhindered as learning is on-going all over the age excluding Thursdays, Fridays, Muslim festival days and during Ramadan. The institution's schedule remain undisturbed by tenacious industrial action or shut down, so there was unhindered educational programme apart from when the teacher was in mourning, ill or embark on a journey. There were periodic arrangements of banquet in celebration of steady progression for learners from small section of the holy book to lengthy sections. The technique adopted was to inspire indolent learners to work hard. On reaching chapter 105 (*suratul-fil*), a bird banquet is

organize. At chapter 96 (*suratul 'Alaq*), boiled beans and *eko* (pap) are provided. At chapter 87 (*suratul-a'la*), a bird banquet is prepared, on reaching chapter 55 (*suratur-Rahman*), a he-goat banquet is prepared while on reaching section 36 (*suratu-yasin*), a butt is killed, lastly on conclusion of entire holy Qur'ān, a big banquet at which a cow is killed is organised (Nasir, 2011).

When the Yoruba Muslims challenged Christian teaching with stiff antagonism, Islamic teaching was progressing unhindered in Hausaland as the Christian religious groups were unable to pass through the North. When finally they were able to enter the North, the Muslims attached themselves to their Islamic scheme of teaching and they watched foreign teaching with disdain. Arabic was regarded as the language of teaching in a small number of institutions built by the foreign government in the area. Tilde (2013), observed in the 1950s, that about 82% of initial institutions were situated in Southern Nigeria, only 18% were in Northern Nigeria. Also, 93% of subordinate institutions were situated in Southern Nigeria while 7% were in Northern Nigeria. Outcome of acceptance of Western scheme of teaching by Muslims were not pleasant. *Qur'ān* and *Ilmi* institutions were downgraded and English language assumed prominence over Arabic as linguistic of teaching. Mournful on effect of foreign government guidelines on Muslim teaching scheme, Abd al-'Alim (1407AH:171) reported that roughly 200 years of foreign government intervention resulted to circumstances that the Muslims could not even recollect what their teaching scheme was. The community was persuaded that the major source of understanding and scientific improvement was a bequest of foreign government.

The admittance of foreign teaching scheme by Muslims signified a new milestone in Muslim instructive improvement in South- Western Nigeria. It enabled current Muslims institutions observe the inadequacies and need to seek for knowledge and expertise from their foreign controlled rivalled institutions. Some owners of these institutions model the institutions along the foreign method by charging dues, categorize the learners, adopting course outline, commences the classes before noon, adopting presence inventory, providing learners and tutors fittings in the institutions. Credentials of the institutions are familiar in most Arab nations for goal of seeking entrance into the institution of higher educations; and for securing work in neighboring institutions as tutors. Most Arabic institutions turn out to be noticeable to obtain funding abroad to finance the institutions (Busari 2000).

The struggle to make Muslim institutions contest adequately with their foreign

established contemporaries explained why the institutions bring together Islamic Studies and English language in the course outline. *Mahd al-Azhari* in Ilorin added English language into their field of study. Arabic Institute of Nigeria, Elekuro, Ibadan, founded by Shaykh Murtadha Abdus-Salam added Islamic Studies and English language into the institution's course outline and also arranged afternoon lectures for willing learners to further foreign introduced teaching to GCE grade. The Arabic Training Centre (*Markaz Ta'limul 'Arabi*) Agege of deceased *Shaykh* Adam Abdullah al-Ilori also modified institution's course outline towards foreign introduced teaching however no innovation was introduced to the course outline. Other institutions founded included *Al-Adabiyyah* school for Arabic and Islamic Studies at Owo, and Alhaji Badru deen's Amin Arabic Training Centre at Iwo founded in 1968. The efforts of some of these learned academic to Muslim instructive innovation had won them reputation and honor inside and outdoor of the country (Nasir 2011).

The declining benefaction of Qur'anic institutions by Muslims because of their insufficient amenities to overcome the test of foreign scheme of teaching led to the foundation of Islamic focused nursery institutions. Apart from exceptional situations, most Qur'anic institutions function only in the afternoon for brood after finishing the usual foreign school scheme. The economic hardships affecting most of the Qur'anic institutions because of their 'free taching policy' compelled most of these institutions to collapse or convert to Islamic nursery primary institutions where dues are introduced for learners that are prepared to pay. Most sensibles managers of these institutions are striving hard to focus their school teachings on Islamic foundation. Apart from teaching orthodox courses, some Islamic connected courses are also added into their course outline.

It should be observed that the National Policy on Education allows separate persons, groups and neighborhood to set up private institutions, it wholly allows the running of pre-institution teaching by personal and charitable groups on condition that each community has the freedom to choose that which it desires and wants its harmless inhabitants to study. As the Christians sieze this chance for their 'clip them at youth' preaching arrangement, the Muslim managers are planning to give their brood a body of skills and expertise which is focused on Islamic principles. Morning devotion is observed based on Islamic teachings, the male pupils are disengaged from female ones, counselling speeches on Islamic ethics are delivered to learners and Islamic vocals are only approved vocals in the institutions. *Zuhr salat* is carried out in

group in most institutions, learners are implored to inculcate religious ethics inside and outdoor of the institution.

The Muslim International School, Iwo, is cooperatively founded by twelve Islamic organisations that for years are striving for progress of Islamic teaching in Nigeria underneath umbrella of Committee of Muslim International School (COMIS). Amidst prominent group dignitaries are Professor A. B Fafunwa, Professor T.A. Balogun, Professor T.G.O. Gbadamosi, Alhaji Lateef Okunnu, Alhaji R. G. A Oyekan, Professor A.F.B. Mabadeje, Professor (Mrs.) Saida Mabadeje and others. Goal of COMIS is founding teaching organization anyplace in Nigeria named Muslim International Schools which aim is making available standard teaching with focus on Islamic tenets. Nigerian Association of Model Islamic Schools (NAMIS) which is the auspices of non-governmental Muslim schools, first and subordinate institutions also shared this goal (Adebayo, 2005).

The introduction of Arabic and Islamic Studies in the country's institution of higher teaching scheme signify the offset of a new era for Islamic teachings progress in Nigeria. Added to foundation of playgroup and subordinate institutions by individuals and groups, division for Arabic and Islamic teaching was founded at University of Ibadan in 1961 which objective is to fulfill hopes and aspirations of Nigerian learners to learn Arabic linguistic and Islam as a faith. In 1963/64 period, the subdivision put in place a year scheme towards awarding the Certificate in Arabic and Islamic Studies for the aim of offering entrance chance into the subdivision for degree academic scheme. Also, in 1975/76, a Two-year Certificate study was put in place for the reward of Certificate in Arabic and Islamic Studies. Credential obtained from the scheme offers admission opportunity for straight entrance into the Subdivision for first Degree scheme on conditions that applicant possessed five 'O' Level credits including English language (JAMB Prospectus 1988-98). In 1976, the Subdivision of Arabic and Islamic Studies was founded in the University of Ilorin, but later renamed Subdivision of Religions when Christian Religious Studies added to it. Rudiments of Islamic related courses were also put in place in the Subdivision of Religions of the University of Ife, (Obafemi Awolowo University), Ondo State University, Akungba Akoko and others. (Abass, 2008)

Miserable to observe Islamic Studies that was initiated into foreign institution scheme to produce positive outcomes now facing anguish among other institution courses. Evaluating lessons of Islamic Studies in subordinate institutions in Oyo State,

Aderinoye (2002), uncovered unfortunate state in most institutions; starting non-inclusion in the institution's schedule, refusal of tutors deployed or asking tutors deployed to lecture students Social Studies or History. He also complained bitterly about the rank of Islamic Studies' lecturing in Ondo State institutions in spite of the ethical and monetary assistance of individual Muslims in the creation of the institutions. At a time in Osun, almost all Islamic Studies tutors were relieved of their jobs by the government in an attempt to advance science and technology in the State. The handing-over of institutions to their proprietors by the Lagos State Authority in 2010 is another problem hindering Islamic studying in the zone (Nasir, 2011).

2.4.1 Effect of Teachers' Qualification on Attitude and Academic Achievement

The term teacher characteristics naturally denote potentials of teachers that can be evaluated with examination or originate from their educational or specialized annals. It does not usually denote straight watching of their influence on students' knowledge in the area of either learner's examination feat or tutor action. Study has revealed that there is a discreet connection between tutors' school exercise in the course area in which they eventually lecture and their learners' view and attainment. Adeogun (2001) pronounce that the value of the instructive scheme hinge on the worth of its academic employees and that an institution deprived of humanoid facilities may be incapable of attaining the aims and aspirations of the instructive scheme. Ehindero and Ajibade (2000) asserted that tutors that are deficient in essential professional qualification, skills, techniques and strategies that can facilitate effective learning add appreciably to the rising cases of letdown and eventual withdrawal of learners in secondary schools (Nakpodia, 2001).

In every human endeavour, success is normally dependent upon certain factors, academic achievement is one of such human endeavour. As stated by Ibrahim (2000), the requirement and experience of a tutor have impact on learners' educational attainment. Excellent educational attainment can in essence add to the reasoning, emotional and manipulative scheme of a person. Adodo (2007) also observed that the tutor is one of the main features superceding the achievement of learners' educational attainment. Ibukun (2009) who reported that no scheme of teaching could upsurge over the worth of its tutors also supports this declaration. The position of the tutor in the training of learners to excel in their assessment is

unimaginable. Ogunniyi (2015) noted that in recent times there is uproar among educational stakeholders on increase in poor performance, letdown and eventual dropouts in Nigerian institutions. The alarming failure rate is evident in the annual deterioration in learners' attainment in the Senior School Certificate (SSCE) examinations. General unpreparedness by the students to study has been pointed out as one of the reasons for students' failure.

Lack of dedication to duty by the teachers is also pointed as a factor that unintentionally influences educational attainment of the learner. Ayodele (2011) noted that despite the variation on who takes the blame the consensus is that excellent tutors are the appropriate amenities and strength of an educational system. As observed that by Usman (2003), the troublesome inefficiency of suited tutors could be accountable for the deplorable attainment noted amidst the learners. Ademulegun (2001) submitted that learners lectured by tutors that are more fitted and exposed in understanding of the course work would surpass than those trained by unfitted but exposed tutors. The Nigeria National Economic Empowerment and Development Strategy (NEEDS) in its academic evaluation analysis in 2005 reported that more than 49% of the tutors Nigeria are unfitted. This draws attention to the worth of tutors lecturing a variety of courses to the secondary institution learners, Islamic Studies inclusive.

Scholars have disputed the relevance of trained tutors for successful studying. Ngada as mentioned in Fajonyomi (2007) point out that, the achievement or letdown of any instruction scheme hinges solely on the sufficient obtainability of fitted, capable and hardworking tutors. The tutors assist in putting in place valuable technological course outline in the lecture hall (Aweh, 2004). Tutors around the world are known as major tools in the realisation of excellent teaching at any stage (Ike & Iheberenu, 2008). The realization of the important functions of tutors in any prospectus application has led to many research findings in this country (Awotua-Efebo, 2002; Effiong & Eukona, 2004; Kalu, 2004; Edu, 2006).

A lot of studies have attributed dismal attainment of learners to the shallow knowledge, which resulted from inadequacy of specialist teachers in our institutions (Ademujimi, 2002; Akinduro, 2003; Bankole, 2002; Ogundare, 2005). Training excellent tutors is problematic, that is the most herculean task facing instructive scheme (Pelumo, 2007). Educational analysis carried out by National Economic Empowerment and Development Strategy (NEEDS, 2005) indicated that 49% of the

teachers in Nigeria are unqualified. Therefore, it is of paramount importance to examine impact of teachers' qualification on students' achievement on a regular basis.

2.4.2 Effect of Teaching Experience on Attitude and Achievement

Studies have shown that teaching experience and professional competence affect learner's attitude and academic attainment. Yolo (1999) stated that teachers' professional competence improves attitude of learners towards a subject, 'this in turn determines to a large extent the measure of their interest, positive or negative to the particular subject'. He submitted that an inexperienced teacher leads students to poor achievement and developing negative attitude. Akubuiro and Joshua (2004) from their study reported that teachers' professional competence and experience determines students' attitude towards a particular subject, this in turn is positively related to performance in the subject. They submitted that teaching experience contributes substantially more than other variables in predicting achievement.

During the 1970s and 1980s, it recommended that there was a connection amidst tutors' efficiency and years of practice, while some studies confirmed that inexperienced tutors (i.e., those with less than 3 years of practice) were characteristically not as much efficient compared to older tutors. Darling-Hammond (2000) disagreed that the advantages of exposure seem to disappear after 5-8 years. Further research findings propose that exposure may influence through efficiency, even though a number of exposed tutors really become less efficient in their profession in future. Odeniyi (2011) distinguishes amidst exposed and skilled tutors, proposing that exposure only is not sufficient to predict efficiency. In a research work carried out by Hindman and Wasik (2008), they reported that the more exposed a tutor, the more he displays competency. This finding corroborates result of the study on knowledge and instruction in oral language.

Akomolafe (2004) submitted that Teachers' teaching experience impact learners' attitude to learning and academic performance. Ogunwuyi (2000) submitted tutors are tools needed to convert course outline into knowledge to be imparted in the lecture rooms, therefore they are a continuous element in the fruitful application of any instructive package. Haczko and Berliner [2001] also studied influence of teaching experience and certification status on students' attitude to learning and academic attainment in big city institutions in two regions. These institutions regions presented data on tutors working for the 1998-1999 and 1999-2000 institution's

session. Data was provided on institution where the tutors were at present instructing, the classes instructing, the tutors' credential's rank, utmost requirement obtained, date and college it was obtained, era and period of exposure of instructing. The results revealed an important connection amid tutor certification and experience on learners' view to knowledge and attainment. Hanushek's [1996] also submitted from his study that reversion research have usually confirmed a clear connection amid tutors' exposure and learners' view and attainment.

It has been disputed that an excellent tutor is "a very significant element that determines the value of learner's knowledge" (Ramsey, 2000), issued a declaration that was confirmed by a lot of establishment (Hattie, 2009; Rowe, 2003). At the same time, the impact of inferior instructing on learner's performance is disastrous to the academic development of the students (Darling-Hammond, 2000). Lecture rooms that have efficient and knowledgeable tutors shared quality features (upmost educational programme, efficient lecture room control, and clear instructing expertise), but there are apparent changes on how these shared features jointly work (Gambrell, Morrow and Pressley 2007).

Okebukola (2006) argued that the worth of tutors as an important feature ascribed to basis of learners' constant poor academic performance in examinations. Oredein and Oloyede (2007) confirmed this assertion when they observed a positive significance between the performance of learners tutored by fitted and non-fitted tutors in biology. Researches have been undertaken on tutors' varying attributes that is; era, gender, exposure, qualifications, opinion and learners' educational attainment. For example, Abe and Adu (2013) reported a positive important connection amid tutors' varying attributes like field of specialism, gender, educational requirement and educational performance of secondary institution learners. Though, Izumi and Evers (2002) observed insignificant connection amid tutors' requirement and learners' attainment in science based subjects in Senior Secondary School Certificate grade. Though Adesoji and Olatunbosun (2008), Osokoya (2008) and Adodo and Oyeniya (2013) reported that teacher's qualification and experience contributed marginally to students' learning outcomes; Bilesanmi-Awoderu (2006) and Oyekan (2013) observed a high significance amid tutor's exposure and learners' academic attainment in science. Wiki (2013) and Abe and Adu (2013) noted a clear connection amid tutors' requirement and experience on learners' educational attainment. Edu and Kalu (2012) reported that the inadequate qualifications and experience of tutors add to learners'

recurrence of a set.

Researches revealed that tutors' exposure exercises huge impact on learners' educational attainment. Ilugbusi, Falola and Daramola (2007) reported that a teacher's exposure is a significant determinant in students' academic attainment in examinations such as West Africa Senior School Certificate Examination (SSCE), National Examination Council (NECO), National Technical Examination Board (NATEB) Examinations and the Unified Tertiary Matriculation Examination (UTME). They further noted that inexperienced tutors are distressed and undermined with unusual circumstances. This suggests that inexperienced tutors could be puzzled, confused the course contents imparted on the learners. As such the learners are given incorrect facts which impact their educational attainment, while the experienced tutors are used to challenging lecture room conditions and are equipped with the necessary skills panacea to agents of lecture rooms bewilderment.

Attitude is a theoretical concept that represents an individual's clear or unhelpful disposition. Rosemund (2006), teacher's teaching experience determines the kind of attitude that the students exhibit towards learning the particular subject. If he uses his professional competence coupled with years of experience to explain, arouse and sustain the student's attention in classroom activities, then the students will develop positive attitude in the subject (Aiken, 2000). Attitude towards an event is practically as important as the event itself, when it comes to facing it constructively. One's attitude towards subjects when faced constructively can lead to better assimilation, understanding, interest, self-confidence and optimum production with positive outlook to a career in such a field (Melgosa, 2002). Attitudes are relatively less stable than personality traits and can be changed by the teacher's professional competence and teaching experience.

In the school, the teacher stands as role models to the students in so much that the learners display the attributes of a teacher. Quite saddening few teachers realise method and manner of handling, performing and interrelate with learners in the teaching of a school subject, could produce a major effect on their academic performance and subsequent achievement. Oredein and Oloyede (2007) noted that some teachers due to lack of exposure and professional competence appear to have acquired unfavourable feeling to the learners in imparting knowledge of biology for instance. This might be reason for the unfavourable feeling exhibited towards studying the subject by learners. They further stated that biology, as a course that is

very vital to human living, shouldn't be taken with levity. Duyilemi (2007) opined that many science tutors have exhibited favourable feelings to learning of science courses even as many developed unfavourable feeling to the learning of the course to learners.

Ali, Toriman and Gasim (2014) maintained that a learner's desire for a course is proximate to the degree the learner strives to attain academically. Therefore, one can infer that a student's academic performance may be reliant upon the teacher's experience. Writings have shown that the tutors' experience and professional competence impact control on students' learning outcomes. Okebukola (2006) reported that teachers' professional capability and experience affect students' attitude and academic performance in biology. Ogunwuyi (2000) confirmed that an important connection exists among tutors competence and learners' attitude and educational attainment. In a related study study, Yara (2009) reported that there is a significant connection among tutor's competence and teaching skills in knowledge and learners educational attainment in scholarship, and learners' feeling to learning. This finding is also applicable to other subjects such as Islamic studies and commercial subjects. Abe (2013) argued that teachers' competence in a subject is a strong forecaster of learners' educational attainment in such a subject and feeling to study it.

Scholars have adopted a lot of investigative skills in their effort to comprehend the impact of ICT (Information Communication Technology) in teaching. ICT provides way out to some inadequacies of contemporary teaching scheme. It is progressively forming part of the academic nature and its addition is a comparatively freshly requested for. In an attempt to evaluate ICT adoption, the exploration of the impact of tutor's teaching competence in ICT, was considered to be important. Actually, investigation in Greece and other places have confirmed that teachers' professional competence and experience determine learners' confident feeling to ICT. This appears normally to be a sure forecaster of whether tutors will finally adopt the current skill (Russell 2001).

In a study carried out in Turkey in the spring term of 2002/2003 academic year to determine effect of teachers' characteristics on academic achievement and attitude of students towards science lessons in co-operative and traditional methods of teaching, Co-operative learning was used in teaching the experimental groups while employing traditional method to impart the control group. A sample of 59 8th group students took part in the study. 33 of the sample belong to the trial cluster and 26 in

switch cluster. The outcome of the study after controlling for extraneous variables, showed that, mean scores of the post – S.A.S test (X experiment = 62.1 vs X control = 55.5). The result confirmed a positive relation between teacher characteristics and attitude and academic achievement. Kinniard (2010) in his study reported that students' attitudes and academic achievement depend to a large extent on teachers' competence.

2.4.3 Effect of Instructional Materials on Attitude and Academic Achievement

Instructional materials according to researchers are valuable materials that enhance teaching-learning process. Isola (2010) referred to them as things or machine that assists the tutor to improve teaching quality, to be rich to the student. Agina-Obu (2005) described educational facilities as tangible or material item that give complete, graphic or jointly to the intelligence in the course of training. There have been a lot of findings on the impact of educational facilities on attitude and educational attainment. For example, Popoola (1980) evaluated the impact of teaching facilities on the educational achievements of learners in Ogun state. Five secondary institutions in Abeokuta took part in the research. He made use of questionnaire and then gathered results of WASC examination for four years of each of the three subjects used. He reported an important change in the attainment of schools that has adequate teaching facilities and the one that lacks. Eyetsemitan (2000) and Achirnugu (2006) submitted that instructional materials improved students' attitude to learning and academic achievement in the teaching process. Leghara and Okafor (2006) observed that instructional materials help to bring variation in teaching process for it arouses and sustains the interest of the learners, thereby promotes effective learning.

Ajayi (2004) opined that instructional materials should be improvised in the absence of imported materials while Atadoga and Onaolapo (2008) explained that a well designed and adequately presented materials stimulate teachers' creative view and encourage active participation in the lesson by students. Wales (2000) opined that adoption of teaching facilities helps retention of exposed data convenient for pupils. Savoury (2000) and Koert (2000) also submitted that an orderly presented and creative usage of graphic material in teaching will assists in removing boredom, complement insufficiency of records and also stimulate learners' attention by offering them real-world experience to view, do and simultaneously assist to instruct them to reason abstractly.

It is also important to possess adequate humanoid facilities with regard to tutor excellence for the learning of all courses in the primary institution syllabus. Excluding the tutors as the executor, the objectives and goals of learning will be inachievable. To attain a fair and free civilization as contained in Nigerian National policy of Education, Ibukun (2009), submitted that institutions should be well equipped to advance comprehensive and efficient learning couple with appropriate materials, competent tutors and reading room among others and sufficient teaching facilities should also be made available in institutions. Coombs (2003) stressed that scarcity of these restraints academic scheme from acting positively to current trend. Knezewich (2001) also emphasised the value of developing suitable staff scheme, and sufficient materials to assists academic programme. Knezewich (2001) pronounce that quality of education and its efficiency depend solemnly on obtainability, sufficiency and usage of good educational materials for training and learning.

Despite numerous advantages or effects of the usage of academic facilities for training and imparting, it is embarrassing to note that many teachers and schools in Nigeria still limit the teaching process to textbook, chalks and chalkboard, with the teachers in the midst. They disregard the importance of using instructional materials as a tool to enhance the educational academic attainment of the beginners in the primary institutions. Feelings of teachers towards use of media has attracted the interest of many researchers, Russell (2001) observes that usage of media in learning rely on the professional competence of teachers and his perception of how media resources can facilitate the academic performance and attitude of the public primary school students teaching and learning process.

Writings on the association amid unfavourable educational attainment and increasing withdrawal cases amidst grown-up students reveals lack mastery, non-provision or insufficiency of educational facilities, and complexity in assessing needed educational facilities (Mba, 2004). Grown-up trainers are regarded as formulators and coordinators of the studying area that intends to bring modification in the student's character, reserve feeling, and conduct that are helpful in any community and present innovative thought and impression (Zuofa, 2001).

The grown-up teacher is perceived as an ingenious administrator of limited scarce academic facilities and funds, so as to advance the educational scheme. Therefore, academic facilities and studying materials are connected with items, people or other feature of nature that are useful to improve, or assists in any educational

process. Academic facilities are transitional or arbitrate resources that are useful in training or coaching students in order to make the educational goals vibrant and learning simple. A cautious clarification of a topic may not completely result in full grasp of the specific course by grown-ups, while, the use of learning materials or academic facilities gives simplicity on facts that are of educational importance to the grown-ups (Mba, 2004).

In understanding of the roles that teaching materials perform in the lecture room situation, the Federal Government of Nigeria in her National Policy on Education (FGN, 2004) has specified firmly that grown-up teachers will be mandatory to take part keenly in the manufacture and evaluation of learning and academic facilities correspondingly and assessment of scientific invention and fresh method. This stance suggests that the manufacture of these materials that can be invented at a cheap price can be taken on by organizers in a variety of educational situations. Also, the academic facilities that are previously manufactured for usage at the literateness zones must be assessed periodically in order to stay on helpful, fitted and sufficient for the intention of retaining occupation-related expertise.

Academic facilities effect outcomes is efficient in teaching of real data compare to articulation. Ogunwuyi (2000) concur that image as academic facilities can arouse and be helpful in additional learning; it assists students in taking keen concern in the subject discussed, improvement of affecting influence of the students and modify their feeling to what is rendered. The efficacy of these facilities relies on what the organizers realised from them. If the organizers use these materials and direct learner's attention to what they should look for, the adult learners will not benefit as much as intended from such materials. The success of any literacy programme therefore depends on a resourceful facilitator who plans the instructional materials to be used for adults learning, and also, having experience in the fields of teaching or educating adults. Sadly to observe however that instructional materials are not readily available in most centres and so, no effective usage and the resultant effect is likely that the entire process is grossly compromised. Given the fact that the National Policy on Education (FGN, 2004) provides that facilitators are to improvise and utilize instructional materials in the process of instructional delivery, it is very doubtful if instructional materials are adequately and effectively put into use at the various literacy centres for the benefit of adult learners.

Savoury (2004) submitted that it is most disheartening to note that most public primary schools in various local government areas in Nigeria do not know the scope and content of educational technology and proper management strategies of any available instructional materials to enhance better teaching and learning. Little wonder then their negative attitude to the resources available. Some teachers see technological advancement as a competitive threat that will invade the teacher's authority in the classroom and so they avoid using them. Another problem facing or infringing on the academic performance of the pupils in public primary schools according to Fafunwa (2004) includes non-use of instructional materials, lack of funds to acquire some of the materials that cannot be improvised, lack of adequate room for facilities storage and security of facilities, inadequate regular electricity supply to sustain specific audio visual resources that require specific room temperature. Erratic supply of electricity has a damaging effect on some of these teaching facilities. Inadequate specialists in the discipline is another challenge facing education. Minor & Tyler (2005) stressed some other factors that infringe on the appropriate use of instructional resources such as unavailability of useful materials, inadequate room facilities and budgets, poor planning, poor communication, unfamiliarity with audio visual materials and methods of teaching.

According to Savoury (2004), pupils do not only perform poorly in the cognitive but also in the affective and psychomotor domains of education objectives. There is a growing public worry and concern over this unimpressive performance. As primary education is fundamental to the education at the other levels, there is the need to find out the problems that militate against the effective implementation on the provision of the national policy on the availability, adequacy and usage of instructional materials on the academic performance.

In a study on adequacy and utilization of instructional materials for the mentally retarded by Orai (2010), he reported among others that there is negative attitude in the acquisition of instructional materials and lack of instructional material for teaching and learning. In 2000, entrepreneurship education was given the needed attention (Emetrom, 2004). It has to be functional in order to achieve its purpose. Functional education cannot be achieved without availability, adequacy and utilisation of the facilities. This is because facilities constitute a very important resource in the attainment of entrepreneurship education. Mgbodile (2004) averred that the quality and quantity of facilities available and utilized in the school, influence the level of

interaction that exists between teachers and students. Salami (2010) had maintained that if facilities are adequate in correspondence to student ratio, students' achievement in self-esteem and participation will be highly facilitated. The efficiency and excellence of interaction provided for students through adequate provisions of facilities will enable them achieve lasting educational goals. Okwuanaso and Nwazor (2000) affirmed that since facilities have been noticed to do with quality, the availability, adequacy and utilization of resources in the right number will facilitate effective teaching and learning in schools.

The Nigerian government, no doubt, has been making frantic efforts in bridging the gap between employment and unemployment figures and this has led to introduction of entrepreneurship education in the curriculum of schools, of which secondary school level is one. The puzzle on this regard is that, although the cost of maintaining this programme has continued to increase, the demand for the quality of this educational programme has been on the increase. It is believed by some scholars (Mgbodile, 2004 and Igu, 2012) that government has adequately provided facilities for the implementation of entrepreneurship education and that teachers are efficiently utilizing the facilities. However, there is the assumption that the teaching and learning of this educational programme is theoretically based, as available facilities are grossly inadequate and underutilized. There is the need therefore to provide empirical answer to this question: are learning facilities adequate for implementing entrepreneurship education programme in secondary schools in Nigeria?

According to Olatunde (2009), higher institutions in Nigeria like its counterparts anywhere in the globe are a complex organization with objectives. The Nigerian tertiary education objectives according to National Policy of Education (FME 2004) are as follows, that goals shall be pursued through teaching, research and development, virile staff development programmes, general dissemination of knowledge, a variety of modes of programmes including fulltime, part-time, block-release, day-release, etc., access to training funds such as those provided by the industrial training fund (ITF), students industrial work experience scheme (SIWES), maintenance of minimum educational standards through appropriate agencies, inter-institutional co-operation, dedicated services to the community through extra-mural and extension services.

According to Osarenren and Irabo (2012), in the study carried out on availability and adequacy of human and material resources in Nigerian Public

Universities. They reported that the resources are not adequate and in most cases not available for teaching and learning. Ezekiel (2004) submitted that when verbal instruction is combined with concrete display of learning materials it enhances rate of assimilation of students at the secondary school level. Instructional materials when readily available, adequately provided and well utilized make teaching and learning easier (NTI, 2007) for they capture the attention of the learners, facilitate the understanding of abstract concepts, save time by limiting the use of worldly explanation and provide the learners with opportunity to manipulate objects in the environment.

Adeogun (2001) discovered a low level of instructional resources available in public schools and stated that our public schools are starved of both teaching and learning resources. He expresses that effective teaching cannot take place within the classroom if basic instructional resources are not present. Ibrahim (2000) submitted that nonperformance could be attributed to inadequate teaching and learning materials and equipment. In addition, he recommended that in order to provide quality education the availability, adequacy and utilization of relevant teaching, /learning materials and facilities is crucial.

Mba (2004) observed that lack of library facilities was one of the most serious problems standing in the way of achieving high education standards in learning institutions whereas Ayoo (2002) carried out a study on the effect of school physical facilities on academic performance and established that availability, adequacy and utilization of facilities had a direct link with the attitude and performance of learners in examination.

The use of instructional materials in secondary schools would help in improving the teaching and learning, academic performance and attitude of students in economics. Instructional materials which are educational inputs are of vital importance to the teaching of any subject in the school curriculum. Wales in Richard (2005) was of the opinion that availability, adequacy and utilization and the use of instructional resources would make discovered fact glued firmly to the memory of students. Ayoo (2002) also added that, a well planned and imaginative use of visual aids in lesson should do much to banish apathy, supplement inadequacy of books as well as arouse students' interest by giving them something practical to see and do and at the same time helping them to think things out themselves.

2.4.4 Effect of Assessment on Attitude and Academic Achievement

Assessments are used in schools for a variety of reasons. These assessments may be formative or summative in nature. Summative assessments are often employed at the end of a semester or a unit of study. These assessments are used to indicate a ranking of students within a class or to reflect a level of understanding that students may have of the material. Results of summative assessments are also used by teachers in planning future course organization. Aiken (2000) stated that the purpose of summative assessment was to promote and accredit competence. The King's-Medway-Oxfordshire Formative Assessment Project funded by the Nuffield Foundation and the National Science Foundation, provided evidence that formative assessment positively impacts external assessments (Wiliam, Lee, Harrison, & Black, 2004). While the researchers acknowledged that quantitative data in this type of study was difficult to interpret, the investigation did provide evidence that formative assessment produced improved outcomes as shown in externally administered assessments (Wiliam, *et.al.*, 2004).

The most useful type of feedback to a student provides specific information about errors and methods for improvement (Boston, 2002). This type of feedback enables a student to focus on understanding a concept as opposed to simply giving a correct answer. Research shows that learning can be enhanced through comments alone being placed on student work, but students ignore the comments when accompanied by a numeric grade (Black *et al.* 2002). Comments should indicate what was done well, what needs improvement, and guidelines by which to make the improvements. Many methods may be used to allow time for all students to formulate a thoughtful response to a question. Students could be asked to write a response that can later be shared with the class. Students could be given time to discuss solutions in small groups and then designate a spokesperson for each group to relay their understanding. Teachers also need to take the time to formulate questions that are worth asking (Black *et al.*, 2002). Questions should allow students to offer rich explanations, not one-word responses. The goal of increased wait-time is not to encourage students to get the right answer the first time, but rather to get all students to offer thoughtful responses that could be used to enhance learning. It is important that the classroom environment allow all students the time and opportunity to express their understanding through classroom conversations.

Nitko (2000) defined performance assessment as a learning target which requires students to apply their knowledge and skills from several areas in order to complete an activity or a task. He further explained that performance assessment is made up of:

- (1) a hands-on task given to a student and
- (2) clearly defined criteria to evaluate how well the student achieved the application specified by the learning target.

The multiple-choice type test which enjoys a lot of usage in assessing students' performance is unable to test students on higher order instructional processes such as analysis, synthesis and evaluation. One reason is that, they are difficult to construct and teachers possess limited skills in constructing higher order objective test items. The true/false and matching type of questions do not also help in assessing higher-order behaviours and solving complex problems (Etsey, 2005). Conventional assessment of student achievement historically has focused on the reproduction of factual and procedural knowledge from students (Moss, Girard and Haniford 2006). The items on such assessments typically measure recall of discrete facts, retrieval of given information, and application of routine computational formulas or procedures. The assessment results give a partial picture of students' performance at a given moment (Rochex, 2006). Performance assessment depicts a comprehensive view of the student's performance at a given time. According to Moss et al (2006), performance assessment has a positive effect on the educational values of teaching and learning activities in schools in South Korea. They reported that performance assessment has positive effects on the improvement of students' intellectual abilities in areas such as achievement, learning attitude, creativity and inquiring ability.

Scholars' research has shown that frequent testing will improve retention of the material tested (Rosemund, 2006). They stated that frequent testing has a positive impact on future retention of the material. This positive effect is greater than the same amount of time spent studying the material, even when there is no feedback on errors made on the test. Because retention of material is an important component of mastery learning, Wolf (2007) has stated that frequent testing is an important ingredient for mastery learning. He stated mastery learning is an important variable in student learning.

Students who received more challenging, intellectual assignments showed greater than average gains on the lower tests of basic skills in reading and mathematics and demonstrated higher performance in reading, mathematics and writing on the Illinois Goals assessment programme (Oyekan, 2013). Students in some very disadvantaged Chicago classrooms were given intellectual challenging assignments, and contrary to some expectations, these children benefited from exposure to such instruction. The study suggests that if teachers, administrators, policymakers and the public at-large place more emphasis on authentic intellectual work in classrooms, yearly gains on standardized tests in Chicago could surpass national norms.

Schools and public examining bodies conduct examinations and use the results as a helpful guide/key to promote teaching subjects, maintain academic standards, assess the effective materials, classify and award certificates, diagnose and remedy learners' abilities and make students learn regularly and consistently as such, examination is necessary. Abe (2006) defines an examination as a standard situation designed to elicit sample of an individual's behaviour. Examination is therefore an integral part of the teaching-learning process. It could be internally or externally conducted. Internal examinations (School-based examinations) are usually developed and administered by schools using teacher- made tests. On the other hand, external examinations (public examinations) are developed and administered by public examining bodies. Public examining bodies in Nigeria include the West African Examination Council (WAEC), The National Examination Council (NECO), The National Business and Technical Examination Board (NABTEB), The Joint Admission and Matriculation Board (JAMB), and the National Teachers' Institute (NTI).

2.4.5 Curriculum and Curriculum Evaluation

Curriculum is a very important area of education where teachers are supposed to make certain decisions. Tanner and Tanner (1975) defined "Curriculum as the planned and guided learning experiences and intended learning outcomes, formulated through the systematic reconstruction of knowledge and experience under the auspices of the school, for the learners' continuous and willful growth in personal-social competence." Ehindero (1994) define curriculum thus 'Curriculum is the totality of planned, organized and intended learning experiences which the school

provides for the all round development of the pupil and the society'. A standard curriculum is expected to;

- a) Have a philosophy, an intention, a purpose or series of well defined educational objectives as guiding force, for planning instructional strategies;
- b) Be planned and organized;
- c) Consist of a body of culture of the people;
- d) Incorporate an evaluation scheme;
- e) Be dynamic and regarded as the technology of the school.

It should be stressed that the curriculum can be seen as a very powerful tool for bringing about changes in the learners. It accelerates behavioural changes in children. Moreover, a good curriculum reflects the aims and aspirations of society, the skills and knowledge needed by children, the nature of society and its values. Therefore, when a secondary school curriculum is discussed, questions should be directed towards asking society's requirements and what it hopes to gain from the establishment of secondary schools. It will be clear to us why a nation needs a secondary school curriculum.

Figure 1 below illustrates the inter-relationship of the various components of the curriculum processes:

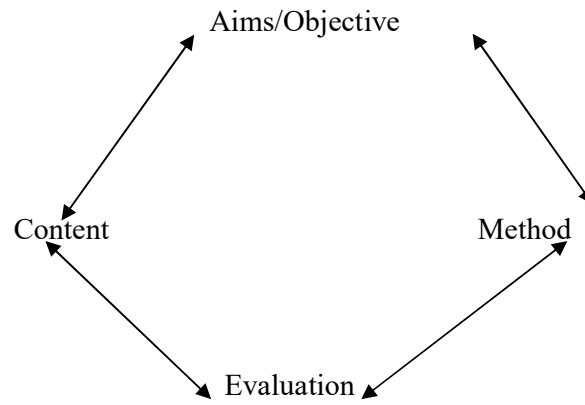


Fig. 2.2 Inter-relationship of the various components of the curriculum processes
(Source; Adegbile 2009)

From the figure above, it is clear that each process affects another. The aims determine the content of learning, this can be realized through the use of adequate method whose usefulness has to be evaluated.

The development of a curriculum is a process that requires a relatively long time. The calendar time needed to complete a curriculum may vary depending on the nature of the programme, on the level of perfection aimed at by the development team, on the staffing and technical facilities available and on the intensity of the work. But even under the most favourable condition, the time required is usually expressed not in terms of days or weeks but rather in terms of months and years. In curriculum centres all over the world, the time devoted to the development of a programme, generally varies from two to five years (Lewy, 1972)

Lewy (1977) identify six stages of Curriculum Development as shown on table 2.1 below.

Table 2.1: Lewy (1977) Six Stages of Curriculum Development

Stage	Roles of development	Tasks of evaluation
Determination of general aims	Decision about general aims school structure	Studies on: Expected changes, cultural values, social forces, Present level of achievement, feasibility of programmes.
Planning	Writing outlines, preparing instructional materials	Examining adequacy of objectives, contents strategies judgment of materials
Try out	Monitoring teaching in try out classes Modifying materials	Collect evidence through observation, judgment, discussion with teacher, students Student products
Field trial	Slightly modify the programme Determine optimal conditions of programme use	Select sample Collect evidence about the efficiency of programme under various conditions
Implementation	Links with supervisor, examination system, teacher training	Examine final form Evidence on efficiency of system links Evidence of efficiency of teacher training
Quality control	Implement recommendation. Plan “second generation” programme	Examine quality of implementation Study reasons for changes in efficiency Suggest remedies if needed.

Source: Lewy (1972)

2.4.6 Comparison of Curriculum Contents of Junior Secondary School Islamic Studies

As shown on table 2.3 below, the 2007 curriculum contains six (6) *Qur'ān* chapters and two (2) *Ḥadīths*, (Prophetic traditions) to be studied, while 2009 and 2012 curricular contain one *Qur'ān* chapter (*Surah al Naba,*' *Ḥadīth* text was not included for studying. Also Islamic pillars, *Kalimatush- Shahadah, taharah, tayammum, ghusl, adhan, salat*, attributes of Allah, *salatul jama'ah* and times of *salat* are all included under *Tawhid and Fiqh* in the 2007 curriculum. In contrast only attributes of Allah, *taharah*, performance of *wudu'and tayamum* are contained in the 2009 and 2012 curricular. Under *Sīrah and Taḥdhib*, the 2007 curriculum contains the following topics: birth of the Prophet, his youth and marriage to Khadijah, child's basic rights in Islam, responsibility to Allah, Muhammad's prophethood, *hijrah* to Madinah and Makkah's conquest. Others are; rights of the child in Islam, responsibilities to parents and relations and relationship between Muslims and non-Muslims. The 2009 and 2012 curricular only contain; birth of the Prophet, his youthhood and marriage to Khadijah and relationship between Muslims and non-Muslims for JS 1 students.

For the JS 2 students, nine (9) *Qur'ān* chapters and six (6) *Ḥadīth* traditions are scheduled for learning from 2007 curriculum compared to 2009 and 2012 curricular that contain one *Qur'ān* chapter and two *Ḥadīth* traditions. Under *Tawhid and Fiqh*, the following topics: belief in angels, prophets of Allah and *hijjatul-wida'* are to be studied as contained in the 2007 curriculum whereas the 2009 and 2012 curricular listed topics such as: belief in Prophets of Allah, times of *salat*, kinds of *salat* and significance of environmental sanitation to Islam. For *Sīrah and Taḥdhib*, the 2007 curriculum contained topics such as: *Khulafah Ar-Rashidun* (Abu Bakr), environmental sanitation and rights of the child in Islam. In contrast, the 2009 and 2012 curricular contain the following topics: Muhammad's prophethood, conquest of Makkah and rights of the child in Islam.

The JS 3 students have 5 *Qur'ān* chapters and 4 *Ḥadīths* to be studied from the 2007 curriculum whereas the 2009 and 2012 curricular listed one *Qur'ān* chapter and nine *Ḥadīth* traditions. Under *Tawhid and Fiqh*, the 2007 curriculum contains topics such as: *sujud sahwi, hajj*, attributes of Allah, *nikah* and family planning in Islam whereas the 2009 and 2012 curricular listed attributes of Allah (1-50) and *sujud sahwi* only. Under *Sīrah and Taḥdhib*, the 2007 curriculum listed the following topics:

prophets Adam, Nuh, Ibrahim, Musa and Isa, social responsibilities 1 and 2, *haji*, human relations 3 and 4, health in Islam and biography of some personalities like Shaykh' Uthman bin Fodio, *Shaykh Al-Amin El- Kanemi* and Shitta Bay of Lagos. In contrast, the 2009 and 2012 curricular contain topics such as: brief history of *khulafau rashidun*, brief history of some Nigerian scholars and human relations in Islam. In summary, the 2007 curriculum is more detailed as it contained background information on historical development of Islam and other foundation topics that could help in preparing learners adequately for future academic rigour in Islamic studies. However, the 2009 and 2012 curricular is deficient of these qualities as the curricular is abridged.

Table 2.2: Comparison of curriculum contents of Junior Secondary School Islamic Studies

Features	2007	2009	2012
J.S.1 <i>Qur'ān and Ḥadīth</i>	<i>Suratul; Fatiha, Nas, Ikhlas, Lahab, Kafirun, Kawthar, (Qur'ān 6)</i> The Reporters of <i>Ḥadīth</i> The collection of <i>Ḥadīth</i> <i>Ḥadīth 1, and 2 of AL – Nawawi's collection (Ḥadīth 2)</i>	<i>Surah al-Naba' (Meaning)</i> <i>Surah al-Naba' (Recitation) (1)</i> <i>(Qur'ān 1)</i> Meaning of <i>Ḥadīth</i> The collection of <i>Ḥadīth</i> (No <i>Ḥadīth</i> text, only introduction)	<i>Surah al-Naba' (Meaning)</i> <i>Surah al-Naba' (Recitation) (Qur'ān 1)</i> Meaning of <i>Ḥadīth</i> The collection of <i>Ḥadīth</i> (No <i>Ḥadīth</i> text, only introduction).
<i>Tawhid and Fiqh</i>	The Religion The Pillars <i>Kalimatu Shahadah: At-Taharah–Performance At-Tayamum, Al-Ghusl Al-Adhan, As-Salat</i> Attributes of Allah 1 <i>Salatul Jama'ah</i> Times of <i>Salat</i> Kind of <i>Salat</i> (1) Attributes of Allah (II)(<i>Fiqh 6, Tawhid 4</i>)	The Pillars of Islam The Attributes of Allah <i>Tahara</i> (Purification) Performance of <i>Wudu'</i> <i>Al-Tayamum ((Fiqh 3, Tawhid 1)</i>	The Pillars of Islam The Attributes of Allah <i>Tahara</i> (Purification) Performance of <i>Wudu'</i> <i>Al-Tayamum (Fiqh 3 Tawhid 1)</i>
<i>Sīrah and Taḥdhib</i>	Arabia The Birth of the Prophet His youth and marriage to Khadijah Child's Basic Rights in Islam. Child's Responsibilities to Allah. Relationship between Muslims and Non-Muslims Muhammad's Prophethood The <i>Hijrah</i> to Madinah Child's Right in Islam. (Development) II Child's Responsibilities to Parents and Relations Effects of the <i>Hijrah</i> Conquest of Makkah Human Relations 1(<i>Sīrah 6, Taḥdhib 5</i>)	History and Birth of the Prophet The Prophet; His youth-hood and marriage to Khadijah Relationship between Muslims and Non-Muslims(<i>Sīrah 2, Taḥdhib 1</i>)	History and Birth of the Prophet; His youth-hood and marriage to Khadijah Relationship between Muslims and Non-Muslims(<i>Sīrah 2, Taḥdhib 1</i>)
J.S 2 <i>Qur'ān and Ḥadīth</i>	<i>Suratul; Quraysh, Fil, Humazah, Falaq, Nasr, Ma'un 'Asr, Takathur, Qariah. (Qur'ān 9), Ḥadīth numbers: 11, 13, 15,</i>	<i>Surah Al-Jinn (Reading)</i> <i>Surah Al-Jinn (Meaning) (Qur'ān 1)</i>	<i>Surah Al-Jinn (Reading)</i> <i>Surah Al-Jinn (Meaning) (Qur'ān 1)</i>

	16, 17, 18, from <i>al-Nawawi's</i> collection (<i>Hadīth 6</i>)	<i>Hadīth</i> numbers: 1 to 10 of <i>Al-Nawawi's</i> collection. (<i>Hadīth 10</i>).	<i>Hadīth</i> numbers: 1 to 10 of <i>Al-Nawawi's</i> collection (<i>Hadīth 10</i>)
Tawhid and Fiqh	Prophets of Allah The Angels <i>Hijjatul-wida'</i> (<i>Tawhid 2, Fiqh 1</i>)	Belief in Angels Belief in the Prophets of Allah Times of <i>Salat</i> Kinds of <i>Salat</i> (<i>Tawhid 2 Fiqh 2</i>)	Belief in Angels Belief in the Prophets of Allah Times of <i>Salat</i> Kinds of <i>Salat</i> (<i>Tawhid 2, Fiqh</i>)
<i>Sīrah and Taḥdhib</i>	<i>Al-Khulafa Ar-Rashidun</i> (Abu Bakr) Environmental Protection Child's Right in Islam (III) (<i>Sīrah 1, Taḥdhib 2</i>)	Muhammad's Prophethood Conquest of Makkah Child's Right in Islam (<i>Sīrah 2 Taḥdhib 1</i>)	Muhammad's Prophethood Conquest of Makkah Child's Right in Islam (<i>Sīrah 2, Taḥdhib 1</i>)
<i>J.S 3 Qur'ān and Ḥadīth</i>	<i>Suratul; Adiyah, Zilzilah, Qadr, Inshirah, Duha.</i> (<i>Qur'ān 5</i>). <i>Hadīth- 24 to 27 from Al-Nawawi's collection</i> (<i>Hadīth 4</i>)	(Reading) <i>Suratul Mulk (Meaning)</i> (<i>Qur'ān 1</i>) <i>Hadīth- 11 Suratul Mulk, 12, 13, 14, 15, 16, 17, 20, 21, from Al-Nawawi's collection.</i> (<i>Hadīth 9</i>)	<i>Suratul Mulk (Reading)</i> <i>Suratul Mulk (Meaning)</i> (<i>Qur'ān 1</i>) <i>Hadīth- 11, 12, 13, 14, 15, 16, 17, 20, 21, from Al-Nawawi's collection.</i> (<i>Hadīth 9</i>)
<i>Tawhid and Fiqh</i>	<i>Sujud Sahwi</i> <i>Hajj</i> Attributes of Allah <i>Al-Nikkah.</i> Family planning in Islam (<i>Fiqh 4, Tawhid 1</i>)	Attributes of Allah (<i>1 to 50</i>) <i>Sujud Sahwi (Fiqh 1, Tawhid 1)</i>	Attributes of Allah (<i>1 to 50</i>) <i>Sujud Sahwi (Fiqh 1, Tawhid 1)</i>
<i>Sīrah and Taḥdhib</i>	Prophets, Adam (AS) Nuh (AS) Social Responsibilities I <i>Hajj</i> Social Responsibilities II Prophets; Ibrahim (AS) Isa (AS) Musa (AS) Human Relations III Human Relations IV Health in Islam Shaykh' Uthman bin Fodio Shaykh Al-Amin El-Kanemi Shitta Bay of Lagos. Health II (<i>s 3</i>)	Brief History of Khulafah Al-Rashidum Brief History of some Nigerian Scholars Human Relations in Islam (<i>Sīrah 2, Taḥdhib 1</i>)	Brief History of <i>Khulafah Al-Rashidum</i> Brief History of some Nigerian Scholars Human Relations in Islam.

2.4.7 Models of Evaluation

Rose and Nyre (1977) in their submission noted that the purpose of evaluation models is to guide and focus inquiry. Models of evaluation act in moderating the type of questions to ask and the appropriate method of data collection to be adopted by the researcher. Evaluation model according to Fetterman (2001) is the use of evaluation concepts, techniques and findings to foster improvement and self-determination of a programme. Brinkerhoff (2003) opined that evaluation model focuses on the practicalities of defining successful outcome and success cases of programmes. Evaluation model also shows the framework or schedule whereby an evaluation is carried out. From the foregoing the theoretical basis for the problem of this study is provided against the background of the need to know the usefulness or the effect of the Islamic studies curriculum on Junior secondary school students through the use of the CIPP evaluation model.

2.5 Appraisal of Literature

A lot of studies have been carried out on Islamic Studies curriculum. Among these are; Kazeem and Balogun (2014) who wrote on Problems facing Islamic education: evidence from Nigeria; Adebayo (2005) worked on Muslim Educational Reform in South Western Nigeria. Nasir (2011) carried out a study on the Islamic Schools, the *Ulama* and the state in the Educational Development of Northern Nigeria, while Ndagi (2011) wrote on the future of Islamic Religious knowledge in Nigeria. Hauwa (2012) carried out her study on the Educational Policy in Nigeria from the Colonial Era up to the post independence period. Aderinoye, (2002) studied the secondary education in Nigeria, contemporary challenges and the future of learning Islamic studies in subordinate institutions in Oyo State. Oladosu (2012) wrote his work on Arabic and Islamic Education in Nigeria: The case of *Al-Majiri* Schools. It could be observed that not much of these studies examined the current Islamic Studies Curriculum in Junior Secondary School, hence this study evaluated to what extent the independent variables: teaching qualification and experience, availability, adequacy and utilization of instructional materials and assessment of learning outcome determines academic achievement and attitude of students towards Islamic studies.

CHAPTER THREE

METHODOLOGY

This chapter discussed the research design, sampling procedure and sample, instrumentation, data collection and method of data analysis.

3.1 Research Design

This study used ex post facto design and adopted CIPP model. It was used because the study involved an in-depth investigation of a curriculum developed which requires the use of rating scale as a qualitative technique on some stake holders: teachers and students. It also involved contributors' watching in which the investigator actively participated in information collection from the stake holders on the curriculum. The investigator has no power on free changing attributes as they are apparent. A pilot study is a full-fledged miniature study of a problem. From out-set, the researcher carried out pilot study on samples that were not part of the study so as to bring out research instrument's validity and dependability. Result is given under instrumentation 3.3.

Variables of the study

1. Independent variables: teaching qualification, teaching experience, availability, adequacy, utilization of teaching materials and assessment.
2. Dependent variables are academic achievement and attitude towards Islamic studies.

Population

It comprises all lower secondary (JS1-3) students offering Islamic studies in three states in South-West Nigeria. Two thousand three hundred and fifty-three learners took part in the study.

3.2 Sampling Procedure and Sample

Multi-stage stratified sampling method were used to select research model. The primary stage is the selection of three states out of six in the geographical zone: this is followed by selection of four local government areas in Ogun, three in Osun and four in Oyo, this is based on the availability and convenience. The second stage is the purposive selection of schools offering the subject from neighboring management region targeted for study. Sixty- five junior secondary schools took part in the study, while a sample size of two thousand three hundred and fifty- three Junior Secondary one- three [2353] (J.S.1-3) students took part.

Table 3.1: Schools Distribution for Research

State	Region Government	Total No. of Schools
Oyo	Ibadan South West	8
	Ibadan North	7
	Ibadan North East	6
	Ibadan South East	6
	Total	27
Osun	Iwo	5
	Olorunda	7
	Osogbo	7
	Total	19
Ogun	Odeda	5
	Abeokuta South	6
	Ijebu Ode	4
	Ijebu North	4
	Total	19
	Grand Total	65

The Context, Input, Process and Product (CIPP) package was adopted for research study based on the fact that it provides a comprehensive opportunity to probe into four different but interrelated aspects of Islamic studies curriculum namely; the context contains demographic data of stake- holders (teachers and students); the Input examines factors that can influence the input variables such as schools, teachers and students; and the Process focusing the implementation process through the observation of teacher –student classroom interaction. The Product involves examining the collection of data on the actual outcome of Islamic Studies curriculum evaluation process.

The CIPP is expected to provide a guide in answering the following four questions:

- i. What goal should be accomplished?
- ii. What technique can be used to accomplish objectives?
- iii. Are the procedures working properly?
- iv. Are the objectives being achieved?

Context Evaluation	Input Evaluation	Process Evaluation	Product Evaluation
<p>According to Guba and Stufflebeam (1970), context evaluation provides the rationale for defending a particular type of programme. It thus addresses the following questions:</p> <ol style="list-style-type: none"> 1. Are there unfulfilled wants occurring in the setting of a particular organization or programme? 2. Which goal can be trail so as to achieve those wants? 3. Which goal would gain acceptance from the public? 4. What goals are possible to attain? 	<p>According to Guba and Stufflebeam (1970), input evaluation provides a guide in answering these questions:</p> <ol style="list-style-type: none"> a. Is a particular scheme plan gives a positive answer to specific goals? b. Are the given strategies logical? c. Which plans are in place that can guarantee the achievement of set goals? d. Which specific process and agenda will be appropriate to make a particular plan workable? e. Which are functional features and results of competing plan in an experimental state? 	<p>The process type of evaluation is otherwise known as an ‘ongoing’. It provides information on an on-going programme.</p> <p>Stufflebeam (1970) has suggested the following questions to be addressed by process evaluation:</p> <ol style="list-style-type: none"> a. Are the schemes on agenda? b. Do employees need training before finishing the work in the ongoing series? c. Are the amenities and resources provided adequate and suitable? d. Are there major process obstacle that should be tackled in the ongoing series? 	<p>The last component of the CIPP is called the product assessment. It assess then explains outcomes after the completion of a project. According to Stufflebeam, product evaluation does the following:</p> <ol style="list-style-type: none"> a. Identifying congruencies and discrepancies between intended objectives and actual attainments; b. Detect unintended results desirable or otherwise; c. Making room for unachieved goals repeating the programme; then d. Giving statistics for policy enforcers about the future of the programme – whether it should be continued, terminated, modified or refocused.

3.3 Instrumentation

The following tools were deployed for this research to gather information. The arrangement is in order of appearance on the appendix page.

- (i) Islamic Studies Performance Scale (I.S.P.S).
- (ii) Classroom Teacher Evaluation Scale (C.T.E.S)
- (iii) Students' Attitudes Towards Islamic Studies Scale (SATISS).
- (iv) Islamic Studies Achievement Test (I.S.A.T).
- (v) Instructional Materials Assessment Scale (I.M.A.S)
- (vi) *Qur'ān* Recitation Rating Scale (Q.R.R.S)

Students' Attitude To Islamic Studies Scale (SATISS)

This instrument was produced by the investigator. It has two parts. 1 and 2. Part 1 is meant to collect personal information of the students' on the following: name of institution, and group. Part II is meant to collect information about students' feelings or attitude towards Islamic studies. Students' are asked to give their response by picking any one of the four responses arranged on a four- point scale ranging from strongly Agree (SA), Agree (A), Disagree (D) and Strongly Disagree (SD). SATISS contains 15 items.

Scoring of SATISS

It is scored manually. The positive items measured on a value of four to one (SA, A, D, SD) while the negative items are scored in a reverse order, one to four. The SATISS provided a maximum score of 60 and a minimum of 15.

Validation of SATISS

The SATISS under gone a process of validation by giving it to Islamic studies teachers in secondary schools and teachers' in the subdivision of Arabic and Islamic studies, University of Ibadan to determine its content validity. It was pilot tested to establish its reliability. The Cronbach's Alpha yielded a score of .566. This result confirms the validity of the instrument.

Islamic Studies Achievement Test (ISAT)

The instrument is produced by the investigator to measure students' degree of achievement of Islamic studies topic. ISCAT is based on the scheme of work for J.S.S

I -3. It contains 150 items multiple choice objective test (50 questions for each class) synthesized into three cognitive domains, comprehension, knowledge and application.

Scoring of ISCAT

A marking guide was prepared for scoring the test. The scoring is done manually. A correct answer attracts one mark while a wrong answer attracts Zero (o) score. Maximum mark obtainable is 50. It was tried on a group of 200 respondents that were excluded from the study. The KR 20 yielded the values of r 0.98, r 0.98 and r 0.97 respectively. This result confirms that the instrument is reliable.

Validation of Islamic Studies Achievement Test (ISAT)

The ISCAT was validated by using JS I-3 students from institutions that were not part of the sample for the study. It was also given to Islamic scholars in the Department of Arabic and Islamic Studies, University of Ibadan for face validity. A test blue print for the test is shown below.

The Test Blue-Print for Islamic Studies Curriculum Achievement Test (ISCAT)

Table 3.2: Bloom’s Taxonomy of Knowledge – J.S.S.1

	Topics	Knowledge	Comprehension	Application	Total
1.	The <i>Qur’ān</i>	1, 13,17, 21, 26, 34, 38, 46	5	9	10
2.	The <i>Ḥadīth</i> (prophetic Tradition)	10, 14,18,22, 27, 39	2, 31	35	9
3.	<i>Tawhid</i> (Unity of Allah)	3, 29, 32, 33, 37	36, 40	6, 41	9
4.	<i>Fiqh</i> (Worship)	11, 15, 19, 23, 47	45, 50	7, 28	9
5.	<i>Taḥdhib</i>	44, 48	44, 48	42,	5
6.	<i>Sīrah</i> (Islamic History)	4,8, 16,20, 25, 30	12	24	8
	Total	32	10	8	50
	Topics	Knowledge	Comprehension	Application	Total

Table 3.2: Bloom's Taxonomy of Knowledge – J.S.S.2

	Topics	Knowledge	Comprehension	Application	Total
1.	The <i>Qur'ān</i>	1, 4,18, 21, 24	23	3, 7, 22	9
2.	The <i>Ḥadīth</i> (prophetic Tradition)	5, 27	6, 26	25, 28	6
3.	<i>Tawhid</i> (Unity of Allah)	8, 29, 44	2, 9, 31	10,30	8
4.	<i>Fiqh</i> (Worship)	11,33, 37, 47	12, 32, 35	13, 34, 36	10
5.	<i>Taḥdhib</i>	19, 20, 50	45, 48	46, 49	7
6.	<i>Sīrah</i> (Islamic History)	14, 39, 41,	15, 38, 43,	16, 17, 40,42	10
	Total	20	14	16	50
	Topics	Knowledge	Comprehension	Application	Total

Table 3.4: Bloom's Taxonomy of Knowledge – J.S.S.3

	Topics	Knowledge	Comprehension	Application	Total
1.	<i>The Qur'ān</i>	1, 11, 26, 28, 30	27	10, 29	8
2.	The <i>Ḥadīth</i> (prophetic Tradition)	2, 31, 32, 46	7	12	6
3.	<i>Tawhid</i> (Unity of Allah)	35	3, 13, 36	8	5
4.	<i>Fiqh</i> (Worship)	4, 24, 34	6,33	14, 37	7
5.	<i>Taḥdhib</i>	23, 43	19, 21, 41	9, 20, 22, 42, 47	10
6.	<i>Sīrah</i> (Islamic History)	16, 25, 39, 40, 44, 45, 48,49	5, 15, 17, 38	18, 50	14
	Total	23	14	13	50
	Topics	Knowledge	Comprehension	Application	Total

Islamic Studies Performance Scale (ISPS)

This questionnaire was produced by the investigator. It is fashioned to collect facts from teachers' socio-demographic information and their assessment of Islamic studies curriculum and its objectives. The instrument has three units: A, B and C. Sections A and B are designed to collect information regarding the school name, teachers' academic qualification, and teaching experience.

Section C is meant to collect information regarding respondents' level of priorities they attached to the objectives of Islamic studies curriculum. It contained ten items.

Scoring of Islamic Studies Performance Scale (ISPS)

ISCS was scored using the four-point scale with 1,2,3,4 marks for Strongly Agree (SA), Agree (A), Disagree (D) and Strongly Disagree (SD) respectively. ISCS was given to lecturers in Islamic studies department, Islamic studies tutors' and analyst for scrutiny. It was administered on Islamic studies teachers. It was pilot tested on a collection of teachers that were excluded from the study. The Cronbach Alpha yielded the value of .98. This result confirms that the instrument is valid and reliable.

Classroom Teaching Evaluation Scale (CTES)

The study made use of the Classroom Teacher Evaluation Scale adapted from Isiugo Abanihe (2003) evaluation tool to observe teacher-student interaction in the Islamic studies classroom. The CTES has of two parts; A and B. Part A of the instrument describes classroom environment, it is tagged classroom Background Record, it covers items such as school name, type and location, the teacher's name, sex and qualifications, the class being observed, the topic, the students, their sex, the date and time observation is being carried out.

Part B of the instrument is divided into six parts. These are; preparation, introduction, presentation/development of content (Mastery), presentation, development of content (communication) ,lesson development, strategy and Organisation management.

Scoring of CTES

The instrument consists of 37 items on which the teacher is to be rated using a five point scale. CTES is scored manually. The positive items measured on a value of five to one (Poor, Average, Good, Very Good, Excellent) the negative items are scored in a reverse arrangement. CTES provided a maximum score of 185 and a minimum of 37.

Validation of CTES

It was validated by the researcher on a collection of schools that are excluded from the research. It was trial tested, the Scott Pi yielded a value of .959. The result confirms the validity of the research instrument.

Instructional Materials Assessment Scale (IMAS)

IMAS was produced by the investigator. It's a research instrument fashioned to ascertain the availability, adequacy and utilisation of facilities meant for imparting knowledge of Islamic Studies.

Scoring of IMAS

It is scored on a three point scale using 3,2,1 marks for (AV), for Available(NA) for not Available, (VA) for Very Adequate (AD), for Adequate and (NAD), for Not Adequate and (WU) for Well Utilized, (UU) for Under Utilized, and (NU) for Not Utilized respectively.

Validation of IMAS

Researcher gave the instrument to experts for content validity. It was given to Islamic Studies tutors' excluded from the sample of the research to establish its internal consistency. It was pilot tested on a collection of schools that were excluded from the study. Cronbach Alpha yielded a score of .900. The result confirms that the instrument is valid.

***Qur'ān* Recitation Rating Scale (QRRS)**

It was developed by the researcher. It is a research instrument to rate reading skill of students on Qur'ān recitation.

Scoring of QRRS

It is scored on a five point scale using 1 Not Fluent, 2 for Fairly Fluent, 3 for Fluent, 4 for Very Fluent and 5 for Excellently Fluent in Qur'an recitation.

Validation of QRRS

It was validated using JS I-3 students, who are excluded from the sample for the research. The cronbach alpha yielded scores of .876, .864 and .875 respectively.

3.4 Data Collection Procedure

Researcher collected letters of introduction from the Institute of Education to obtain permission from principals of selected schools for the study. Four research assistants were trained for information gathering. Islamic Studies Curriculum Scale (ISCS) was administered on Islamic studies teachers. The SATISS, ISCAT and QRRS were administered on students. The Classroom Teaching Evaluation Schedule (CTES) was used by the researcher and research assistants to watch classroom teaching exercise. The IMAS was used to certify the availability, adequacy and use of teaching facilities for imparting Islamic Religious Knowledge. Responses from each instrument were scored, collated and coded for statistical scrutiny.

3.5 Data Analysis

Information gathered were scored, collated using descriptive statistics like frequency count, percentages, mean and standard deviations to give feedback to research inquiry 1,2,3(i), (ii),4(i) (ii) (iii). For research questions 5(i), (ii) and 6(i), (ii) multiple regression was used.

3.6 Methodological Challenges

It was not easy receiving the co-operation of school principals. Many at times the principals were either not in schools or attending a crucial meeting with an instruction not to allow any visitor into the school without the principal's approval. The researcher and his assistants had to visit some schools many times before the data could be obtained.

At times the teacher(s) in charge of the Islamic studies were either too busy or not available in schools. So, it took a long time before data could be collected from them. Some principals and the subject teachers also wanted particular students in their schools to be used for the research or that the researcher should leave the instruments behind and come back at a later date for collection. The researcher had to insist on using the intact class for the study.

Another challenge was that some students spent much time on the instruments. Some students were unable to read, at a time the subject teacher refused to render assistance, claiming that the students are not good enough academically for the study. The researcher and his assistants had to plead and explain the content of the research instruments before the data collection could take place.

The school calendar also posed a challenge to the study. If the schools were not having continuous assessment (CA) test, they would be having co-curricular programme, inspection or examination. Also, there was declaration of public holiday without notice which led to closure of schools on many occasions. The research work took extra days due to this development.

CHAPTER FOUR
RESULTS AND DISCUSSIONS

Result and discussions based on research questions asked in chapter one are presented in this chapter.

4.1 Research Question 1

Table 4.1a: What is the Profile of Islamic Studies Teacher in junior schools?

Teaching Qualification	Count	JSS1	JS2	JSS3
TCII/Others	Count	1	1	1
	% within class observed	4.5%	4.8%	4.5%
NCE	Count	5	3	3
	% within class observed	22.7	14.3%	13.6%
BSc./B.A	Count	6	11	4
	% within class observed	27.3	52.4%	18.2%
B.Ed	Count	8	4	8
	% within class observed	36.4	19%	36.4%
M.Ed and above	Count	2	2	6
	% within class observed	9.1	9.5%	27.3%
Total	Count	22	21	22
	% within class observed	100	100%	100%

Educational Qualification of Islamic studies teachers involved in the research.

Result of Findings

Table 4.1(a) revealed 21 out of 22 Js 1 Islamic studies teachers that took part in the study (95.5%) possessed relevant teaching qualifications, (NCE and above degrees). In the same vein, 20 out of 21 Js 2 Islamic Studies teachers that took part in the study (95.2%) possessed relevant teaching qualifications. Also 21 out of 22 Js 3 Islamic Studies teachers that took part in the study (95.5%) possessed relevant teaching qualifications (NCE and above). It is evident that majority of Islamic studies teachers that took part in the study possessed basic minimum educational prerequisite for teaching. This result agreed with the submissions of Ayodele (2004) and Adeogun (2003) that the value of didactic scheme rests on value of the instructors and an educational system that lacks trained personnel may not be able to attain the aim and goals of the didactic scheme. It is believed that a country's didactic scheme cannot surpass teaching force level. The declaration confirms significant roles that teachers played in realisation of didactic objectives. Qualified tutors are at best in transforming educational policies so as to assist the learners in achieving academic excellence. The slow learners, the average learners and the high achieving students altogether in the classroom are there for the teacher to manage through the use of his professional skills so as to produce competent and visionary leaders that will contribute maximally to the growth of the country. When this happens, the students will be able to achieve their dream of contributing maximally to the development of their father land. 'Success has many friends' is a popular saying. A successful learner brings joy and satisfaction to his parents, friends, the religious group and the nation at large.

Table 4.1b: Teaching Experience of Islamic Studies Teachers

Teaching Experience		Classes JSS 1		
			JSS2	JSS3
0.5yrs	Count	2	2	1
	% within class observed	9.1%	9.5%	4.6%
6 – 10 yrs	Count	4	4	5
	%within class observed	18.2%	19.1%	22.7%
11- 15 yrs	Count	11	8	6
	% within class observed	50%	38.1%	27.3%
16-20yrs	Count	4	3	5
	% within class observed	18.2%	14.2%	22.7%
21& above yrs	Count	1	4	5
	% within class observed	4.5%	19.1%	22.7%
Total	Count	22	21	22
	% within class observed	100%	100%	100%

Result of Findings

Table 4.1b shows that 16 out of 22 Js 1 Islamic Studies teachers that took part in the study (72.7%) had 10 years and above teaching skill. Also 15 out of 21 Js 2 Islamic studies teachers that took part in the study (71.4%) gained above 10 years training skill. Also, 16 out of 22 Js 3 Islamic Studies teachers that took part in the study (72.7%) had over 11 years and above experience in teaching. The result shows that majority of Islamic Studies that took part in the study have abundant years of experience in teaching. This result from the table above, is in consonance with the opinions of Akinleye (2001] and Ogundare (2001) that years of experience in teaching invariably improve teaching skills. Pupils achieve maximally from tutors that had acquired years of teaching skills, this declaration made Adeyemi (2004) to submit that experience tutors improves value of education. Little wonder that Odeniyi (2010) suggested making use of emeritus tutors in our instutions of learning. This researcher is also of the opinion that availability of experienced, highly trained and qualified Islamic studies teachers will go a long way in enhancing learning outcomes of Islamic knowledge in the lower school system of Nigeria. Teachers with abundant experience in teaching will assist in detecting students with learning disabilities so as to offer appropriate remedy. Students that have negative attitude to teaching and learning can also be counselled so as to overcome the negative attitude, thereby improving learning outcomes. Experienced teachers are at best in detecting under-achieving students so as to provide remediation. Suffice it to say that highly experienced teachers are great asset in preparing students adequately for the task of nation building.

4.2 Research Question 2

Islamic studies tutors perception of aims of Islamic studies as stated in the curriculum.

Table 4.2: What is Islamic Studies Teachers' Perception of Aims of Islamic Studies Curriculum?

S/ N	Items	Responses								Mean	Std. Dev.
		Very Unimpt		Not Impt		Just Impt		Very Impt			
		Freq	%	Freq	%	Freq	%	Freq	%		
1.	Recognition of Allah as Creator					2	3.12	63	96.9	3.97	0.17
2.	Recognition of Allah as sustainer of universe					3	4.6	62	95.4	3.95	0.21
3.	Recognition of Allah as sole source of value	2	3.1	4	6.2	29	44.6	30	46.1	3.34	0.73
4.	Cultivating sense of gratitude to Allah and submission			2	3.1	31	47.7	32	49.2	3.46	0.56
5.	Awakening of faculty of intellect and reasoning	1	1.5	1	1.5	29	44.7	34	52.3	3.47	0.61
6.	Encouragement of the pursuit of knowledge	5	7.7	2	3.1	38	58.4	20	30.8	3.12	0.80
7.	Realization of human rights	7	10.8	7	10.8	21	32.3	30	46.1	3.13	0.99
8.	Realization of equality of all people	6	9.2	4	6.2	25	38.5	30	46.1	3.21	0.92
9.	Promotion of the spirit of brotherhood	4	6.2	4	6.2	22	33.8	35	53.8	3.35	0.85
10	Being conscious of presence of Allah in all activity	3	4.6	2	3.1	20	30.8	40	61.5	3.49	0.71

From table 4.2 above, 2 out of 65 Islamic studies teachers (3.1%), that took part in the study ranked the aim 'Recognition of Allah as Creator' just important, while 63 teachers (96.9%) ranked it very important. This shows that the teachers' views tallied with the aim as stated in the policy document.

Also 3 teachers (4.6%) ranked the second aim 'Recognition of Allah as Sustainer of universe' just important, while 62 (95.4%) ranked it very important. In the same vein, 2 teachers (3.1%) ranked the third aim 'Recognition of Allah as Source of value' as very unimportant, 4 (6.2%) ranked it not important while 29 (44.6%) ranked it just important and 30, (46.1%) ranked it very important. This shows that majority of the teachers ranked these aims high and justified to be included in the curriculum.

Two (2) teachers (3.1%) ranked the fourth aim not important, 31(47.7% ranked it just important, while 32 (49.2%) ranked it very important. It implies that majority of Islamic studies teachers' views are in tandem with the content of the curriculum as stated.

Also 1 teacher (1.5%) ranked the fifth aim very unimportant, 1 teacher (1.5%) ranked it not important, another 29 teachers (44.7%) ranked it just important while 34 teachers (52.3%) ranked it very important. 5 teachers (7.7%) ranked the sixth aim very unimportant, 2 (3.1%) ranked it not important, 38 (58.4%) ranked it just important while 20 (30.8%) ranked it very important. The teachers' view justified the inclusion of these aims in the curriculum.

Likewise, 7 teachers (10.8%) ranked the seventh aim very unimportant, 7 (10.8 %) ranked it not important, another 21 (32.3%) ranked it just important while 30 (46.1%) ranked it very important. The results show that majority of the teachers' views are in tandem with the curriculum.

From the table, 6 teachers (9.2%) ranked the eighth aim very unimportant, 4 (6.2%) ranked it not important, 25 (38.5%) ranked it just important, while 30 (46.1%) ranked it very important. It shows that majority of teachers agreed with the inclusion of this aim in the curriculum. Also 4 teachers (6.2%) ranked the ninth aim very unimportant, 4 (6.2%) ranked it not important, 22 (33.8%) ranked it just important while 35 (53.8%) ranked it very important. It shows that the tutors widely held this aim worthy of inclusion in the curriculum.

Three (3) (4.6%) of the teachers ranked the tenth aim very unimportant, 2 (3.1%) ranked it not important 20 (30.8%) ranked it just important, while 40 (61.5%)

ranked it very important. From the result, majority of the teachers support the inclusion of this aim in the curriculum.

In summary, it can be observed that all the ten (10) aims stated were accepted by majority of Islamic studies teachers as being justified for inclusion in the curriculum. The implication is that the teachers with the conviction that the aims are worthy of being included in the curriculum will employ their professional skills in ensuring that the students imbibe the traits contained therein so that the by-products will be students that possess excellence both in learning and moral. Such students are the instruments needed to project the good image of the country within and outside the country.

4.3.1a Research Question 3(i)

Table 4.3.1: How effective is the classroom teaching of junior secondary school Islamic studies?

S/N	Items	Responses										%
		1 Poor		2 Avg		3 Good		4 V. Good		5 Excellent		
		F	%	F	%	F	%	F	%	F	%	
1.	Lessons agree with scheme of work							6	9.2	59	90.8	54.53
2.	Adequately prepared lesson note is available							5	7.7	60	92.3	54.70
3.	Relevant teaching/ learning materials are available	1	1.5	2	3.1			28	43.1	34	52.3	36.80
4.	Relevant teaching materials are used	1	1.5			17	26.2			47	72.3	49.06
5.	Teacher starts lessons on time	1	1.5	5	7.7			34	52.3	25	38.5	34.88
6.	Teacher starts lesson from known to unknown					10	15.43			55	84.6	52.10
7.	Teacher stimulates students' interest			1	1.5	24	36.9			40	61.6	42.17
8.	Teacher communicates the focus of the lesson							38	58.5	27	41.5	53.66
9.	Teacher demonstrates knowledge of content					10	15.4			55	84.6	58.65
10.	Teacher relates courses content to other fields and real life situation					23	35.4			42	64.6	53.65
11.	Teacher exhibits a keen interest in the subject matter			2	3.1			37	56.9	26	40	39.43
12.	Teacher speaks fluent English					6	9.2.7	59	90.8.			55.82
13.	Teacher speaks in a way the students can understand.			1	1.5	10	15.4			54	83.1	46.47
14.	Teacher communicates subject content in precise and clear terms	1	1.5	4	6.2	26	40.			34	52.3	35.94
15.	Teacher presents	1	1.5	5	7.7	22	33.9			37	56.9	36.64

	content in a thematic point by point of step by step manner																		
16.	Teacher signals important points in the lesson			5	7.7	32	49.2					28	43.1	37.85					
17.	Lesson is based on the lesson notes			1	1.5	10	15.4					54	83.1	46.47					
18.	Frequency of use of questions			1	1.5	10	15.4					54	83.1	46.50					
19.	Frequency of use of recall questions	1	1.5	4	6.2	20	30.8					40	61.5	37.62					
20.	Frequency of use of application/synthesis/higher level questions			5	7.6	30	46.2					30	46.2	29.24					
21.	Makes statements that promote/stimulate thinking/problem-solving skills	1	1.5	4	6.2	20	30.8					40	61.5	37.62					
22.	Extent of use of lecture methods			5	7.7	20	30.8					40	61.5	41.53					
23.	Teacher uses variety of teaching methods different from lecture			5	7.7			10	15.4			50	76.9	41.95					
24.	Teacher gives specific feedback	1	1.5	5	7.7	9	13.9					50	76.9	40.30					
25.	Teacher gives corrective feed back	1	1.5	10	15.4	14	21.6					40	61.5	36.80					
26.	Teacher provides alternative activities to support individual difference	1	1.5	10	15.46	14	21.63					40	61.5	36.78					
27.	Teacher encourages students to express their ideas	3	4.6	7	10.8	15	23.1					40	61.5	36.63					
28.	Teacher treats every student with respect			10	15.41	25	38.40					30	46.2	37.71					
29.	Teacher evaluates lessons adequately	1	1.5	10	15.40	24	36.90					30	46.2	34.01					
30.	Teacher provides reviews/summary of lesson			6	9.2	29	44.6					30	46.2	38.32					
31.	Teacher uses entire class time to effectively teach	1	1.5	6	9.2	28	43.1					30	46.2	34.56					
32.	Teacher grades examination	1	1.5	4	6.1	30	46.2					30	46.2	34.84					

	projects/assignments in good time											
33.	Teacher praises students' performance							10	15.4	55	84.6	53.84
34.	Teacher provides cues to stimulate correct response			1	1.5	24	36.9			40	61.6	48.30
35.	Teacher monitors students' participation in the lesson	1	1.5	4	6.1	30	46.2			30	46.2	34.84
36.	Teacher allows wait time to encourage low performing students to answer questions			7	10.76	28	43.1			30	46.2	38.20
37.	Teacher encourages students' participation	1	1.5			29	44.6			35	53.9	44.91
Cumulative Percentage = 42.3%												

Result of Findings

Table 4.4(ia):

As shown in table 4.3.1, item 1, 6 teachers out of 65 observed (9.2%) were rated very good while 59 others (90.8%) were rated excellent because their lesson presentation tallied with the scheme of work. Also, in item 2, 5 teachers (7.7%) were rated very good while 60 others (92.3%) were rated excellent for having adequately prepared lesson note for the lesson.

In the same vein, in item 3, 1 teacher (1.5%) was rated poor, 2 teachers (3.1%) were rated average, 28 others (43.1%) were rated very good while 34 others (52.3%) were rated excellent for making relevant teaching materials available. In item 4, 1 teacher (1.5%) was rated poor, 17 others (26.2%) were rated good while 47 others (72.3%) were rated excellent for making use of relevant materials for teaching.

In item 5, 1 teacher (1.5%) was rated poor, 5 teachers (7.7%) were rated average while 34 others (52.3%) were rated good and 25 others (38.5%) were rated excellent for starting the lessons on time. In item 6, 10 teachers (15.4%) were rated good while 55 others (84.6%) were rated excellent for starting the lesson from known to unknown. In item 7, 1 teacher (1.5%) was rated average, 24 others (36.9%) were rated very good while 40 others (61.6%) were rated excellent for stimulating students' interest in the lesson. In item 8, 38 teachers (58.5%) were rated very good while 27 others (41.5%) were rated excellent for communicating the focus of the lesson. In item 9, 10 teachers (15.4%) were rated good while 55 others (84.6%) were rated excellent for demonstrating knowledge of content in the lesson.

Item 10 results revealed that 23 teachers (35.4%) were rated good and 42 others (64.6%) were rated excellent for relating course content to other fields and real life situation. In item 11, 2 teachers (3.1%) were rated average, 37 others (56.9%) were rated very good while 26 others (40%) were rated excellent for exhibiting keen interest in the subject matter. Item 12 results revealed 6 teachers (9.2%) were rated very good while 59 others (90.8%) were rated excellent for speaking fluent English. In item 13, 1 teacher (1.5%) was rated average, 10 others (15.4%) were rated good while 54 others (83.3%) were rated excellent for speaking in a way the students can understand the lesson. In item 14, 1 teacher (1.5%) was rated poor, 4 others (6.2%) were rated average, 26 others (40%) were rated good and 34 others (52.3%) were rated excellent for communicating subject content in precise and clear term.

Item 15 results revealed that 1 teacher (1.5%) was rated poor, 5 others (7.7%)

were rated average, 22 (33.9%) were rated good and 37 others (56.9%) were rated excellent for presenting subject content in sequence. In item 16, 5 teachers (7.7%) were rated average, 32 others (49.2%) were rated good while 28 others (43.1%) were rated excellent for signaling important position in the lesson. Item 17, shows that 1 teacher (1.5%) was rated below average, 10 others (15.4%) were rated good while 54 others (83.1%) were rated excellent for relating the lesson to the lesson plan. Item 18 results shows that 1 teacher (1.5%) was rated average, 10 others (15.4%) were rated very good while 54 others (83.1%) were rated excellent for using questions frequently during the lesson.

Item 19 results shows that 1 teacher (1.5%) was rated poor, 4 others (6.2%) were rated average, 20 others (30.8%) were rated good and 40 others (61.5%) were rated excellent for making use of recall questions during the lesson. In item 20, 5 teachers (7.6%) were rated average, 30 others (46.2%) were rated good and 30 others (46.2%) were rated excellent for making use of application, synthesis and higher level questions during the lesson. In item 21, 1 teacher (1.5%) was rated poor, 4 (6.2%) were rated average, 20 others (30.8%) were rated good and 40 others (61.5%) were rated excellent for making statements that promote, stimulate thinking and enhance problem solving skills. In item 22, 5 teachers (7.7%) were rated average, 20 others (30.8%) were rated good while 40 others (61.5%) were rated excellent for using lecture methods seldomly.

Item 23 shows that 5 teachers (7.7%) were rated average, 10 others (15.4%) were rated very good and 50 others (76.9%) were rated excellent for making use of variety of teaching methods during the lesson. In item 24 results, 1 teacher (1.5%) was poor, 5 others (7.7%) were rated average, 9 others (13.9%) were rated good while 50 others (76.97%) were rated excellent for providing specific feedback during the lesson. Also in item 25, 1 teacher (1.5%) was rated poor, 10 others (15.4%) were rated average, 14 others (21.6%) were rated good and 40 others (61.5%) were rated excellent for giving corrective feedback during the lesson. From item 26, 1 teacher (1.5%) was rated poor, 10 others (15.4%) were rated average, 14 others (21.6%) were rated good while 40 others (61.5%) were rated excellent for providing alternative activities to support individual differences of the students. Item 27 results revealed Also 3 teachers (4.6%) were rated poor, 7 others (10.8%) were rated average, 15 others (23.1%) were rated good and 40 others (61.5%) were rated excellent for encouraging students to express their ideas freely.

In item 28, 10 teachers (15.4%) were rated average, 25 others (38.4%) were rated good and 30 others (46.2%) were rated excellent for treating every student with respect. In item 29, 1 teacher (1.5%) was rated poor, 10 others (15.4%) were rated average, 24 others (36.9%) were rated good and 30 others (46.2%) were rated excellent for evaluating lessons adequately. In item 30, 6 teachers (9.2%) were rated average, 29 others (44.6%) were rated good while 30 others (46.2%) were rated excellent for reviewing and summarizing the lesson. From item 31, 1 teacher (1.5%) was rated poor, 6 others (9.2%) were rated average, 28 others (43.1%) were rated good and 30 others (46.2%) were rated excellent for effective use of class time for the lesson. In item 32, 1 teacher (1.5%) was rated poor, 4 others (6.1%) were rated average, 30 others (46.2 %) were rated good and 30 others (46.2%) were rated excellent for grading examinations and assignments in time.

From item 33, 10 teachers (15.4%) were rated very good while 55 others (84.6%) were rated excellent for praising students' performance. In item 34, 1 teacher (1.5%) was rated average, 24 others (36.9%) were rated very good while 40 others (61.6%) were rated excellent for providing cues to stimulate correct response. In item 35, 1 teacher (1.5%) was rated poor, 4 others (6.1%) were rated average, 30 (46.2%) were rated good and 30 others (46.2%) were rated excellent for monitoring students' participation in the lesson. In item 36, 7 teachers (10.7%) were rated average, 28 others (43.1%) were rated good while 30 others (46.2%) were rated excellent for allowing low performing students to answer questions. Lastly, in item 37, 1 teacher (1.5%) was rated poor, 29 others (44.6%) were rated good and 35 others (53.9%) were rated excellent for encouraging students' participation in the lesson.

From the results shown above from research question 3(i), it could be observed that the classroom observation exercise agreed that the teachers displayed all the traits being measured. This result is in agreement with the views of Ehindero and Ajibade (2000) Obanya (2000) Nakpodia (2001) and Akomolafe (2004) that tutors are machineries needed to convert curriculum goals to simple units for students' to grasp. Qualified tutors possess skills, techniques and strategies that can facilitate useful learning which in turn contribute significantly to academic excellence thereby reducing let down and withdrawal of learners from school. With the qualities, students' interest and attention to learning will be sustained thereby promoting academic excellence. Students that learn from teachers that possess above traits will find it easy transferring knowledge acquired from one field of study to another. Such students are of great asset to the nation in fast tracking technological growth and development.

4.3.1b Research Question 3(ii)

Which materials are available for instruction in Islamic studies?

Table 4.3.2: Available facilities for the teaching of Islamic studies

ITEM		RESPONSE IN PERCENTAGE								
		AVAILABILITY			ADEQUACY			UTILIZATION		
		Not availb	Avalb	Highly avalb	Not adeq	Adeq	Highly adeq	Not util	Util	Well Util
S/N		F %	F %	F %	F %	F %	F %	F %	F %	F %
1	Classroom		89 98.9	1 1.1	44.4	73 81.1	13 14.4	11.1	44.4	85 94.4
2	Chalkboard		89 98.9	1 1.1	1 1.1	74 82.2	15 6.7	2 2.2	6 6.7	82 91.1
3	Charts	68 75.6	22 24.4	-----	74. 82.2	10. 11.1	6 16.7	69 76.7	3 3.3	18 20
4	Maps	76. 84.4	14 15.6	-----	84 93.3	4 4.4	2 2.2	78 86.7	4 4.4	8 8.9
5	Praying mats	3. 3.3	86 95.5	1 1.1	12 13.3	63 70	15 16.7	3 3.3	8 8.9	79 87.8
6	Water container	3 3.3	84 93.3	3 3.3	11 12.2	65 72.2	14 15.6	3 3.3	7 7.8	80 88.9
7	Mosque/praying area	1 1.1	86 95.6	3 3.3	66.7	69 76.7	15 16.7	-	3 6.6	83 92.2
8	Textbooks	-	88 97.8	2 2.2	7 7.8	67 74.4	16 17.8	-	6 6.7	84 93.3
9	Rosary	8 8.9	80 88.9	2 2.2	15 16.7	63 70	12 13.3	11 12.2	2 2.2	77 85.6
10	Radio/TV	61 67.8	29 32.2							
11	Computer	73 81.1	16 17.8	1 1.1						

Outcome of Findings

Research Question 3(ii)

Which materials are available for studying of Islamic studies?

From table 4.3.2, 89 out of 90 classes observed (98.9%) revealed that classrooms were available. 73 (81.1%) of the classrooms were adequate, 85 (94.4%) of the classrooms were well utilized for teaching and learning. Also 89 of the 90 classrooms (98.9%) have chalkboards available. In 74 classrooms (82.2%) the chalkboards were adequate, in 82 classrooms (91.1%) the chalkboards were well utilized for teaching. In the same vein, in 68 out of 90 classrooms observed (75.6%), charts were not available while in 74 out of the 90 classrooms (82.2%) charts were not adequate for teaching and in 69 classrooms (76.7%) charts were not utilized for teaching and learning.

Table 4.3.2, also revealed that in 76 out of the 90 classrooms maps were not available, in 84 of the 90 classrooms (93.3%) maps were not adequate for teaching while in 78 of the classrooms (86.7%) maps were not well utilized for teaching. Also in 86 out of the 90 classrooms (95.6%) praying mats were available for practical lesson for *Salat*, in 63 out of the 90 classrooms (70%) praying mats were adequate while in 79 classrooms (87.8%) praying mats were well utilized. In the same vein, in 84 out of 90 classes (93.3%) water containers were available for practical lesson for *salat*, in 65 of the classes (72.2%) water containers were adequate while in 80 out of the 90 classes (88.9%) water containers were well utilized. Also in 86 out of the 90 classes (95.6%) mosques (praying area for *salat*) were available, in 69 of the classes (76.7%) report adequacy of praying area while 83 (92.2%) report that the praying area were well utilized. About 88 of the 90 classes (97.8%) report that textbooks were available for teaching, 67 of the classes (74.4%) report adequacy of textbooks while 84 of the 90 classes (93.3%) report that the textbooks were well utilized for teaching and learning.

Also 80 out of the 90 classes (88.9%) report availability of rosary, 63 (70%) report that rosary were adequate while in 77 of the classes (85.6%), rosary was well utilized. Also in 61 of the 90 classes (67.8%) radio/Tv were not available, no report was made for adequacy and utilization of these instructional materials. In the same vein, 81 of the 90 classes (90 %) report non availability of computer for teaching, no report was made for adequacy and utilization of this material.

From the results shown above, 7 out of 11 teaching materials observed (63%) were readily available.

This result is in agreement with the submissions of Isola (2010), Eyetsemitan (2000) Archirnugu (2006) and Leghara and Okafor (2006) that instructional materials help to bring variation in teaching process thereby arousing and sustaining the interest of the learner, thus, it promotes effective learning. Availability of instructional materials makes knowledge acquisition clearer to the learner. The classroom environment will not be boring as every learner will participate fully in the entire classroom events. Such an experience will assist in reducing truancy, lack of interest in school activities, hooliganism, prostitution and all forms of moral decadence that are rampant in our educational institutions.

This trend should be arrested in order to produce learners that will be excellent both in learning and character. Such learners will contribute positively to the growth and development of our country. However, audio visual aids that were not available as reported in the study should be provided for in order to stimulate attention and interest of students in classroom work and the entire academic activities. This is in consonance with the Chinese saying that says “what I see, I believe, what I hear, I forget and what I do, I remember”.

4.4.1a Research Question 4(i)

Qur'ān Recitation.

Table 4.4.1a: How fluent are the students of JSS 1 in the recitation of portions of *Quran*?

Level of Frequency	Frequency	Percent %
Not Fluent	27	3.4
Fairly Fluent	90	11.5
Fluent	128	16.4
Very Fluent	448	57.3
Excellently Fluent	89	11.4
Total	782	100

From table 4.4.1a shown above, out of 782 Js 1 learners that participated in the research, 665 (85%) were very fluent while 117 (15%) were not fluent in the recitation of the Qur'anic chapter they were asked to recite.

Table 4.4.1b: How fluent are the students of JSS 2 in the recitation of *Qur'ān*?

Level of Frequency	Frequency	Percent %
Not Fluent	90	11.4
Fairly Fluent	28	3.6
Fluent	303	38.5
Very Fluent	276	35.1
Excellently Fluent	90	11.4
Total	787	100

From table 4.4.1b, out of 787 Js 2 students that took part in the study, 669 recited the Qur'ānic chapter fluently (85%) while 118 of them (15%) were not fluent enough in the recitation.

Table 4.4.1c: How fluent are the students of JSS 3 in the recitation of *Qur'ān*?

Level of Frequency	Frequency	Percent %
Not Fluent	98	12.5
Fairly Fluent	20	2.6
Fluent	350	44.6
Very Fluent	236	30.1
Excellently Fluent	80	10.2
Total	784	100

From table 4.4.1c, out of 784 Js 3 students that took part in the study, 666 of them (85%) recited the Qur'anic chapter fluently while the remaining 118 (15%) were not fluent enough.

As shown from the tables above, majority of the students recited the Qur'anic surah given fluently while only a few students performed below average. This result is a good omen that signifies the readiness of the students in mastering the art of recitation. This achievement will be useful to the students in other subject discipline as they will find it convenient to memorize whatever they are being taught and also put it into practice. The lesson learnt from the Qur'anic class will be useful in improving their moral standard so as to produce students that are 'excellent in learning and character'. The implication is that academic outcome will improve rapidly as the students brace up for whatever challenges since they are well prepared for such. The end result is the production of learners that are ready to face the rigour of nation building. This development will accelerate the over all development of the country.

4.4.2 Research Question 4(ii) Js1: To what extent are learners been able to define, explain and categorise actions that deal with oneness of Allah (*Tawhid*) and Islamic jurisprudence (*Fiqh*)?

Table 4.5.1.a: Question on *Tawhid* and *Fiqh*

S/N	No.	Questions	Wrong		Right		Total no. of Candidates
			F	%	F	%	
1	3	How many pillars has Islam? (a) 3 (b) 5 (c) 7 (d) 9	555	71	227	29	782
2	6	From the visit of Angel Jibril to prophet Muhammad in human form, one learnt the following lessons but one, (a) that worshipping Allah as if one sees Him is part of faith (b) that one should put all the five pillars into practice (c) that prophet Muhammad knew when the world would come to an end (d) that strange things will happen in the world during the last hour.	547	70	235	30	782
3	7	What lesson do we learn from ' <i>Tahara</i> '? (a) that one should remain clean before worshipping Allah (b) that one should wear clean clothes (c) that one should observe prayer in a good place (d) that one should clean his mouth only.	546	70	236	30	782
4	11	When do we perform tayamum for <i>salat</i> ? (a) when one is late for <i>salat</i> (b) when there is no rain water (c) when there is no water (d) when there is no tap water.	236	30	546	70	782
5	15	When performing wudu, one says the intention when washing the _____ (a) hands (b) nose (c)	547	70	235	30	782

		head (d) face.					
6	19	What is the position of washing the face in ablution? (a) <i>far'd</i> (b) <i>sunnah</i> (c) <i>mustahab</i> (d) <i>haram</i> .	546	70	236	30	782
7	23	Muslims fast compulsorily during the month of _____. (a) <i>Ramadan</i> (b) <i>Rajab</i> (c) <i>Safar</i> (d) <i>Shawal</i> .	392	50.1	390	49.9	782
8	28	From <i>Zakat</i> one learns all the following lessons except (a) that one should help the poor around him (b) that one should show how rich he is to people around him (c) that the poor people around us have a share from what we have (d) that the practice will help in reducing crime in the society.	555	71	227	29	782
9	29	Muslims believe that any good or bad happening comes from _____. (a) prophets (b) angels (c) Jinns (d) Allah	234	29.9	548	70.1	782
10	32	_____ is the attribute of Allah that means the forgiving (a) <i>Rahman</i> (b) <i>Rahim</i> (c) <i>Latif</i> (d) <i>Gafur</i> .	547	70	235	30	782
11	33	Muhammad was in cave ___ when angel Jibril came. (a) <i>hajara</i> (b) <i>hira</i> (c) <i>hijra</i> (d) <i>hisma</i> .	392	50.1	390	49.9	782
12	36	What do you understand by the word ' <i>Rahim</i> ', one of the attributes of Allah? (a) the forgiven (b) the merciful (c) the living (d) the lord	548	70.1	234	29.9	782
13	37	Angel ___ revealed the Qur'ān to Muhammad. (a) <i>Raqib</i> (b) <i>Atid</i> (c) <i>Jibril</i> (d) <i>Israfil</i>	392	50.1	390	49.9	782
14	40	What do you understand by the	547	70	235	30	782

		word ' <i>hayyu</i> ', one of the attributes of Allah? (a) the living (b) the merciful (c) the forgiven (d) the only one					
15	41	One learns one of these lessons from the belief in angels (a) that angels are friends of God (b) they are partners of God (c) they record our actions, so one should do good always.(d) angels eat and sleep like human being.	547	70	235	30	782
16	45	What do you understand by <i>zakat</i> ? (a) careless spending (b) stealing (c) a way of showing one's richness to people around him (d) showing kindness to the poor.	555	71	227	29	782
17	47	At the end of <i>Ramadan</i> fast, the <i>zakatul-fitr</i> giving out before <i>ld-il-fitr</i> prayer is to _____ (a) show one's richness (b) sacrifice to Allah (c) a waste (d) show kindness to the poor.	234	29.9	548	70.1	782
18	50	What do you understand by the word ' <i>tayamum</i> '? (a) kindness to the poor (b) obedience to parents (c) respect for elders (d) sand ablution.	547	70	235	30	782

From the result shown on table 4.5.2a above, out of 18 questions on *Tawhid and Fiqh*, Js 1 students were successful in answering 3 questions correctly scoring (16.6%). It clearly shows that Js 1 students were unable to define, explain and categorize actions that deal with *Tawhid* (oneness of Allah) and *Fiqh* (Islamic Jurisprudence).

4.4.2 Research Question 4(ii) Js2: To what extent are the students able to define, explain and categorise actions that deal with oneness of Allah (*Tawhid*) and Islamic Jurisprudence (*Fiqh*)?

Table 4.5.2b: To what extent are learners been able to define, explain and categorise actions that deal with questions on *Tawhid* and *fiqh*?

S/N	No.	Questions	Wrong		Right		Total no. of candidate
			F	%	F	%	
1	2	What do you understand by the word ' <i>Imân</i> '? (a)belief in angels (b)kindness to the poor (c) belief in one God, Allah (d) belief in books	559	71	228	29	787
2	8	How many pillars has Islam? (a) 3 (b) 5 (c) 7 (d) 9	189	24	598	76	787
3	9	What do you understand by the word ' <i>ḥayyu</i> ', one of Allah's attributes? (a) the living (b) the merciful (c) the forgiven (d) the holy one.	556	71	231	29	787
4	10	One learns one of these lessons from the belief in angels (a) they are friends of God (b) they are partners of God (c) they record our action, so we should do good always (d) they eat and sleep like human being.	370	47	417	53	787
5	11	When performing <i>wuḍu'</i> we say the intention when washing the __ (a) hand (b) nose (d) face (d) head.	661	84	126	16	787
6	12	What do you understand by the word ' <i>Tayammum</i> '? (a) kindness to the poor (b) sand ablution (c) piety (d) obedience.	346	43.9	441	56.1	787
7	13	From <i>Zakat</i> , one learns all the following lessons except __ (a) that one should show how rich he is to people around him. (b) one should	559	71	228	29	787

		help the poor (c) the practice will help in reducing crime in the society (d) the poor have a share in what we have.					
8	29	Angels are created from ____ (a) clay (b) light (c) dust (d) water.	417	53	370	47	787
9	30	From the belief in angels, one learns all the following lessons except ____ (a) they are servants of Allah (b) they obey Allah's command only (c) they neither sleep, eat or drink (d) they are more powerful than God.	582	74	205	26	787
10	31	What do you understand by the name 'Azrail'? (a) the angel that provides rain (b) the angels that carry Allah's messages to Prophets (c) angel of death (d) the angel that guides garden of hell.	456	58	331	42	787
11	32	What do you understand by 'special prayer'? (a) the five daily prayers (b) prayer observed when one has time to do so (c) prayer observed on special occasions (d) prayer observed in a special way.	496	63.1	291	36.9	787
12	33	An example of 'special prayer' is <i>salatul</i> ____ (a) <i>Subh</i> (b) <i>maghrib</i> (c) <i>idul – fitri</i> (d) <i>tahajjud</i>	472	60	315	40	787
13	34	From the sermon delivered during <i>Jum'ah/</i> prayer, one learns all the following lessons except (a) it teaches equality (b) it brings us closer to Allah (c) it is an avenue for one to show off his riches (d) it teaches unity.	488	62	299	38	787
14	35	What do you understand by ' <i>Salatul-Istisqa</i> '? (a) prayer for a dead muslim before burial (b) travelers prayer (c) rain prayer (d) prayer for sun	606	77	181	23	787

		eclipse.					
15	36	From ' <i>salatul – Janâzah</i> ', one learns all the following lessons except ____ (a) that every human has an expiring date (b) that one will account for his deeds on earth one day. (c) that our accumulated wealth are not ours for ever (d) that death can be avoided if one has money.	550	70	237	30	787
16	37	A kind of <i>Salat</i> that has two <i>rukû'</i> in one <i>rak'ah</i> , is <i>salatul</i> ____ (a) <i>Jumu'ah</i> (b) <i>safar</i> (c) <i>kusuf</i> (d) <i>asr</i> .	630	80.1	157	19.9	787
17	44	In Islam, cleanliness is part of (a) ' <i>Iman</i> (b) <i>Sawm</i> (c) <i>Zakat</i> (d) <i>hajj</i>	535	68	252	32	787
18	47	A woman that has completed her menstrual period performs <i>ghasla</i> ____ (a) <i>Janabah</i> (b) <i>haydah</i> (c) <i>Janazah</i> (d) <i>Dukhû – lil –Islam</i> .	157	19.9	630	80.1	787

The result from table 4.5.2b shows that out of 18 questions given on *Tawhid and Fiqh*, the Js 2 students were successful in answering 4 questions correctly scoring 22.2%. This shows that the students were unable to do justice to the research question.

Research Question 4(ii) Js3

Table 4.5.1c Question on *Tawhid and fiqh*.

S/N	No.	Questions	Wrong		Right		Total no. of Candidates
			F	%	F	%	
1	3	What do you understand by the word ' <i>Iman</i> '? (a) belief in books (b) belief in one God, Allah. (c) belief in angels (d) belief in the last day	210	26.8	574	73.2	784
2	4	When performing ablution, what position is wiping the head? (a) <i>farīd</i> (b) <i>mustahab</i> (c) <i>sunnah</i> (d) <i>halal</i>	509	64.9	275	35.1	784
3	6	What do you understand by ' <i>Nikâh</i> '? (a) call to prayer (b) marriage (c) house warming (d) naming ceremony.	223	28.4	561	71.6	784
4	8	From the belief in angels, one learns one of the following lessons. (a) they are friends of God (b) they are partners of God (c) they record human action good or bad.(d) they eat and sleep like human being.	355	45.3	429	54.7	784
5	13	What do you understand by the name ' <i>Azrail</i> '? (a) angel of message (b) angel of rain (c) angel of death (d) angel of hell.	439	56	345	44	784
6	14	What lesson do we learn from the performance of <i>salatul Istisqa</i> (rain prayer)? (a) only Allah provides rain (b) other gods can provide rain (c) the scientist can provide rain (d) the falling of the rain is natural.	366	46.7	418	53.3	784
7	24	Altogether, a Muslim should observe at least ___ <i>rak'ahs</i> a day. (a) 7 (b) 17 (c) 27 (d) 37	374	47.7	410	52.3	784
8	33	What do you understand by ' <i>sujud sahwi</i> '? (a) prostration in a special prayer (b) prostration of forgetfulness	494	63	290	37	784

		(c) prostration in a nafilah (d) prostration in a compulsory prayer.						
9	34	'Sujud sahwī' are of _____ types (a) 3 (b) 4 (c) 2 (d) 5	374	47.7	410	52.3	784	
10	35	_____ is the attributes of Allah that means dominion. (a) <i>ḥayyu</i> (b) <i>rahman</i> (c) <i>latif</i> (d) <i>mulk</i> .	331	42.2	453	57.8	784	
11	36	What do you understand by the word 'rabb', one of Allah's attributes. (a) the lord (b) the living (c) the holy (d) the only one.	438	55.9	346	44.1	784	
12	37	What lesson do you learn from the Ḥadīth that reads 'Allah is good, He will not accept anything except what is good'. (a) it teaches cleanliness (b) it teaches hard work (c) teaches cleverness (d) it teaches perserverance.	499	63.6	285	36.4	784	

From the result shown above on table 4.5.2c, the Js 3 students answered 7 questions correctly out of 12 questions given on *Tawhid and Fiqh*, they scored 58.3%. This shows that the students were able to define, explain and categorize actions that deal with *Tawhid and Fiqh*.

Result of Findings

From the result shown on tables 4.5.2a, 4.5.2b and 4.5.2c above, out of 48 questions given on *Tawhid and Fiqh*, the Js 1 students answered 3 questions correctly out of eighteen (18) questions scoring 16.6%; Js 2 students answered 4 questions correctly out of 18 scoring 22.2%; while the Js 3 students produced appreciable result by answering seven questions correctly out of twelve questions scoring 58% in *Tawhid and Fiqh*. Altogether out of 48 questions given on *Tawhid and Fiqh*, the students answered 14 right thereby scoring 29%. This result tallied with the submission of Kinniard (2010) that not all learners that show clear viewpoint and opinion of their learning activities achieve maximally. The poor performance recorded in Js 1 and 2 may be due to lack of maturity, preparedness, exposure and other extraneous factors aside teachers' characteristics, attitude and availability of instructional materials. The Js 3 students possessed the traits enumerated above that earned them the appreciable result. To correct the woeful performance, Islamic Studies' teachers should employ various teaching methods in the classrooms; they should also allow engage learners fully in classroom activities. Appropriate instructional materials must also be used.

4.4.3 Research Question 4(iii) JS1

Table 4.5.2a: How knowledgeable are students in stating the lessons from prophet history (*Sīrah*) and Islamic moral lesson (*Taḥdhib*)? JSS 1

S/N	Nos.	Questions	Wrong		Right		Total no. of candidates
			F	%	F	%	
1	4	Before Islam, the Arabs worshipped _____. (a) idols (b) angels (c) jinns (d) prophets	299	38.2	483	61.8	782
2	8	Prophet Muhammad was born in _____. (a) Madina (b) Makurdi (c) Maiduguri (d) Makkah	393	50.3	389	49.7	782
3	12	What do you understand by the word ‘ <i>Jahiliyah</i> ’? (a) the holy war (b) history of the prophet (c) name of angels (d) the period in Arabia before Islam.	399	51	383	49	782
4	16	Muhammad married Khadijah when he was aged _____. (a) 25 (b) 30 (c) 45 (d) 40	378	48.3	404	51.7	782
5	20	Khadijah married Muhammad when she was aged _____. (a) 35(b)40 (c)55 (d)65	461	59	321	41	782
6	24	From the marriage of khadijah to Muhammad, one learns one of these lessons. (a)that a woman should marry an educated man (b) that a woman should marry a handsome man (c) that a woman should marry a rich man (d) that a woman should marry an honest man.	446	57	336	43	782
7	25	How many children did kahdijah have for Muhammad? (a) 2 (b) 4 (c) 6 (d) 8	508	65	274	35	782
8	30	Muhammad became a prophet of Allah when he was aged ____ (a)	518	66.2	264	33.8	782

		20 (b) 30 (c) 40 (d) 50					
9	42	From the history of prophet Muhammad, one learns all the following lessons except (a) that one should exercise patience (b) one should be courageous (c) one should be able to fight anybody, anywhere and anytime (d) that one should have faith in God and worship Him only.	408	52.2	374	47.8	782
10	43	The <i>Qur'ān</i> instructs Muslim to do _____ to the poor. (a) talk to them (b) make jest of them (c) avoid them (d) show them kindness.	440	56.3	342	43.7	782
11	44	What does the <i>Qur'ān</i> instruct children to do to their parents? (a) shout on them (b) avoid them (c) treat them with kindness (d) make jest of them.	410	52.4	372	47.6	782
12	48	How does the <i>Qur'ān</i> instruct Muslims to treat the orphan? (a) provide for their care, (b) cheat on them (c) abandon them (d) beat them.	448	57.3	334	42.7	782
13	49	In Islam, a husband is instructed to treat his wife by_____ (a) abandon her (b) starve her (c) beat her (d) show her love and affection.	394	50.4	388	49.6	782

As shown on table 4.5.3a above, out of 13 questions on *Sīrah and Taḥḏhib* the Js 1 students performed brilliantly in 2 questions that is scoring 15.4%. This performance clearly shows that the students were not knowledgeable enough in stating the lessons learnt from the biography of Holy Prophet and Islamic moral lessons.

Table 4.5.2b: How knowledgeable are students in stating the lessons from Prophet history (*Sīrah*) and Islamic moral lesson (*Taḥdhib*)? Js 2

S/N	Nos.	Questions	Wrong		Right		Total no. of candidates
			F	%	F	%	
1	14	Before Islam, the Arabs worshipped ___ (a) Jinns (b) angels (c) idol (d) prophets.	432	54.9	355	45.1	787
2	15	What do you understand by the word ‘ <i>Jahiliyah</i> ’? (a) the holy war (b) history of the prophet (c) name of the angels (d) the period in Arabia before Islam.	403	51.2	384	48.8	787
3	16	From the marriage of Khadijah to Muhammad, one learns one of these lessons (a) that a woman should marry a rich man (b) that a woman should marry an educated man (c) that a woman should marry a handsome man (d) that a woman should marry a honest man.	447	56.8	340	43.2	787
4	17	From the history of prophet Muhammad, one learns all the following lessons except ____ (a) to exercise patience (b) be courageous (c) have faith in God and worship Him only (d) ability to fight anybody, anywhere and at anytime.	444	56.4	343	43.6	787
5	19	What does the Qur’ān instruct children to do to their parents? (a) make jest of them (b) shout on them (c) avoid them (d) treat them with kindness.	342	43.5	445	56.5	787
6	20	How does the <i>Qur’ān</i> instruct Muslims to treat the orphans? (a) beat them (b) provide for their care (c) cheat them (d) abandon them.	516	65.6	271	34.4	787
7	38	What do you understand by ‘ <i>Hijrah</i> ’?	428	54.4	359	45.6	787

		(a) revelation of holy <i>Qur'ān</i> (b) call to prayer (c) citing of moon to start ramadan (d) migration of early muslims from Makkah to Madīnah.					
8	39	The Madina Muslims are called ____ (a) <i>Qarib</i> (b) <i>Tijaniyyah</i> (c) <i>Nasfat</i> (d) <i>Ansars</i> .	464	59	323	41	787
9	40	From the ' <i>ummah</i> ' the community established by the prophet at Madinah, one learns all the following lessons except ____ (a) co-operation brings development (b) where there is love, peace reigns (c) good leadership leads to development (d) rulers that are tough bring development.	456	57.9	331	42.1	787
10	41	Makah fell in the year ____ (a) 620ad (b) 630ad (c) 640ad (d) 610a	494	62.8	293	37.2	787
12	43	What do you understand by 'the Prophet's Last Sermon'? (a) his preaching during <i>hijrah</i> (b) his preaching on ' <i>īdul - Fitri</i> celebration (c) his preaching during the last hajj he performed (d) his preaching when Khadijah died.	451	57.3	336	42.7	787
13	45	What do you understand by 'Environmental Sanitation'? (a) wearing clean clothes (b) bathing and washing of mouth (c) cleaning inner part of our house (d) general cleanliness of our body, clothes and the whole environment.	400	50.8	387	49.2	787
14	46	From environmental sanitation one learns all the following lessons except ____ (a) it promotes healthy living (b) absence of diseases (c) saves our spending (d) it is strenuous.	521	66.2	266	33.8	787

15	48	What do you understand by ‘Child Right in Islam’ (a) right of child to take his parent to court (b) right of a child to wear indecent clothes (c) right of a child to worship anything he chooses (d) right of a child to basic necessities of life such as education, health care etc	395	50.2	392	49.8	787
16	49	From the ‘Rights provided for children’, one learns all the following lessons except (a) that children are precious gifts from Allah (b) it is a divine responsibility to cater for the children (c) the society will be at peace when children are catered for (d) their movement must be strictly controlled.	497	63.2	290	36.8	787
17	50	In Islam, lack of care for the children is ___ before Allah (a) <i>haram</i> (b) <i>halal</i> (c) <i>sunnah</i> . (d) <i>daif</i>	395	50.2	392	49.8	787

From table 4.5.3b above, out of 17 questions given to the Js 2 students, majority of them answered 1 question correctly (5.9%). This result shows that the students were not knowledgeable in stating lessons learnt from the Prophet's biography and Islamic moral lessons.

Table 4.5.2c: How knowledgeable are students in stating the lessons from prophet history (*Sīrah*) Islamic moral lesson (*Tahdhib*)? JS 3

S/N	Nos.	Questions	Wrong		Right		Total no. of candidates
			F	%	F	%	
1	5	What do you understand by the word ‘ <i>Jahiliyah</i> ’? (a) a period in Arabia before Adam was created (b)a period in Arabia before Islam (b) history of the prophet (d) holy war.	359	45.8	425	54.2	784
2	9	From the topic ‘obedience to parents,’ one learns all the following lessons except____(a) one should run errand for them (b) give the parents food (c) abandon them (d) provide them shelter.	621	79.2	163	20.8	784
3	15	What do you understand by ‘ <i>Hijrah</i> ’? (a) call to prayer (b) fall of makkah (c) migration of Muslims from Makkah to Madinah.(d) holy war.	302	38.5	482	61.5	784
4	16	Who was the first person to accept Islam when the prophet started his mission (a)Aminah (b) Aisha (c) Khadijah (d) Fatimah	243	31	541	69	784
5	17	What do you understand by ‘the treaty of <i>Hudaybiyyah</i> ’? (a) the battle fought in hudaybiyyah (b) the birth place of the prophet (c) agreement of peace reached with the Makkans (d) the prophet was buried there.	362	46.2	422	53.8	784
6	18	From the fall of Makkah, what lesson do we learn? (a) that rulers can reign forever (b) that idol worshippers triumph over Islamic faith (c) that only Allah has power over all things (d) that other gods can be compared with Allah.	283	36.1	501	63.9	784
7	20	From environmental sanitation, one learns all the following lessons	317	40.4	467	59.6	784

		except____(a) healthy living (b) absence of diseases (c) saves spending (d) it is too strenuous.					
8	21	What do you understand by ‘children’s right’? (a) rights of the child to go out anytime (b) right to wear indecent dresses (c) right to worship any god he chooses (d) right to basic necessities of life such as education, health etc.	225	28.7	559	71.3	784
9	22	From ‘child’s right’, one learns all the following lessons except____(a) that children are precious gift of Allah (b) their movement should be strictly controlled (c) it is a divine responsibility to cater for the children (d) the society will be at peace if they are catered for.	595	75.9	189	24.1	784
10	23	In Islam, lack of care for the children is _____ before Allah (a) <i>sunnah</i> (b) <i>daif</i> (c) <i>farid</i> (d) <i>haram</i> .	337	43	447	57	784
11	25	Who was prophet Muhammad’s mother? (a) Aisha (b) Amina (c) Khadijah (d) Rukayyah	246	31.4	538	68.6	784
12	38	What do you understand by ‘ <i>khulafa rashidun</i> ’? (a) they are angels of Allah (b) prophets of Allah (c) the 4 important books (d) the 4 orthodox caliphs.	418	53.3	366	46.7	784
13	39	Who ordered the compilation of the holy <i>Qur’ān</i> ? caliph_____ (a) Ali (b) Uthman (c) Umar (d) Abu bakr	413	52.7	371	47.3	784
14	40	_____ war led to the call for compilation of the holy <i>Qur’ān</i> . (a) Uhud (b) Badr (c) apostacy (d) <i>khandaq</i>	593	75.6	191	24.4	784
15	41	What do you understand by ‘human relations in Islam’? (a) eating with	293	37.4	491	62.6	784

		people around us (b) working together (c) talking together (d) peaceful living					
16	42	From human relations in Islam, one learns all the following lessons except _____ (a) perseverance (b) peace (d) enmity (c) tolerance	302	38.5	482	61.5	784
17	43	All the following are neighbours except _____ (a) people you live with at home (b) a person sitting beside you in the vehicle (c) a person you discuss with in the mosque, church or market place (d) a person you fought with at the bus-stop.	408	52	376	48	784
18	44	Uthman dan Fodio is a _____ man (a) Yoruba (b) Fulani (c) Igbo (d) kanuri	448	57.1	336	42.9	784
19	45	Shaikh Uthman dan Fodio has all the following qualities except _____ (a) contentedness (b) devotion (c) faithfulness (d) greed.	369	47.1	415	52.9	784
20	47	From the Islamic point of view on neighbourhood, one learns all the following lessons except _____ (a) showing kindness (b) humility (c) hatred (d) showing love.	416	53.1	368	46.9	784
21	48	Caliph Ali ruled the Islamic empire between _____ and _____ (a) 632-634ad (b) 634-644ad (c) 644-656ad (d) 656-661ad.	566	72.2	218	27.8	784
22	49	The second <i>khalifah</i> that ruled the Islamic empire was _____ (a) Abu Bakr (b) Ali (c) Umar (d) Bilal.	378	48.2	406	51.8	784
23	50	From the reign of the orthodox caliphs, one learns all the following lessons except _____ (a) faithfulness (b) tolerance (c) greed (d) courage.	283	36.1	501	63.9	784

From table 4.5.3c above, out of 23 questions given to Js 3 students, they performed brilliantly in 14 questions (60.8%).

As shown on the tables 4.5.3a, 4.5.3b and 4.5.3c above, a greater majority of Js 1 and 2 students got answers to all the questions wrong. The Js1 students got 2 questions right out of 13 (15.4%) while Js 2 students got 1 question right out of 17 (5.9%). However, the Js 3 students were successful, for they answered 14 questions correctly out of 23 (60.8%). This shows that out of 53 questions given Js1, 2 and 3 students, they got 17 questions right (32%). This result shows that the students were not knowledgeable enough in stating lessons derivable from the history of Prophet Muhammad and Islamic moral lesson they were taught. This is a result of other extraneous variables such as lack of exposure, maturity and learners' state of preparedness (Kinniard, 2010). The tutors should allow learners to be involved actively in classroom activities, by employing various methods of teaching and appropriate instructional facilities be used so as to arouse, sustain interest and improve retentive memory of the students.

4.5.1a Research Question 5(i): How do the six independent variables when taken together determine students' achievement in Islamic studies in the JSS ?

Parameter	Value
Multiple Regression R	0.499
R. square	0.249
Adjusted R square	0.172
Standard error of Estimate	2.98961

ANOVA^b

Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	172.125	6	28.687	3.210	.009 ^a
	Residual	518.389	58	8.938		
	Total	690.513	64			

a. Predictors: (Constant), assessment, utilization, Qualification, Teaching experience, adequacy, availability

b. Dependent Variable: aggr_score_achievement

Result of Findings

The multiple regression coefficient (R) showing the linear relationship between instructional material and students' achievement in Islamic studies in the Junior Secondary School as shown on table 4.6.1a is 0.499; the adjusted R is 0.172 and R square is 0.249. Further verification using multiple regression ANOVA df (6,58) produced F ratio 3.210, while the P. value is $.009 < 0.05$. This shows that all the six variables compositely accounted for 17.2% variation in the students' achievement in Islamic studies and the rest 82.8% are due to other variables not considered in this study.

4.5.1b Research Question 5(ii): What are the relative contributions of the six independent variables to achievement in Islamic studies?

Model	Unstandardized Coefficients		Standardized Coefficients Beta	t	Sig.
	B	Standard Error			
Constant	18.327	4.327		4.235	.000
Availability	.244	.261	.156	.937	.353
Adequacy	-.137	.078	-.265	-1.756	.084
Utilization	.040	.085	.093	.476	.636
Qualification	-.320	.417	-.090	-.769	.445
Teaching experience	-.268	.330	-.094	-.811	.421
Assessment	-.170	.047	-.428	-3.617	.001

P = \geq 0.05

Result of Findings

From table 4.6.1b above at $p \geq 0.05$ only assessment had relative contribution to achievement in Islamic studies.

4.6.1a Research Question 6(i): How do the six independent variables when taken together determine students' attitude to Islamic studies in the lower Secondary School?

Parameter	Value
Multiple Regression ^R	0.485
R. square	0.236
Adjusted R square	0.157
Standard error of estimate	8.81795

		ANOVA ^b				
Model		Sum of Squares	Df	Mean Square	F	Sig.
1	Regression	1389.894	6	231.649	2.979	.013 ^a
	Residual	4509.863	58	77.756		
	Total	5899.758	64			

a. Predictors: (Constant), assessment, utilization, Qualification, Teaching experience, adequacy, availability

b. Dependent Variable: attitude

Result of Findings

From table 4.7.1a above, the multiple regression coefficient (R) showing the linear relationship between instructional material variables and students' attitudes to Islamic studies is 0.485; R square is 0.236 and the adjusted R square 0.157. Further verification using multiple regression ANOVA produced F ratio 2.979, while the P. value is $.013 < 0.05$. This shows that all the six variables when taken together affect students' attitude to Islamic studies compositely as the 15.7% variation in students' attitude to Islamic students and the rest 84.3% are due to other variables not considered in this study.

4.6.1b. Research Question 6(ii)

Which comparative contributions made by six independent variables to student attitude to Islamic studies in JSS?

Model	Unstandardized Coefficients		Standardized Coefficients		Sig.
	B	Standard Error	Beta	t	
Constant	31.751	12.764		2.488	.016<0.05
Availability	1.635	.769	.358	2.128	.038<0.05
Adequacy	.065	.231	.043	.280	.781>0.05
Utilization	-241	.250	-.190	-.966	.338>0.05
Qualification	1.057	1.229	.102	.860	.393>0.05
Teaching experience	1.010	.974	.122	1.037	.304>0.05
Assessment	-531	.139	-.459	-3.837	0.01<0.05

P = > 0.05

From table 4.7.b above, availability of instructional materials at .038 and assessment at .000 e.g. are the two variables that make relative contribution to students' attitude to Islamic studies.

4.7 Discussion

Through the research it was found out that there were qualified and experienced teachers of Islamic studies in Junior secondary schools to teach Islamic studies in terms of their qualification and years of teaching practice. This finding agreed with the submissions of Ayodele (2004) and Adeogun (2003) that the value of educational system depends on the quality of the teaching staff. By implication, availability of qualified and experienced teachers will not only arouse the interest of learners to learn it will also serve as a catalyst, and an urge prompting students to yearn for more knowledge. This in essence will help in developing their motivational skills, so that they develop the sense of creativity, imagination and zeal needed to contribute their quota to national development and peaceful co-existence in the society.

Apart from this, the adage that says "devil finds work for idle hands" that prompts the youths and adolescents to indulge in immoral acts and all forms of social ills that are rampant in the society will become things of the past. This is so, because the youth will be able to dissipate their skills and God's- given talents to a worthwhile venture. This in essence will simultaneously help in reducing crime waves and all forms of social ills rampant in the society hitherto. When this position is attained, the youths will be at advantage to effectively divert their God-given talents to invent technological tools, machines, produce goods and services that are needed to improve the nation's economic, provide employment opportunities and also improve the living standard of the entire citizenry. By so doing, the nation's gross domestic product (GDP) will improve positively, thereby moving the nation closer to the level of advance countries in the world (Adeogun 2001).

The research also revealed that Islamic studies teachers perceived the aims of Islamic studies as contained in the curriculum of junior secondary school Islamic studies as important and realizable, this submission tallied with the submission of Adegbile (2009). Since the teachers are the "model" that the students imitate in the task of attaining academic excellence, the onus lies on the teachers to put in their best in imparting knowledge. The learners too will develop virtues such as honesty,

humility, wisdom, and above all the consciousness of the fact that wherever they are, whatever they do, the almighty God watches over them. With this attribute, students will learn to do good always to anyone that comes their way, regardless of whatever differences be it in class, ethno or religious setting. This will eventually help in building harmonious relationship which hitherto is missing in our society. However, the research revealed that the 2007 Islamic Studies curriculum contents was detailed enough to prepare students adequately for thorough understanding of foundation topics in Islamic studies; this feature was lacking in the 2009 and 2012 curricular that were abridge.

The research also revealed that Islamic studies' teachers fulfilled all the required attributes, characteristics and skills in their classroom teaching and in handling relevant teaching facilities for effective learning. The finding agreed with submissions of Ehindero and Ajibade (2000), Akomolafe (2004) and Obanya (2000) that teachers that possessed required teaching competencies facilitate effective learning. The implication is that this will assist the students in reducing all forms of threats, fear and inhibitions to learning. When this happens, cases of academic failure/drop out that prompts students to engage in all forms of moral decadence will become a thing of the past. The classroom environment will become facilitating and encouraging to the learners. This on the long run will serve as a moral booster to students to attain academic excellence in accordance with the saying, "Success has many friends".

The research also revealed that instructional materials are partly available in the schools, in the sense that audio-visuals were not available in the schools for teaching- learning activities. With this finding, there is the need for the government to provide instructional materials sufficient enough in our schools so as to make teaching learning procedure interesting, arousing and readily understandable to the learners. The Chinese saying; "What I see, I believe, what I hear, I forget and what I do I remember" highlight the value of teaching facilities in the instructive procedure. By providing instructional materials adequately will make teaching- learning process easy, convenient, interesting and also improve the motivational skills of the students to attain academic excellence. When instructional materials are adequately provided, learning becomes clearer and understandable to the students Ajayi (2004) asserted. This in essence will help in reducing examination malpractices, certificate racketeering and all forms of decadence that stare the Nigerian society in the face

today.

The research also revealed that even though majority of the students recited the Qur'anic text given to them fluently, majority of them (JS 1 and JS 2 students') were unable to show competences in defining, explaining, understanding and mentioning lessons from passages given to them. This is a negative trait which should be addressed quickly if the government, parents, stakeholders in education and the students themselves intend to benefit maximally from academic pursuit. All hands must be on deck to assist youth to contribute maximally to national development. The teachers should be exposed to modern teaching trends through workshops and training sessions; sufficient teaching-learning materials should be readily available in schools and learners be involved actively in the learning procedure so as to enable them retain what they might have learnt in the classroom as observed by Agina-Obu (2005)

The research also revealed that teacher characteristics (qualification and experience), material variables (availability, adequacy and utilization) and assessment impact positively on academic achievement, this finding agreed with the submission of Abe (2013). The implication is that the teaching- learning process could be likened to a system whereby all the organs work together jointly to attain the same goal. This is a pointer to the fact that to achieve academic excellence that is, to attain "EFA" goal (Education For All), attempt must be made to provide qualified, knowledgeable and well motivated teachers together with necessary teaching tools in all our schools so as to make instructive scheme get better. A philosophical saying that goes thus "To destroy a nation does not require use of weapons of mass destruction, but if the quality of education is lowered, then there will be retardation in the educational growth of such a nation". The above quoted saying goes a long way in analysing the impact of quality education in the over growth and development of any nation. When quality education is put in place; child- birth, rearing and transition from one level to another becomes easier, training of staff for effective productivity comes with ease, adequate facilities are provided in school, in-service training to update knowledge of teachers on current trends in teaching is organised periodically.

This research also revealed the capacity of instructional materials in sustaining students view to learning of Islamic studies as well as improve academic excellence as observed by Isola (2010). This implies that when suitable and knowledgeable tutors are available in addition to provision of sufficient learning materials, students will

develop positive attitude to learning. Non- provision and insufficiency of qualified and experienced teachers for learning are among the greatest challenges facing the Nigerian educational system hitherto. When competent and experienced teachers are readily provided in our schools adding together adequate relevant facilities, procedure for imparting knowledge will not be boring. Since experienced teachers help in bringing variation in the teaching process thereby arousing and sustaining the interest of the learner, they will help in promoting effective learning as submitted by Odeniyi (2011).

Arising from the study, the various moral lessons embedded in the Islamic studies curriculum will go a long way in moulding the lives of our youths towards positive virtues as submitted by Muhammad (2018). The Qur'ān enjoins youth to show obedience to their parents, vain words should not be uttered to them and that they (parents) must be treated with respect and kind words. The Qur'ān frowns at the practice of abandoning the aged at "Old People's Home" at a time when they desire adequate care, attention and comfort from their offsprings in accordance with the adage that says "when the rodents becomes old, it feeds on the breast of it's offsprings". When youths imbibe this lesson, it will go a long way in implanting sense of love and caring in them from tender age, this will afford them the opportunity to display such virtues to anyone that comes their way in their future endeavor in life.

The Prophetic tradition that says "No one has eating a good food except one that comes from the sweat of his labour", will serve as a clarion call on the youths to embrace hardwork, honesty, dignity and integrity in all they do. The mad rush for material things that prompts youths to engage in all manners of anti-social behaviours such as; armed robbery, drug trafficking, prostitution, kidnapping, ritual- killing, hooliganism and all forms maladaptive behaviours would be reduced to the barest minimum, Haque (2002) observed. When this is attained, the youths would be adequately prepared to take over the mantle of leadership from the elders when they grow old and retired. There is another lesson that prepares the youth for adulthood. They are enjoined to be cautious in their preparation for marital life. Either of the two involves in marriage, (male and female) should be given freedom to choose his or her partner without interference from the parents, relations or friends. Four key issues should be considered when making choice of a spouse. These are; religion, beauty, stable source of income and having good parental background. It is assumed that a

religious man will show love and compassion in his relationship with his spouse and vice versa. It is not advisable for one to enter into a marital relationship with intention of material gains such as; wealth, position, educational attainment or status in the society. Evidence from divorce cases have shown that such efforts usually end in futility, Adebayo (2005) observed.

There is also a lesson that teaches obedience to constituted authorities and set rules. If the youths imbibe this virtue into their personality, ample time, resources and energy would be directed to tasks that lead to positive growth. Frequent protests and rallies that take place in institutions of higher learning in which lives and valuable public properties are destroyed would be reduced to the barest minimum if it cannot be totally eradicated, this opinion tallied with the submission of Ndagi (2011). The five daily prayers were put in place to prepare one for punctuality, be it at work or functions. Punctuality, they say, is the soul of business. When youths imbibe the culture of observing prayer at the appointed time, this will go a long way in preparing them for the world of gainful employment. The various Islamic teachings that prohibit: usury, hoarding of goods so as to sell when the price rises, bribery, corruption and inflation of contract costs are meant to deter exploitation of individuals and the society at large (Rahim 2000). These practices have led to infrastructural decay in public places such as; schools, hospitals, offices and industries. The resultant effect is high living cost which has led to poor living standard which now stares us in the face.

Abundant lessons are derivable from institution of *Zakat*, among such are; redistribution of wealth circulation in the society and reduction in poverty level. If the rich willingly give *Zakat* to the poor, then poverty level will be reduced, this will in turn reduce crime rate in the society. A lot of lessons are derivable from acts of cleanliness. Since cleanliness is next to godliness, a devotee is expected to remain in a position of dirt-free always. This position is required for observing *Salat*, *Qur'ān* recitation and when performing *Hajj* duties. Imbibing this lesson is beneficial in maintaining a disease-free life, one also possess require strength and vigour to make a living. Another lesson to be learnt is one that enjoins a devotee to always do what is right and implore others to follow suit and to avoid all acts of evil deeds and enjoins to do so. This lesson is needed in order to build and maintain a crisis-free society where there is orderliness, equality, justice and above all harmonious relationship among adherents of various religions, ethnic and political differences as observed by

Abdalla (2001). Another lesson derivable is the evil effect of alcoholic consumption. Abstinence from it will save one from various evils such as; uncontrolled aggression, staggering and falling inside pit, loss of relationship, broken homes and damage to the body which can eventually lead to death.

The youths are advised strongly to avoid alcoholism so that they will be useful to themselves, their parents, friends and the society at large. The youths are simultaneously advised to run away from adultery and fornication. Evil effect of adultery and fornication among others include; breaking of marriage contract, production of illegitimate children, loss of wealth, honour and dignity, distortion of lineage, committal of sin, crime and its consequences and spread of venereal diseases such as syphilis, gonorrhoea, HIV and AIDS as observed by Nasir (2011). Any of the above mentioned evils can deprive one of living a worthy and fulfilled life.

CHAPTER FIVE

SUMMARY OF FINDINGS, IMPLICATIONS AND RECOMMENDATIONS

This chapter gives the summary of research findings, the educational insinuation of training, recommendations, suggestions for forthcoming study endeavour in Islamic studies.

5.1 Summary of Findings

The study evaluated the implementation of Islamic Religious knowledge syllabus for Junior secondary institutions in Oyo, Ogun and Osun states in Nigeria. It obtained these results.

- There were adequate qualified and experienced teachers in Junior Secondary Schools to teach Islamic studies in terms of their professional training and years of teaching.
- Teachers perceived the aims of Islamic studies as stated in the curriculum as important and realizable. However, the 2007 Islamic studies curriculum contained detailed topics compared to the 2009 and 2012 curricular that were abridge.
- Islamic studies teachers observed all the required attributes, characteristics and skills in their classroom teaching and that instructional materials for effective teaching were readily available to some extent.
- The students showed competency in the recitation of Qur'anic chapters. However, majority of the students in Js1 and Js 2 were unable to define and explain actions that deal with oneness of *Allah (Tawhid)* and Islamic Jurisprudence *Fiqh*; only Js 3 students performed well. Also, Js 1 and Js 2 students were not knowledgeable in stating lessons derivable from the history of Prophet Muhammad (*Sīrah*) and Islamic moral lesson (*Tahdhib*), only Js 3 students excelled in this area.
- Teachers' qualification, experience, instructional materials and assessment

have significant relationship with achievement in Islamic Studies.

- Instructional materials and assessment have significant relationship with attitude of students to Islamic studies in the Junior Secondary School.

5.2 Implications of the Findings

Findings from this research have revealed that Islamic studies programme was poorly funded as shown in the non-availability of audio visual materials such as, radio, computer, charts and other relevant materials. Results also show a handful of junior secondary schools in the South-west of Nigeria offering the subject. The outcomes of this research have consequences for educational scheme:

- The Ministry of Education that is responsible for formulating policies and curriculum implementation as well as providing infrastructure in schools should do the needful coupled with effective supervision.
- The Teaching Service Commission that is accountable for recruiting teachers should ensure provision of qualified and experience tutors of Islamic Studies in schools so as to guarantee academic excellence.
- The principals who are the accounting officers responsible for the day- to- day running of schools should ensure allocation of sufficient time and provision of relevant teaching materials for effective teaching of Islamic studies should be a priority.
- The Islamic studies teachers who impart the knowledge on the students should be exposed to refresher courses through seminars, conferences and workshops periodically so as to update their knowledge on current trends in teaching.
- The parents who interact with the students at home and live with them should closely monitor students' educational progress so as to provide needed support for their academic activities.
- Parents and Islamic Studies teachers should provide effective mentoring for the students who are the direct beneficiaries of the Islamic studies curriculum so as to remove inhibitions to learning.

5.3 Conclusion

Emanating from the study, one observes that the 2007 Islamic Studies curriculum is detailed compared to the 2009 and 2012 curricular which is abridge, the

detailed curriculum should be made use of while audio- visual materials that were not readily available should be provided adequately for effective teaching and learning. Lastly, Islamic Studies tutors should engage the students fully in the teaching-learning process so as to correct students' inability to comprehend comprehension passages.

5.4 Recommendations

Emanating from outcome of this research, subsequent suggestions are hereby offered to instructive policy makers and stakeholders in the business of education.

1. The Ministry of Education should make the training of Islamic studies' teachers mandatory in order to update their knowledge. If this is achieved, students' knowledge especially reading and understanding will be maximized.
2. The curriculum should contain detailed topics and be readily available to Islamic studies teachers in secondary schools, so that they will be familiar with the objectives and content of the document.
3. The Teaching Service Commission should employ more Islamic studies teachers in all schools so that all the students will benefit from the curriculum.
4. Principals of schools should as a matter of policy allow the teaching of Islamic studies along with other religious studies that are found in the society as recommended.
5. Teachers of Islamic studies should ensure that students are fully engaged in classroom activities so as to retain what they might have learnt in the classroom.
6. The parents should complement the effort of the teachers by encouraging their children and wards to always put into practice at home religious lessons they might have learnt at school.
7. The students should develop positive attitude to the learning of Islamic studies so as to show good character and improve on their achievement.
8. Teachers should endeavour to make use of instructional materials in order to make the teaching effective.

5.5 Suggestions for Further Studies

The research work evaluated Islamic studies curriculum in the junior secondary schools in South-West, Nigeria. It is hereby suggested that the study should be replicated in;

1. Other zones of Nigeria.
2. Senior secondary school,
3. Colleges of Education and
4. Universities in Nigeria.

5.6 Contribution to Knowledge

This study among others will;

- Provide baseline data in the observation of teaching/learning process in the Islamic Studies classrooms so as to promote effective and efficient learning.
- Provide information on the effective use of instructional materials in order to enhance productive learning process.
- Adopt rating scale in the recitation of portions of Qur'ān so as to enhance fluency in recitation and reading skills.

REFERENCES

- Abanihe, I.M. 2007. Validation of Classroom Teacher Evaluation System A paper presented at the EVE 804 Seminar on Advanced Observational Techniques Institute of Education University of Ibadan.
- Abass L. 2008. *The contribution of University of Ibadan to Manpower Development in Arabic and Islamic Studies in, Florescence of Arabic and Islamic Studies in Nigeria.* HEBN Publishers Plc. 18-25.
- Abdalla A. 2001. Islamic Interpersonal Conflict Intervention: A Search Within Islamic and Western Literature. *Journal of Law and Religion.* 15.1.
- Abdulahi A. 2004. *Bangladesh Educational Assessment; Pre-Primary and Primary Madrasah Education in Bangladesh. (Creative Associates International, Inc);* Washington DC, 15-16.
- Abe T. O., and Adu E I. 2013. Influence of Qualification on Development and Assessment of Computer Programmed Instructional Package on Energy Concept in Upper Basic Technology in Ekiti State, April. *Journal of Science and Technology,* 3.6: 611-618.
- Abe, T. O. 2013. The effect of teachers' qualifications on students' performance in mathematics. *Sky Journal of Educational Research.* 2.1:010 - 014, February, 2014. Retrieved from: <http://www.skyjournals.org/SJER>
- Achirnugu L 2006. *Research Materials for Teaching Primary Science.* In Uzewi [ed] Science Teachers Association of Nigeria Annual Conference Proceedings Heinemann Publisher Plc
- Adebayo R 2005. Muslim Educational Reform Activities in Nigeria. A Publication of IIIT Nigeria. Benchmark Publishers Limited, Kano Nigeria.
- Adegbile J.A 2009. Evaluation in Curriculum and Instruction. Powerhouse Press and Publishers, Ibadan.
- Ademujimi, I.M. 2002. Funding and Academic Performance of Students in Secondary Education in Ondo State, Nigeria. M.Ed Thesis. Faculty of Education, University of Ado-Ekiti, Ekiti State
- Ademulegun, D. 2001. monitoring learning achievement of junior secondary school students in Lagos State. A prototype of state assessment. Ph.D Thesis. Department of Teacher Education, University of Ibadan.
- Adeogun, A.A. 2001. The principal and the financial management of public secondary schools in Osun State. *Journal of Educational System and Development.* 5.1:1 - 10.
- Adeogun, A.A. 2003. *Economics of Educational.* Lagos: Frank Unity.

- Aderinoye, R. 2002. Secondary Education in Nigeria contemporary challenges and future and learning of Islamic studies in Secondary schools in Oyo State Nigeria. *Journal of International Review of Research in Distance Learning*.
- Adesoji, F. A. and Olatunbosun, S. M. 2008. Student, teacher and school environment factors as determinants of achievement in senior secondary school chemistry in Oyo state, Nigeria. *The Journal of International Social Research* 1.2:15-30.
- Adeyemi, T.O. 2004. *Educational Administration: An Introduction*. Ado-Ekiti: Greenline Publications 76
- Adodo, S. O and Oyeniyi, J. D. 2013. Student variables as correlates of secondary Schools students' academic performance in Biology. *International Journal of Science and Research* 2:7.
- Adodo, S.O. 2007. Effect of diagnostic remediation instructional strategies and students learning outcomes in junior secondary school integrated science. Ph.D Thesis, Faculty of Education, University of Ado-Ekiti, Ekiti State.
- Agina-Obu T N 2005. The Relevance of Instructional Materials in Teaching and Learning in Robert-Okah I U, and Uzoeshi K C (ed) *Theories and Practice of Teaching*, Port-harcourt Harey Publication
- Ahmed A. 1999. Moral and Spiritual Development and it's Implications for the Curriculum: A Muslim Perspective. *Muslim Education Quarterly*: 16.4:61-67.
- Aiken, R.L. 2000. *Psychological Testing and Assessment*. Boston: Allyn and Bacon publications
- Ajayi, D.T. 2004. Improvising teaching Aids in the Nursery and Primary School, *Journal of Educational Studies*, 10.10:54 – 60.
- Ajayi, P.O. 2006. Evaluation of the Implementation of Senior Secondary School Physics Curriculum in South-West Nigeria. Ph.D Thesis Faculty of Education, University of Ado-Ekiti, Ekiti State
- Ajidagba, U. A. 1991. *Relative influence of the knowledge of Arabic language on*
- Akinduro, D.M. 2003. Analysis of Enrolment and Expenditure in Secondary schools in Akoko South-East and South-west Local Government Areas of Ondo State. M.Ed Thesis, Faculty of Education, University of Ado-Ekiti, Ekiti State
- Akinleye G.A. 2001. Early childhood education: Guide for parents and teachers. *UNAD J. Educ.*, 2.1. October; 45.
- Akomolafe, C.O. 2004. *School Administration in Nigeria. Theory and Practice*. Ado-Ekiti, Peton Publisher.
- Akubuiro, E. J 2004. *Students Attitude Towards Science and Academic Self-Concept*. University of Calabar Publication (Uzairue).

- Ali, A.R., Toriman, M. E. and Gasim, M. B. 2014. Academic Achievement in Biology with Suggested Solutions in Selected Secondary Schools in Kano State, Nigeria. *International Journal of Education and Research*. 2.11:215-224
- Ali, H 2000. Mind your Language. An Islamic Perspective. *Muslim Education Quarterly*, 17.2: 49-54.
- Al-Naquib 1990. Improving the Quality of Islamic Education in Developing Countries, Innovative Approaches *Creative Associates International, Inc.* Washington. DC”
- Amr Abdalla 2006. Improving the Quality of Islamic Education in Developing Countries, Innovative Approaches *Creative Associates International, Inc.* Washington. DC
- Anikweze, C.M. 2005. *Measurement and Evaluation for Teacher Education*. Enugu: Snaap press Ltd
- Apata, C T, 2001. Concept of Religion and Education in Seriki and Aderibigbe (ed) A new approach to Teaching Religions in Tertiary Institutions in Nigeria
- April 2000. Paper Submitted at Workshop on Learning and Change in Forestry Education Sa Pa Vietnam.
- Armbrust W. 1996. *Mass Culture and Modernism in Egypt*. Port Chester New York: Cambridge University Press.
- Atadoga, M.M. and Onaolapo M.A.O. 2008. *A handbook on Science Teaching Method*. Zaria: Shola Press.
- Aweh, E.E. 2004. Secondary school Teachers’ Perception of Difficulty Areas in Chemistry and Students Achievement in Chemistry in Cross-river State. M.Ed Thesis, Faculty of Education, University of Calabar, Cross-river State.
- Awotua-Efebo, A.O. 2002. The Learning of Science, Technology and Mathematics (STM) `delightful using local Materials. A lead Paper presented at the Conference on Teaching and learning Science, Technology and Mathematics for optimum benefit.
- Ayodele, J.B. 2004. “Role of the Head Teachers in School Plant Management and Maintenance” *European Journal of Education Studies* 2011.
- Ayodele, K. O. 2011. Fostering adolescents’ interpersonal behaviour: an empirical assessment of enhanced thinking skills and social skills training. *Edo Journal of Counselling*. 4.1/2:62-74
- Ayoo, S.J. 2002. “An Investigation of the Factors Influencing K.C.S.E. Performance in Kisumu district .M.Ed .Thesis, Faculty of Education, University of Nairobi.
- Balogun, I. A. B. 1982. *Arabic and Islamic studies vis-a-vis the Nigerian*

- Bamikole, B.B. 2003, Evaluation of Computers Studies Curriculum for Junior Secondary Schools in Oyo, Ogun and Osun States. Ph.D Thesis Institute of Education, University of Ibadan.
- Bilesanmi-Awoderu, J.B. 2006. Effect of Computer-assisted Instruction and Simulation/Games on the Academic Achievement of Secondary School Students' in Biology. *Sokoto Educational Review*, 8.1:49-60.
- Boston, C. 2002. The Concept of Formative Assessment ERIC Clearing house on Assessment and Evaluation College Park MD. ED470206
- Brinkerhoff, R.O. 2003. *The Success case method: Find out quickly what's working and what's not*. San Francisco: Berrett Koehler.
- Busari K.K 2000. The Teaching of Religions Education in Context of the Major Religions in Nigeria. *Muslim Education Quarterly*. 17.3.
- Charles H. 2002. "MPs should work on better funding" in Education Manpower by Wale Ajao in *Vanguard* Thursday, December, 19:23.
- Chingosa, M.M., and Peterson, P.E. 2010. It's easier to pick a good teacher than to train one: Familiar and new results on the correlates of teacher effectiveness.
- Con way 2001. Which Beliefs Drive Technological Innovation? *Muslim Education Quarterly*, 18.3:38-47.
- Coombs, F. 2003. *Crisis in educational system*. New York: Oxford press.
- Cothran D. and Ennis C. 2000. Building Bridges to Student Engagement Communication Respect and Care for Students in Urban High Schools. *Journal of Research and Development*.
- Darling-Hammond, L. 2000. Reforming teacher preparation and licensing: Debating the evidence. *Journal of Teachers College*, 102.1:28 – 56
- Darling-Hammond, L. 2007. The Flat Earth and Education: how America's Commitment to Equity will determine our Future. *Journal of Educational Research*, 36.6:318 – 334
- Dixon, H. and Ecclestone, K. 2003. Potential benefits of formative assessment in general practice education. *Education for Primary Care* 14:115-125.
- Duyilemi, A. N. 2007. Girl Child Education and Empowerment. Keynote Address Presented at Workshop for Senior Secondary School Female Student Teachers and Education Officers in Ondo South West Senatorial Districts, Okitipupa
- Commeyras M. 2003. Promoting a culture of reading. *Economics and Education Review*, 30.3: 449-465 *The Comet* Thursday, February 13:32.

- Edu, D.O. Edu, G.O. and Kalu, I.M. 2012. Influence of Academic qualification on gender and Teachers perception of difficult concept in primary science in Ikom, Educational Zone of Cross River, Greene. *Journal of Educational research* 2.2. Retrieved from [http: www.gjournals.org](http://www.gjournals.org). on 4/4/13.
- Edu, G. O. 2006. Teachers' variables and their perception of difficult topics in primary science in Ikom Educational zone of Cross River State. M.Ed thesis, Faculty of Education, University of Calabar, Calabar.
- Roediger, H. L., and Karpicke, J. D. 2006. Basic research and implications for educational effectiveness in Nigeria. *Niger.J. Educ. Res. Eval.* 2:2; 42.
- Obanya, P. 2004. *The African Child of the 21st Century Ibadan*. Heinemann Educational Books.
- Eggen, P. and Kauchak, D. 2001. *Educational Psychology: Windows on Classrooms*. New Jersey Prentice Hall Inc.
- Ehindero O.J. and Ajibade Y. A. 2000 "What our Student say about how we teach". *Ife Journal of Educational Studies* 7.1:1-9
- Ehindero O.J. 1994. *The School and Curriculum Evolution in Nigeria*. Text flow Limited, Jericho, Ibadan.
- Emeke E.A. 2012. *Psychology in Evaluation and Evaluation in Psychology*. University of Ibadan 2012/2013 Inaugural Lecture.
- Emetaron, U.G. 2003. Provision and management of facilities in primary schools in Nigeria: implications for policy formulation. A paper presented at the annual national congress of Nigerian Educational Administration and Planning.
- Esposito J. L. 1992. *The Islamic Threat: Myth or Reality* (Oxford University Press: New York) 100. P. 1998.
- Etsey, K.A. 2005. Assessing Performance in schools: Issues and practice. *Ife Psychologist, An International Journal*. 5.3:123-135.
- Ewetan, O. O. 2010. Influence of Teachers' teaching experience and school facilities on the academic performance of senior secondary school students in Ado-Odo/Ota and Ifo Local Government Areas of Ogun State. M.ED Research Project, Lagos State University, Department of Educational Management.
- Eyetsemitan, P.E. 2002. Curriculum Design and Development: The Teaching and Learning of STM with the Primary Science Curriculum. In MAC Akale (eds) 43rd STAN Annual Conference Proceedings 420 – 425 Heinemann Publishing Plc.
- Ezekiel D 2004 The level of Improvisation of Instructional Materials in Secondary Schools, in Biu and Hawul Local Government Area of Bomb Waka *Journal of Vocational and Technical Education Arts and Science Studies*.

- Fafunwa, A. B. 2004. *History of education in Nigeria*. London: George Alien and Unwin Ltd.
- Fajonyomi, A.A. 2007. Reviving Higher Education Relevance in Nigeria. Paper presented at the 3rd Faculty Week and Annual National Conference, Faculty of Education, University of Maiduguri 79.
- Federal Ministry of Education. 2004. National Policy on Education, Lagos NERDC.
- Federal Republic of Nigeria 2004. National Policy on Education (4thed.). Lagos: NERDC press
- Federal Republic of Nigeria 2004. National Policy on Education, Abuja. Federal Ministry of Information.
- Ferguson, Ronald F., and Jordana B. 2007. Certification Test Scores, Teacher Quality, and Student Achievement. Harvard University. Washington D.C.: National Center for Education Statistics, 2000. 133-156. 20 June 2007 <<http://www.msu.edu/user/mkennedy/TQQT/PDFs/FergusonBrown00.pdf>>.
- Fetterman, D.M. 2001. *Foundation of Empowerment Evaluation* Thousand Oaks, C.A. Sage.
- Gambrell, L.B., Morrow, L.M., and Pressley, M. (Eds.). 2007. *Best practices in literacy instruction* (3rd ed.). New York: Guilford Press.
- Gbore, L.O. 2006. Cognitive Entry Characteristics, Students' Habit, and Self Concept as Predictors of Academic Performance of University Undergraduates in South-west Nigeria.
- Gbore, L.O. and Daramola C.A 2013. Relative Contributions of Selected Teachers' Variables and Students' Attitudes towards Academic Achievement in Biology among Senior Secondary Schools Students in Ondo State, Nigeria.
- Glenn, D. 2007. You will be tested on this. *Chronicle of Higher Education*,
- Gogo, K.S.2002. Input of cost sharing on access, equity and quality of secondary education in
- Guba, E.G., and Stufflebeam, D.G. 1970. *Evaluation: The process of Stimulating, Aiding and Abertting Insightful Action*. Bloomington, Indiana University. ED 053 733
- Haczko II and Berliner DC. 2001. The Effects of Teacher Certification on Student Achievement: An Analysis of the Stanford Nine. Paper Presented at the Annual Meeting of the American Educational Research Association Seattle, W.A.
- Hanushek's E 1996. A More Complete Picture of School Resource Policies. *Review of Educational Research* 66.3:397-409.
- Haque M. 2002. Review of the Progress of Islamic Education. *Muslim Education Quarterly*, 19.4:68 – 73.

- Hattie, J.A.C. 2009. *Visible learning: A synthesis of over 800 meta-analyses relating to achievement*. London: Routledge.
- Hewitt I 1997. The Need for the State Funded (VA and GM) Muslim Schools. In Religious Education A Muslim Perspective. London; National Muslim Educational Council for UK.
- Hauwa I, 2012. Educational Policy in Nig. From the Colonial Era to the post Independence period. *Italian Journal of Sociology of Education*. 1, 2012.
- Hindman, A.H., and Wasik, B.A. 2008. Head start teachers' beliefs about language and literacy instruction. *Early Childhood Research Quarterly*, 23.3:479-492.
- Huntington S. 1996. *The Clash of Civilizations and the Making of New World Order*. New York: Simon and Schuster.
- Ibn Khaldun 1967 "Improving the Quality of Islamic Education in Developing Countries, Innovative Approaches Creative Associates International, Inc. Washington. DC.
- Ibrahim, A. 2000. Evaluating the pedagogical competence of junior secondary school Integrated Science. Teachers' 40th STAN Annual Conference Proceedings. 138-142.
- Ibukun, W.O. 2009. Building the future: Invest in teachers now. A paper presented at the Ondo state world teachers day Monday, 5th October. 2009.
- Igu, N.C.N. 2012. Availability, utilization and maintenance of instructional materials for the effective teaching of social studies in secondary schools in Afikpo education zone of Ebonyi State. M.Ed.thesis Faculty of Education, Abia State University.
- IIIS 1995. *Inslamization of knowledge*. Virginia; 1 1 1 T.
- IIIT, Nig. 2005. *Muslim Educational Reform Activities in Nigeria*. Beuchmark Publisher Limited.
- Ijaiya N.Y. 2000. "Failing schools' and national development: Time for reappraisal of school
- Ike, G.A., and Iheberenu, C. 2008. Rule and Management of Information and Communication Technology in Primary Education Curriculum to Achieve Quality Assurance. *Nigerian Journal of Curriculum Development*. 15.4:62 – 72.
- Ilugbusi, A.A.; Falola, E.O. and Daramola, M.A. 2007. Relative effects of demographic variables on levels of anxiety of integrated science trainee teachers in junior secondary school in Ekiti State. *Journal of Educational Focus*, 1.1:88-95
- Ishola, O.M. 2010. Effects of Standardized and Improvised Instructional Materials Students' Academic Achievements in Secondary School Physics M.Ed Thesis, Faculty of Education, University of Ibadan, Ibadan.

- Izumi, L. T. and Evers, W. M (Eds.) 2002. *Teacher Quality*. Stanford, California: Hoover Institute Press, p. 50.
- Jubril, I. 2002. The New Nig. School Curriculum Review – Alienating Arabic and Muslim Students in Junior Secondary Schools performance *in Islamic studies*. M.Ed, thesis, Faculty of Education, University of Ilorin, Ilorin
- Kazeem S. A., Balogun K.Y., 2014. Problems facing Islamic education: evidence from Nigeria, *International Letters of Social and Humanistic Sciences* ISSN: 2300-2697. 19:108-119. Doi:10.18052/www.scipress.com/IUI.SHS.19.108© 2014 SciPress Ltd., Switzerland. Online: 2013-12-22
- Kinniard, J. 2010. Does Attitude Impact Academic Achievement – M.Ed. Research Project of the Faculty of the College of Education, Ohio University U.S.A.
- Knezewich, U.E. 2001. *Organisational climate*. London: Oxford press plc.
- Koert, K.C. 2000. *Educational management*. London: Oxford press.
- Kung 2007. Oxford.Islamic.Studies.com.htm date downloaded 1/10/2009.
- Lawal M. A. 2002 The Efficacy of Communication for Moral, Intellectual and Spiritual Advancement: A case study of Arabic in Islamic Teachings and Worship.
- Leghara, B.N and Okafor, C.U. 2006. Status of Resources for Teaching and Learning of Primary Science in Anambra State. INU Nzewi (ed) 47th STAN Annual Conference Proceedings 319 – 326 Heinemann Publishing Plc.
- Lewey, A, 1972. The nature of Curriculum Evaluation. In Arieih Lewey (ed.) *Curriculum Evaluation*, Paris, UNESCO.
- Liu, L, Maddux, C. and Johnson, L. 2004. Computer Attitude and achievement: is time. an intermediate variable. *Technology and Teacher Educ.* 12.4:593 – 607.
- Maina, N.K 2003. The Impact of Interpretations of Islam on Girl's Access to Secondary School Education in Mombasa and Kwale Districts, Kenya, Ph.D Thesis, Kenyatta University.
- Maja T. 2000 Nigeria Education Sector Analysis, A Publication of Federal Ministry of Education.
- Mba, T. N. 2004. *Adult education and development*. Port Harcourt: Pearl Publisher.
- MC Lean 2002 in Ayodele, Adegbile and Adewale 2003. *Evaluation Studies*. Powerhouse Press and Publishers, Ibadan.
- Melgosa, N.D. 2002. *Sociology of Education: The Structures of Organizational Career*. *Journal of Education*, 15.1: 8 – 9.
- Mgbodile, T.O. 2004. *Fundamentals in educational administration and planning*. Enugu, Maget Business Enterprises.

- Miner, M. and Tyler, E. 2005. Utilization of equipment and facilities for teaching and learning. *Journal of education research and development* 1:100 – 108.
- Mohamed, L. and Waheed, H. 2011. Secondary Students' attitude towards mathematics in a selected school of Maldives. *International Journal of Humanities and Social Science*, 1 15:277-278.
- Mohammed, I. 2007. Effects of Improvised and conventional instructional materials on pupils' academic achievement and attitude to Basic Science. M.Ed. Research Project, Faculty of Education, University of Ilorin, Ilorin.
- Moronfola, B. 2002. Effects of Instruction Resources on the Academic Achievements of Secondary School Students in Ilorin Local Government of Kwara State. M.Ed Thesis, Faculty of Education, University of Ilorin, Ilorin.
- Moss, P., Girard, B.J. and Haniford, L. C. 2006. Validity in educational assessment. *Review of Research in Education*, 30:109–62.
- Muhammad B.J. 2018. Problems and Prospects of Teaching and Learning Islamic Studies in Primary and Post-Primary Schools in Nigeria: An Overview. <http://wwwresearchget@net/publication/323750516>.
- Mursi, 1982 .El Tarbia el – Islamic M.M. (Alam el –Kutub; Cairo 1982) 171 – 172.
- Musau, S.M. 2004. “Factors Influencing Pupils Performance in K.C.P.E in Central Division Rachuonyo District, M.Ed Thesis, Kenyatta University, Kenya.
- Nakpodia, E.D. 2001. The Role of Educational Administrations in the Promotion of in-service Teacher Education for Primary Schools Teachers in Nigeria. <http://apad.revues.org/4092> retrieved 27/9/2012. 12:09
- Naquib, A.R. 1990. Al – Tarbiya al-Islamic, Risaala and Masecra (Dar el-Fikr el-Arabi, Cairo). 10-13.
- Nasir, M.B. 2011. Islamic Schools, the Ullama and the state in the Educational Development of Northern Nig. <http://apad.revues.org/4092> retrieved 27/9/2012.12:09
- National Economic Empowerment and Development Strategies (NEEDS), 2005. National planning commission, Central Bank of Nigeria, Abuja, 3:34-38.
- Ndagi, M.U. 2011. The Future of Islamic Religious Knowledge in Nig. Weekly Trust.
- Ngada, A.J. 2008. Impact of NCE Programme on Preparation and Performance of NCE Graduate Teachers in Borno State Junior Secondary schools. *Journal of Research in Curriculum*. 5.1: 190 - 195 82
- Nitko, A. J. 2000. *Educational measurement of students* (4th ed.). Upper Saddle River, N.J: Merrill/ Prentice Hall.
- NTI, 2007. Manual for the Re-training of Primary School Teachers on improvisation of Instructional materials. A M.D.G. Project.

- Nwankwo, I.N., Nwachukwu, E.A. and Alia, C.O. 2010. The Teacher Factor in Entrepreneurial Education in Nigerian Schools. *Unizik Orient Journal of Education*. 5.2:66.
- Nyaga S. N, 2004 “Dynamics of Environmental Perceptions”
 MC Coach, D.B. 2002. A validation of the school attitude assessment survey. *Measurement and Evaluation in Counseling and Development*, 35.2:66 –77.
- Obioma, G. 2008. Public Examinations as Predictors of University Students’ Academic Achievement. Nigeria Educational Research and Development Council NERDC, Abuja, Nigeria
- Odeniyi, O.A 2011. Evaluation of Guidance and Counselling Programme in Secondary Schools in Oyo State, Ph.D Thesis, Institute of Education, University of Ibadan. Ibadan.
- Ogundare, S.F. 2001 Purposes and Problems of recess in Nigerian primary schools” *UNAD J. Educ.* 2.1 October 2001; 4-8.
- Ogunniyi, S. O. 2015. Resource utilisation, teaching methods, time allocation and attitude as correlates of undergraduates’ academic achievement in cataloguing in library schools in Southern Nigeria. Ph.D Thesis, Department of Library, Archival and Information Studies. University of Ibadan.155.
- Ogunwuyi, O. 2000. A causal model of teacher and student factors as determinants of achievement in secondary school integrated science. Ph.D Thesis. University of Ibadan, Ibadan.
- Ogunyinka O.M. 2000. An impact Evaluation of the International Institute of Tropical Agriculture (ICTA), Training of Agricultural Personnel in Nigeria. Ph.D Thesis, University of Ibadan. Ibadan.
- Okebukola P. A. 2006. Students’ performance in practical chemistry: A study of some related factors. *Journal of Research in Science Teaching*, 24.2:119-216.
- Okwuanaso, S.O and Nwazor J. C. 2000. *Instructional Strategies in Business Education*. Awka: Ikenga Publishers.
- Oladejo, M.; Olosunde, G.; Ojebis, A. and Isola, O. 2011. Instructional Materials and Students’ Academic Achievement in Physics: Some Policy Implications. *European Journal of Humanities and Social Sciences*.vol. 2.1.
- Oladosu A. S. 2012. Arabic and Islamic Education in Nigeria: The case of Al-Majiri Schools. World Academy of Science, Engineering and Technology *International Journal of Educational and Pedagogical Sciences*. 6.11.
- Olaleye, F.O. 2011. Teacher Characteristics as Predictor of Academic Performance of Students in Secondary Schools in Osun State Nigeria. *European Journal of Educational Studies* 3.3.

- Olatunde, Y. 2009. Relationship between Teachers' Attitude and Students' Academic Achievement in Mathematics in Some Selected Senior Secondary Schools in South-western Nigeria. *European Journal of Social Science*, 11.3:364-369.
- Oredein A. O. and Oloyede D. O. 2007. Supervision and Quality of Teaching Personnel Effects on Student Academic Performance. *Educational Research and Rev.* 2.3:032-035
- Osarenren- Osaghae R.I and Irabor, Q O. 2012. Availability and Adequacy of Human and Material Resources for the Teaching and Learning of Skill-based Courses in Nigeria Public Universities. *Journal of Sociology of Soc and Anth*, 3.1:15-27.
- Osokoya, I. O. 2008. Towards maximizing Women's contribution to National Development through Education in Nigeria. In M. Boucouvalas,
- Ould Bah, M. 1998. Islamic Education between Tradition and Modernity. Morocco; ISESCO.
- Oyekan, S. O. 2013. Effect of Diagnostic Remedial Teaching Strategy on Students' Achievement in Biology. *Journal of Educational and Social Research*, MCSER Publishing. 3.7:282-287.
- Penny, T. 2003. *Supporting Special Needs*. Oxford: Heinemann educational publisher.
- Popoola T. A. 1980 "An Investigation into the Relationship between Instructional Resources and Students' Academic Performance in Secondary Schools, in Abeokuta Local Government Area of Ogun State, Nigeria. M.Ed Thesis, Faculty of Education, University of Ibadan. Ibadan.
- Rahim Y.A. 2000. "Educational Links between Muslim Countries" at www.maxwell.syr.edu/maxpages/faculty/gmbonham/2000.
- Rahman F. 2002. Standing on an Isthmus: Islamic Narratives of War and Peace in Palestine. Ph. D Thesis, American University.
- Ramsey, G. 2000. Quality matters. Revitalising teaching: Critical times, critical choices. Report of the Review of Teacher Education NSW, Executive Summary. Sydney, NSW: NSW Department of Education and Training.
- Republic of Kenya (Ministry of Education) Kenya Education Sector Support Programme 2005-2010. Delivering Quality Education and Training to All Kenyans -July 2005.
- Rochex, J. 2006. Social, methodological and theoretical issues regarding assessment. *Review of Research in Education*. 30.1:163–212.
- Rosemund, D.G. 2006. Acquisition of Scientific Attitude's and its Relevance to Science Educators. Paper presented at the Median Seminar of Faculty of Sciences, Rivers State Collage of Education, Port-Harcourt

- Rowe, K. 2003. *The importance of teacher quality as a key determinant of students' experiences and outcomes of schooling*. Melbourne, Vic.: Australian Council for
- Roy, A. 2003. *War Talk*, Cambridge, Mass: South End Press.
- Russell, L. V. 2001. Educational multimedia of "tomorrow": *High intellectual and creative educational multimedia technology*. London: Macmillan.
- Salam E.F. 2001. From Documentary-Empirical to the Integrated Methodology of Research in Political Science; a Comparison Between the Secular Western and Islamic Approaches. *Muslim Education Quarterly*, 19.1:4-17.
- Salam Y.A. 2010. Towards improving teaching learning processes in schools. Conference Proceedings of the Counseling Association of Nigeria. Held at Enugu 2010. 1:110-118.
- Sarwar G 1996 Islamic Education: It's Meaning, Problems and Prospects. In Issues in Islamic Education, London; *The Muslim Educational Trust*.
- Savoury, J. E. 2000. *The social psychology of industry*. London: Michell and Coy Ltd.
- Savoury, J. E. 2004. *Class organisation and administration*. London: Nicholas and Coy Ltd.
- Schunk D.H and Pajares F. 2002. The Development of Academic Self - Efficacy. Development of Achievement Motivation (pp 15 - 32). San Diego C.A: Academic Press.
- Shaabaan J.M 2012. Challenges facing teaching of Islam religious knowledge education on spiritual and academic formation of secondary school students in Nairobi, Kenya, M A Thesis, Kenyatta University. Kenya.
- Shao X 2000 Curriculum Development Changes and Bruering T.H in Chinese Agricultural Schools. Paper Submitted to the 17th Annual Conference of the Association for International Agricultural and Extension Education.
- Singerman D. 1995 *Avenues of Participation: Family, Politics and Networks in Urban Quarters of Cairo*. (Princeton, New Jersey: Princeton University Press.
- Tanner, D and Tanner, L. 1975. "The Child Centred Curriculum Design: its characteristics and implications for Educational Practice". *Journal of Educational Theory and Practice*. Vol. 5.1 and 2.
- Tibenderana PK. 2003. Education and Cultural Change in Northern Nigeria: A Study in the Creation of a Dependent African Books Collective, Oxford, UK.
- Tilde A. 2003. "Eurolment and Falling Standard of Education " Nigeria Education Sector Analysis. Federal Ministry of Education.
- Turkey 2002/2003. Effect of Cooperative Learning on Attitude and Academic Achievement 4.n Science Lesson. *Journal of Turkish Science Education*. 1.2.

- UI Islam, 2003. Knowledge and the Ideals of Education: an Islamic Perspective. Muslim Education Quarterly 20:1and2:27 - 42.
- UNDP 1998/99 Egyptian Development Report at www.undp.org.eg/publications/hdr98/chap2.pdt/p.30.
- UNESCO 1996. Improving the quality of Islamic Education in Developing Countries; Innovative Approaches, Creative Associates International Inc.
- UNICEF 2004. The Official Summary of the State of the World's Children.
- USAID 2004. Bureau for Policy and Programme Coordination. Strengthening Education in the Muslim World. Country Profiles and Analysis. Issue Paper Number 2 (USAID, Washington, D.C. Walton J et al (1976) Rational Curriculum Planning, London, Wilmer Brother Ltd.
- Usman, K.O. 2003. Influence of shortage of human resources on the effective instruction of mathematics in secondary schools. The Journal of WCCI Nigeria Chapter Forum, 4.2: 176-184.
- Uzeochi, D. 2004. Microcomputers in schools: *The international encyclopedia of educational technology*. Oxford: Permmon press.
- Wales, F. 2001. *Alternate funding of education*. New York: Free Press.
- Wan Daud M. 1998. The Educational Philosophy and Practice of Syed Muhammad Naquib Al - Attas; An exposition of the original concept of the Islamization. Kuala Lumpur: International institution of Islamic thought and Civilization. (ISTAC).
- WEAC 2005. Variables Affecting Student Achievement Available at <http://www.weac.org/resource/primer/variable>.
- Wiki, M. 2013 Teaching qualification Retrieved from http://en.wikipedia.org/wiki/teaching_qualification on 4/4/13
- William, D., Lee, C., Harrison, C. and Black, P. 2004. Teachers developing assessment for learning: impact on student achievement. *Assessment in Education*, Vol. 1, No.1.
- William, L.S. 2004. *Education today*. London: Random House.
- Wolf, P. 2007. Academic improvement through regular assessment. *Peabody Journal of*
- Wolfe, R. N., and Johnson, S. D. 1995. Personality as a predictor of college performance. *Educational and Psychological Measurement*, 55.2:177- 185.
- Yara, P. O. 2009. Relationship between Teachers attitude and students' academic achievement in mathematics in some selected senior secondary schools in South West, Nigeria. *European Journal of Social Sciences*, 11.3:364- 369.

Yoloye T.W 1999. Assessing the Attitude, Study Habit and Performance in Science of Some Students' After a Counselling Programme in Obemeata J.O, Ayodele S.O, and Araromi M.A Evaluation in Africa in Honour of E.A YoloyeTattuUzairu. Sterling Horden Pub, Nig Ltd.

Zuofa, C.C. 2001. *Modern perspectives on adult education in Nigeria*. Port Harcourt: Pre-Joe Publishers.

APPENDIX 1
UNIVERSITY OF IBADAN
INTERNATIONAL CENTRE FOR EDUCATIONAL EVALUATION (ICEE)
INSTITUTE OF EDUCATION.
ISLAMIC STUDIES PERFORMANCE SCALE (ISPS)

Dear respondents, this questionnaire is a performance/attainment/ accomplishment research instrument designed to collect information regarding your socio-demographic data and your assessment of Islamic studies curriculum and its objectives.

Since you are not required to write your name, feel free to express your feelings honestly.

Your response will be treated with utmost confidentiality.

SECTION A

Teacher Qualification: Please **tick** the one applicable to you.

(i) NCE (ii) B.Ed (iii) M.Ed (iv) Others

SECTION B

Teachers Teaching Experience

Please tick the appropriate box

(i) 0 – 5 yrs (ii) 6 – 10 yrs (iii) 11 – 15 yrs
(iv) 16 – 20 yrs (v) 21 and above

SECTION C

This section is designed to know the priority attached to the following statements as objectives of Islamic studies curriculum for JSS II Students.

Please rank your priorities as follows:

Very Important VI
Just Important JI
Not Important NI
Very unimportant VU

Please put a tick in the appropriate column to indicate your response.

S/N	Items	VI 4	JI 3	NI 2	VU 1
1.	Recognition of Allah as the creator of the Universe.				
2.	Recognition of Allah as the sustainer of the Universe.				
3.	Recognition of Allah as sole source of values.				
4.	Cultivating the sense of gratitude to Allah and submission to His guidance and moral law in our worship and behaviour towards our fellow man				
5.	Awakening of the faculty of intellect and reasoning in accordance with the Qur'ānic injunctions "will you not use your reason".				
6.	Encouragement of the pursuit of useful knowledge, attainment of balanced development of the individual and community by giving cognizance to the physical, social, intellectual, moral and spiritual needs of man.				
7.	Realization of human rights				
8.	Realization of equality of all people				
9.	Promotion of the spirit of brotherhood				
10.	Being conscious of the presence of Allah in all actions				

APPENDIX II
UNIVERSITY OF IBADAN
INTERNATIONAL CENTRE FOR EDUCATIONAL EVALUATION (ICEE)
INSTITUTE OF EDUCATION

CLASSROOM TEACHER EVALUATION SCALE (CTES)

Instrument A: Classroom Background Record (GBR)

1. Name of school
2. Name of Teacher (if necessary)
3. Teacher Number (01to).....
4. Teacher's Sex Male: Female.....
5. Teacher's Qualification: (Circle as many as apply: TCII, NCE, OND, B.Ed/BS.c Ed, BA.BSc; M.Ed; other qualification: specify.....
6. Class observed:.....
7. Subject Taught:.....
8. Topic:
9. Number of Students in Class:.....
10. Number of Male Students:.....
11. Number of Female Students:.....
12. Term (E.g 1=1st, 2, =2nd, 3=3rd)
13. Time started:
14. Time allocated for the Lesson:.....
15. Name of observer:.....
16. Date of observation:.....

Instrument B: Teacher Rating Scale (TRS)

Instruction: On a scale of 1 to 5, please rate the teacher on the following specific classroom attitudes and behaviours in items 1 to 39 below.

	Preparation	0	1	2	3	4	5
1.	Lesson agrees with Scheme of Work						
2.	Adequately-prepared lesson note is available						
3.	Relevant Teaching/Learning materials are available						
4.	Relevant teaching materials are used						
5.	Starts lesson on time						

	Introduction								
6.	Starts lesson from known to unknown								
7.	Stimulates students' interest.								
8.	Communicates the focus of the lesson								
	Presentation/Development of Content-Content Mastery								
9.	Demonstrates knowledge of content								
10	Relates course content to other fields, and real life situation								
11	Exhibits a keen interest in the subject matter and conveys feeling of importance and meaningfulness of subject.								
	Presentation/Development of content –Communication								
12	Speaks fluent English								
13	Speaks in a way that students can understand								
14	Communicates subject content in precise and clear terms								
15	Presents contents in a thematic-point by point or step by step manner								
16	Signals important points in the lesson								
	Lesson Development Strategy								
17	Lesson is based on the lesson note								
18	Frequency of use of questions								
19	Frequency of use of recall questions								
20	Frequency of use of Application/Synthesis/Higher Level questions								
21	Makes statements that promote/stimulate thinking/problem – solving skills								
22	Extent of use of lecture method								
23	Uses a variety of teaching methods different from lecture								
24	Gives specific feedback								
25	Gives corrective feedback								
26	Provides alternative activities to support individual difference								
27	Encourages students to express their ideas								
28	Treats every student with respect								
29	Evaluates lesson adequately								

30	Quantity/quality of evaluation questions are adequate								
31	Provides review/summary of lesson								
32	Uses entire class time to effectively teach								
33	Grades examinations projects/assignments in good time								
	Organization/management								
34	Praises students' performance								
35	Provides cues to stimulate correct response								
36	Monitors student's participation (includes use of criticism that draws student(s) to the lesson								
37	Criticizes students (utterances that make students feel bad)								
38	Allows wait—time to encourage low-performing students to answer questions								
39	Encourages student's participation								

*Isiugo-Abanihe, I.M. 2007. Validation of classroom Teacher Evaluation System: A Paper presented at the EVE 804 Seminar on Advanced Observational Techniques. Institute of Education, University of Ibadan.

APPENDIX III
UNIVERSITY OF IBADAN
INTERNATIONAL CENTRE FOR EDUCATION EVALUATION (ICEE),
INSTITUTE OF EDUCATION
STUDENTS ATTITUDE TOWARDS ISLAMIC STUDIES SCALE (SATISS)

Dear Sir,

This questionnaire is a research instrument designed to know your attitude towards Islamic studies in secondary school. It is not an examination. Since you are not required to write your name, feel free to express your feelings honestly. Your responses will be treated with utmost confidentiality.

NAME OF SCHOOL _____
CLASS _____

Please tick the appropriate box (√)

SECTION B

Instruction: Read the statement below and tick anyone of the responses on the right hand side at the end of each statement.

2. Key to response
- Very much like me - 4
 Most like me - 3
 Unlike me - 2
 Very much unlike me - 1

		VMLM 4	MLM 3	UM 2	VMUM 1
1	I always look forward to Islamic studies lesson with eagerness				
2	I love Islamic studies lesson				
3	The knowledge of Islamic studies is necessary for one to succeed in life				
4	I am happy anytime I listen to Islamic sayings				
5	I love reading the Quran and other Islamic				

	materials				
6	My parents encourage me to observe the five daily prayers				
7	My parents always implore me to show kindness to the poor				
8	My parents show uncared attitude to Islamic practice				
9	My parents always encourage me to observe Ramadan fast				
10	I always look forward to visiting Mecca for Hajj rite.				
11	I learnt the act of obedience to set rules from Islamic teachings				
12	Islamic teachings promote equality of all citizens before God.				
13	Islamic teachings promote hardwork				
14	Islamic teachings promote peaceful living				
15	Islamic teachings promote cleanliness				

APPENDIX IV
UNIVERSITY OF IBADAN
INTERNATIONAL CENTRE FOR EDUCATIONAL EVALUATION (ICEE)
ISLAMIC STUDIES ACHIEVEMENT TEST (ISAT) JS 1

Section A – Personal Data

Name of School _____

Class: _____

Section B

Multiple choice objective test

Instruction: Read the questions carefully and tick the correct answer from the options A – D provided.

1. Surat An – Naba is chapter _____ of the holy Qur’ān. (a) 78 (b) 87 (c) 107 (d) 127
2. What do you understand by ‘Ḥadīth’? (a) words of God, (b) saying of Angels (c) sayings of holy prophet Muhammad (d) word of Islamic scholars.
3. How many pillars has Islam? (a) 3 (b) 5 (c) 7 (d) 9
4. Before Islam, the Arabs worshipped _____. (a) idols (b) angels (c) jinns (d) prophets
5. What do you understand by the word ‘An-Naba’? (a) the great news (b) the great prophet (c) the great man (d) the great day
6. From the visit of Angel Jibril to prophet Muhammad in human form, one learnt the following lessons but one, (a) that worshipping Allah as if one see him is part of faith (b) that one should put all the five pillars into practice (c) that prophet Muhammad knew when the world would come to an end (d) that strange things will happen in the world during the last hour.
7. What lesson do we learn from ‘Tahara’? (a) that one should remain clean before worshipping Allah (b) that one should wear clean clothes (c) that one should observe prayer in a good place (d) that one should clean his mouth only.
8. Prophet Muhammad was born in _____ (a) Madina (b) Makurdi (c) Maiduguri (d) Makkah

9. What lesson do we learn from ‘Surat’ An Naba? (a) that one should do good to people around him (b) that one should be neat always (c) that one should worship God and do good always before the judgment day (d) that one should respect people around him
10. A Ḥadīth starts with the word _____. (a) An (b) Qul (c) Ba (d) Wal
11. When do we perform tayamum for salat? (a) when one is late for Salat (b) when there is no rain water (c) when there is no water (d) when there is no tap water.
12. What do you understand by the word ‘Jahiliyah’? (a) the holy war (b) history of the prophet (c) name of angels (d) the period in Arabia before Islam.
13. Surat an Naba was revealed in the city of ____ (a) Basra (b) Misra (c) Taif (d) Makkah
14. The word ‘Isnad’ in a Ḥadīth, refers to Ḥadīth _____ (a) reporter (b) reader (c) analyst (d) student.
15. When performing wudu, one says the intention when washing the _____. (a) hands (b) nose (c) head (d) face.
16. Muhammad married Khadijah when he was aged _____ (a) 25 (b) 30 (c) 45 (d) 40
17. The verse ‘A ma yata sa’a luna’ is taken from surat _____. (a) nas (b) nikah (c) naba (d) nisai
18. How many Ḥadīth collections are there in islam? (a) 2 (b) 4 (c) 6 (d) 8
19. What is the position of rubbing the face in ablution? (a) farid (b) sunnah (c) mustahab (d) haram.
20. Khadijah married Muhammad when she was aged _____ (a) 35 (b) 40 (c) 55 (d) 65
21. Surat _____ must be recited during salat. (a) asr (b) fatihah (c) tin (d) qaf
22. _____ is the content of a Ḥadīth. (a) mar (b) matn (c) malu (d) mabr
23. Muslims fast compulsorily during the month of _____. (a) Ramadan (b) Rajab (c) Safar (d) Shawal.
24. From the marriage of Khadijah to Muhammad, one learns one of these lessons. (a) that a woman should marry an educated man (b) that a woman should marry a handsome man (c) that a woman should marry a rich man (d) that a woman should marry a honest man.
25. How many children did Khadijah have for Muhammad? (a) 2 (b) 4 (c) 6 (d) 8

26. The Qur'ān has how many surahs (chapters)?(a) 114 (b)124 (c)134 (d)144
27. The best Ḥadīth collections is the_____ (a) jami (b) sunan (c) sahih (d) daif.
28. From Zakat one learns all the following lessons except (a) that one should help the poor around him (b)that one should show how rich he is to people around him (c)that the poor people around us have a share from what we have (d) that the practice will help in reducing crime in the society.
29. Muslims belief that any good or bad happening comes from _____. (a) prophets (b) angels (c) Jinns (d) Allah
30. Muhammad became a prophet of Allah when he was aged ____ (a) 20 (b) 30 (c) 40 (d) 50
31. What do you understand by the word 'sunnah'? (a) history of prophet Muhammad (b) what the prophet do (c) name of the prophet (d) attributes of the prophet
32. _____ is the attribute of Allah that means the forgiving (a) Rahman (b) Rahim (c) Latif (d) Gafur.
33. Muhammad was in cave ___ when angel Jibril came. (a) hajara (b) hira (c) hijra (d) hisma.
34. According to surat-an-Naba, on the last day the unbeliever would wish they were _____ (a) cat (b) fish (c) dust (d) stone.
35. One learns all the following lessons from Ḥadīth except_____.(a) that it explains the Qur'ān, (b) it is second source of information about Islam (c) it is more important than Qur'ān (d) it is not against the holy Qur'ān.
36. What do you understand by the word 'Rahim', one of the attributes of Allah?(a) the forgiven (b) the merciful (c) the living (d) the lord
37. Angel ___ revealed the Qur'ān to Muhammad. (a) Raqib (b) Atid (c) Jibril (d) Israfil
38. The first chapter/surah of the holy Qur'ān is _____.(a) baqarah (b) ya sin (c) tawbah (d) fatihah
39. A Ḥadīth collection called 'Jami' is the work of _____.(a) Muslim (b) Bukhari (c) Abu Dawud (d) Tirmidhi.
40. What do you understand by the word 'hayyu', one of the attributes of Allah? (a) the living (b) the merciful (c) the forgiven (d) the only one

41. One learns one of these lessons from the belief in angels (a) that angels are friends of God (b) they are partners of God (c) they record our actions, so one should do good always. (d) angels eat and sleep like human being.
42. From the history of prophet Muhammad, one learns all the following lessons except (a) that one should exercise patience (b) one should be courageous (c) one should be able to fight anybody, anywhere and anytime (d) that one should have faith in God and worship Him only.
43. The Qur'ān instructs Muslim to do _____ to the poor. (a) talk to them (b) make jest of them (c) avoid them (d) show them kindness.
44. What does the Qur'ān instruct children to do to their parent? (a) shout on them (b) avoid them (c) treat them with kindness (d) make jest of them.
45. What do you understand by zakat? (a) careless spending (b) stealing (c) a way of showing one's richness to people around him (d) showing kindness to the poor.
46. The Qur'ān warns traders to avoid _____ while trading. (a) making profit (b) cheating others (c) making a loss (d) sleeping
47. At the end of Ramadan fast, the zakatul-fitr given out before 'Idul-Fitri prayer is to _____ (a) show one's richness (b) sacrifice to Allah (c) a waste (d) show kindness to the poor.
48. How does the Qur'ān instruct Muslims to treat the orphan? (a) provide for their care, (b) cheat on them (c) abandon them (d) beat them.
49. In Islam, a husband is instructed to treat his wife by _____ (a) abandon her (b) starve her (c) beat her (d) show her love and affection.
50. What do you understand by the word 'tayammum'? (a) kindness to the poor (b) obedience to parents (c) respect for elders (d) sand ablution.

UNIVERSITY OF IBADAN
INTERNATIONAL CENTRE FOR EDUCATIONAL EVALUATION (ICEE)
ISLAMIC STUDIES ACHIEVEMENT TEST (ISAT) JS 2

Section A – Personal Data

Name of School _____

Class: _____

SUBJECT: ISLAMIC STUDIES

CLASS: J.SS 2

- 1 Surat _____ must be recited during salat (a) asr (b) fatihah (c) tin (d) qaf
- 2 What do you understand by the word ‘Iman’? (a) belief in angels (b) kindness to the poor (c) belief in one God, Allah (d) belief in books.
- 3 What lesson do we learn from surahtul Ikhlas? (a) that Allah is one (b) that we should respect elders (c) that we should cater for our parents (d) that we should say the truth always.
- 4 The Qur’ān has how many surahs/ chapters? (a) 114 (b) 124 (c) 134 (d) 144
- 5 A Ḥadīth starts with the word _____ (a) an (b) qul (c) wal (d) ba
- 6 What do you understand by the word ‘sunnah’? (a) history of prophet Muhammad (b) what the prophet did (c) name of the prophet (d) attributes of the prophet.
- 7 One learns all the following lessons from Ḥadīth except _____ (a) it explains the Qu’ran (b) it is the second source of information about Islam (c) it is more important than Qur’ān (d) it is not against the Qur’ān.
- 8 How many pillars has Islam? (a) 3 (b) 5 (c) 7 (d) 9
- 9 What do you understand by the word ‘hayyu’, one of Allah’s attributes? (a) the living (b) the merciful (c) the forgiven (d) the holy one.
- 10 One learns one of these lessons from the belief in angels (a) they are friends of God (b) they are partners of God (c) they record our action, so we should do good always (d) they eat and sleep like human being.
- 11 When performing wudu, we say the intention when washing the ____ (a) hand (b) nose (d) face (d) head.
- 12 What do you understand by the word ‘Tayammum’? (a) kindness to the poor (b) sand ablution (c) piety (d) obedience.
- 13 From Zakat, one learns all the following lessons except ____ (a) that one should show how rich he is to people around him. (b) one should help the poor (c) the

- practice will help in reducing crime in the society (d) the poor have a share in what we have.
- 14 Before Islam, the Arabs worshipped ____ (a) Jinns (b) angels (c) idol (d) prophets.
- 15 What do you understand by the word ‘Jahiliyah’? (a) the holy war (b) history of the prophet (c) name of the angels (d) the period in Arabia before Islam.
- 16 From the marriage of Khadijah to Muhammad, one learns one of these lessons (a) that a woman should marry a rich man (b) that a woman should marry an educated man (c) that a woman should marry a handsome man (d) that a woman should marry a honest man.
- 17 From the history of prophet Muhammad, one learns all the following lessons except ____ (a) to exercise patience (b) be courageous (c) have faith in God and worship Him only (d) ability to fight anybody, anywhere and at anytime.
- 18 The holy Qur’ān warns traders to avoid ____ while trading (a) making profit (b) making loss (c) cheating (d) sleeping.
- 19 What does the Qur’ān instruct children to do to their parents? (a) make jest of them (b) shout on them (c) avoid them (d) treat them with kindness.
- 20 How does the Qur’ān instruct Muslims to treat the orphans? (a) beat them (b) provide for their care (c) cheat them (d) abandon them.
- 21 Surat al-Jinn is chapter ____ of the holy Qur’ān. (a) 70 (b) 72 (c) 27 (d) 77
- 22 From Surat al-Jinn, one learns all the following lessons except (a) that Allah guides to the right path (b) that He has neither a wife nor a son (c) that He protects His messengers (d) that Jinns are as powerful as Allah.
- 23 What do you understand by the word ‘Jinn’? (a) messengers of Allah (b) friends of Allah (c) a creation of Allah from dust (d) a creation of Allah from fire.
- 24 The verse ‘wa anahu taala jadu rabbina ma takhadha sahibata wa Ila walada’, is taken from surat (a) asr (b) jinn (c) tin (d) ihsan
- 25 Ḥadīth 1 from Al-Nawawi teaches ‘that actions will be rewarded according to ____ (a) purpose (b) intention (c) goal (d) target.
- 26 What do you understand by the word ‘Aniyat’? (a) reward for performing an act (b) the speed at which one performs an act (c) intention (d) one’s goal.

- 27 Hadīth 5, instructs that any innovation that does not go with Islamic teachings will be ____ (a) accepted (b) pardoned (c) rejected (d) amended.
- 28 From Hadīth 5, one learns all the following lessons except (a) that Islam is not rigid
(b) that new ideas that can make the religion grow is accepted (c) that same sex marriage is acceptable (d) that travelling to Makkah to perform Hajj is acceptable.
- 29 Angels are created from ____ (a) clay (b) light (c) dust (d) water.
- 30 From the belief in angels, one learns all the following lessons except _____
(a) they are servants of Allah (b) they obey Allah's command only (c) they neither sleep, eat or drink (d) they are more powerful than God.
- 31 What do you understand by the name 'Azrail'? (a) the angel that provide rain
(b) the angels that carries Allah's messages to Prophets (c) angel of death
(d) the angel that guides garden of hell.
- 32 What do you understand by 'special prayer'? (a) the five daily prayers
(b) prayer observed when one has time to do so (c) prayer observed on special occasions (d) prayer observed in a special way.
- 33 An example of 'special prayer' is salatul ____ (a) subh (b) maghrib (c) id – il fitr (d) tahajjud
- 34 From the sermon delivered during jumah/ prayer, one learns all the following lessons except (a) it teaches equality (b) it brings us closer to Allah (c) it is an avenue for one to show off his riches (d) it teaches unity.
- 35 What do you understand by 'Salatul- Istisqa'? (a) prayer for a dead muslim before burial (b) travelers prayer (c) rain prayer (d) prayer for sun eclipse.
- 36 From 'salatul – Janaza', one learns all the following lessons except _____
(a) that every human has an expiring date (b) that one will account for his deeds on earth one day. (c) that our accumulated wealth are not ours for ever (d) that death can be avoided if one has money.
- 37 A kind of Salat that has two rukuh in one rakaah, is salatul ____ (a) Jumu'ah
(b) safar (c) kusuf (d) asr.
- 38 What do you understand by 'Hijrah'? (a) revelation of holy Qur'an (b) call to prayer (c) citing of moon to start ramadan (d) migration of early muslims from Makkah to Madina.

- 39 The Madina Muslims are called ____ (a) Qarib (b) Tijaniyyah (c) Nasfat (d) Ansars.
- 40 From the ‘ummah’ the community established by the prophet at Madinah, one learns all the following lessons except ____ (a) co-operation brings development (b) where there is love, peace reigns (c) good leadership leads to development (d) rulers that are tough brings development.
- 41 Makah fell in the year ____ (a) 620ad (b) 630ad (c) 640ad (d) 610ad
- 42 From the fall of Makah, one learns all of the following lessons but (a) that evil will surely come to an end. (b) that human power cannot be compared with the divine (c) that rulers with good weapons can rule the world forever (d) that Allah Has power and authority over all things.
- 43 What do you understand by ‘the Prophet’s Last Sermon’? (a) his preaching during hijrah (b) his preaching on Id Il Fitr celebration (c) his preaching during the last hajj he performed (d) his preaching when Khadijah died.
- 44 In Islam, cleanliness is part of (a) Iman (b) saom (c) Zakat (d) hajj
- 45 What do you understand by ‘Environmental Sanitation’? (a) wearing clean clothes (b) bathing and washing of month (c) cleaning inner part of our house (d) general cleanliness of our body, clothes and the whole environment.
- 46 From environmental sanitation one learns all the following lessons except ____ (a) it promotes healthy living (b) absence of diseases (c) saves our spending (d) it is strenuous.
- 47 A woman that has completed her menstrual period performs ghasla _____ (a) Janabah (b) haydah (c) Janazah (d) Dukhul – ul –Islam.
- 48 What do you understand by ‘Child Right in Islam’ (a) right of child to take his parent to court (b) right of a child to wear indecent clothes (c) right of a child to worship anything he chooses (d) right of a child to basic necessities of life such as education health care etc.
- 49 From the ‘Rights provided for children’, one learns all the following lessons except
(a) that children are precious gifts from Allah (b) it is a divine responsibility to cater for the children (c) the society will be at peace when children are catered for (d) their movement must be strictly controlled.
- 50 In Islam, lack of care for the children is ____ before Allah (a) haram (b) halal (c) sunnah (d) daif.

UNIVERSITY OF IBADAN
INTERNATIONAL CENTRE FOR EDUCATIONAL EVALUATION (ICEE)
ISLAMIC STUDIES ACHIEVEMENT TEST (ISAT) JS 3

Section A – Personal Data

Name of School _____

Class: _____

ISCAT J.S S 3

1. The first chapter of the holy Qur’ān is ____ (a) hud (b) qasas (c) tin (d) fatihah
2. A Ḥadīth starts with the word _____ (a) qul ((b) wal (c) an (d) alam
3. What do you understand by the word ‘Iman’? (a) belief in books (b) belief in one God, Allah. (c) belief in angels (d) belief in the last day
4. When performing ablution, what position is wiping the head? (a) farid (b) mustahab (c) sunnah (d) halal
5. What do you understand by the word ‘Jahiliyah’? (a) a period in Arabia before Adam was created (b) a period in Arabia before Islam (b) history of the prophet (d) holy war.
6. What do you understand by ‘Nikkah’? (a) call to prayer (b) marriage (c) house warming (d) naming ceremony.
7. What do you understand by ‘Sunnah’? (a) what the prophet did (b) history of the prophet (c) name of the prophet (d) attributes of the prophet.
8. From the belief in angels, one learns one of the following lessons. (a) they are friends of God (b) they are partners of God (c) they records human action good or bad. (d) they eat and sleep like human being.
9. From the topic ‘obedience to parents,’ one learns all the following lessons except ____ (a) one should run errand for them (b) give the parents food (c) abandon them (d) provide them shelter.
10. From surah al-Ikhlās, one learns all the following lessons except (a) Allah is one (b) all things depend on Him (c) He has a son (d) He has power over all things.
11. Altogether, the holy Qur’ān has how many surahs? (a) 94 (b) 104 (c) 114 (d) 124
12. What do you understand by the word ‘aniyat’? (a) reward for performing an act (b) punishment for performing an act (c) speed of performance (d) intention for performance.

13. What do you understand by the name 'Azrail'? (a) angel of message (b) angel of rain (c) angel of death (d) angel of hell.
14. What lesson do we learn from the performance of salat al Istisqa (rain prayer)? (a) only Allah provides rain (b) other gods can provide rain (c) the scientist can provide rain (d) the falling of the rain is natural.
15. What do you understand by 'Hijrah'? (a) call to prayer (b) fall of Makkah (c) migration of Muslims from Makkah to Madinah. (d) holy war.
16. Who was the first person to accept Islam when the prophet started his mission (a) Aminah (b) Aisha (c) Khadijah (d) Fatimah
17. What do you understand by 'the treaty of Hudaibiyah'? (a) the battle fought in Hudaibiyah (b) the birth place of the prophet (c) agreement of peace reached with the Makkans (d) the prophet was buried there.
18. From the fall of Makkah, what lesson do we learn? (a) that rulers can reign forever (b) that idol worshippers triumph over Islamic faith (c) that only Allah has power over all things (d) that other gods can be compared with Allah.
19. What do you understand by 'environmental sanitation'? (a) cloth cleaning (b) body cleaning (c) rug cleaning (d) cleanliness of the body, clothes and the whole environment.
20. From environmental sanitation, one learns all the following lessons except ____ (a) healthy living (b) absence of diseases (c) saves spending (d) it is too strenuous.
21. What do you understand by 'children's right'? (a) rights of the child to go out anytime (b) right to wear indecent dresses (c) right to worship any god he chooses (d) right to basic necessities of life such as education, health etc.
22. From 'child's right', one learns all the following lessons except ____ (a) that children are precious gift of Allah (b) their movement should be strictly controlled (c) it is a divine responsibility to cater for the children (d) the society will be at peace if they are catered for.
23. In Islam, lack of care for the children is _____ before Allah (a) sunnah (b) daif (c) farid (d) haram.

24. Altogether, a Muslim should observe at least ____ rakahs a day. (a) 7 (b) 17 (c) 27 (d) 37
25. Who was prophet Muhammad's mother? (a) Aisha (b) Amina (c) Khadijah (d) Rukayyah
26. Surat-al-Mulk is chapter ____ of the holy Quran (a) 76 (b) 67 (c) 77 (d) 87
27. What do you understand by 'Mulk'? (a) dominion (authority) (b) garden (c) heaven (d) earth.
28. The verse 'qul huwa ladhi dhara'a kum fil ardi wa ilayhi tuhsharuna' is taken from surat al - (a) asr (b) qalam (c) mulk (d) tin.
29. From surah-al-Mulk one learns all the following lessons except (a) that god created all things (b) He has power over all things (c) He knows everything except what is inside our heart (d) He will reward good deeds and punish offenders on the last day.
30. Surat-al-Mulk has how many verses/ ayats (a) 20 (b) 30 (c) 40 (d) 50.
31. The 'kutubu-shita', Ḥadīth collections are ____ in number (a) 6 (b) 16 (c) 26 (d) 36
32. The best Ḥadīth collection is the ____ (a) sunnah (b) jami (c) daif (d) sahih
33. What do you understand by 'sujud sahwi'? (a) prostration in a special prayer (b) prostration of forgetfulness (c) prostration in a nafilah (d) prostration in a compulsory prayer.
34. 'Sujud sahwi' are of ____ types (a) 3 (b) 4 (c) 2 (d) 5
35. _____ is the attribute of Allah that means dominion. (a) hayyu (b) rahman (c) latif (d) mulk.
36. What do you understand by the word 'rabb', one of Allah's attributes. (a) the lord (b) the living (c) the holy (d) the only one.
37. What lesson do you learn from the Ḥadīth that reads 'Allah is good, He will not accept anything except what is good'. (a) it teaches cleanliness (b) it teaches hard work (c) teaches cleverness (d) it teaches perseverance.
38. What do you understand by 'khulafa rashidun'? (a) they are angels of Allah (b) prophets of Allah (c) the 4 important books (d) the 4 orthodox caliphs.
39. Who ordered the compilation of the holy Qur'ān? caliph _____ (a) Ali (b) Uthman (c) Umar (d) Abu bakr
40. _____ war led to the call for compilation of the holy Qur'ān. (a) Uhud (b) Badr (c) apostacy (d) khandaq

41. What do you understand by 'human relations in Islam'? (a) eating with people around us (b) working together (c) talking together (d) peaceful living
42. From human relations in Islam, one learns all the following lessons except ____ (a) perseverance (b) peace (d) enmity (c) tolerance
43. All the following are neighbours except _____ (a) people you live with at home (b) a person sitting beside you in the vehicle (c) a person you discuss with in the mosque, church or market place (d) a person you fought with at the bus-stop.
44. Uthman dan Fodio is a ____ man (a) Yoruba (b) Fulani (c) Igbo (d) Kanuri
45. Shaikh Uthman dan Fodio has all the following qualities except _____ (a) contentedness (b) devotion (c) faithfulness (d) greed.
46. The prophet, said 'a good Muslim should say what is good or else he _____' (a) fight (b) keep quiet (c) run away (d) avoid others.
47. From the Islamic point of view on neighbourhood, one learns all the following lessons except _____ (a) showing kindness (b) humility (c) hatred (d) showing love.
48. Caliph Ali ruled the Islamic empire between _____ and _____ (a) 632-634ad (b) 634-644ad (c) 644-656ad (d) 656-661ad.
49. The second khalifah that ruled the Islamic empire was _____ (a) Abu Bakr (b) Ali (c) Umar (d) Bilal.
50. From the reign of the orthodox caliphs, one learns all the following lessons except _____ (a) faithfulness (b) tolerance (c) greed (d) courage.

**ANSWERS TO ISLAMIC STUDIES
CURRICULUM ACHIEVEMENT TEST**

J.S.S 1

1 - A	6 – C	11 – C	16 –A	21-B	26-A	31-B	36-B	41-C	46-B
2-C	7-A	12-D	17-C	22-B	27-C	32-D	37-C	42-C	47-D
3-B	8-D	13-D	18-C	23-A	28-B	33-B	38-D	43-D	48-A
4-A	9-C	14-A	19-A	24-D	29-D	34-C	39-D	44-C	49-D
5-A	10-A	15-D	20-B	25-C	30-C	35-C	40-A	45-D	50-D

J.S.S 2

1 - B	6 – B	11 – C	16 –D	21-B	26-C	31-C	36-D	41-B	46-D
2-C	7-C	12-B	17-D	22-D	27-C	32-C	37-C	42-C	47-B
3-A	8-B	13-A	18-C	23-D	28-C	33-C	38-D	43-C	48-D
4-A	9-A	14-C	19-D	24-B	29-B	34-C	39-D	44-A	49-D
5-A	10-C	15-D	20-B	25-B	30-D	35-C	40-D	45-D	50-A

J.S.S 3

1 – D	6 – B	11 – C	16 –C	21-D	26-B	31-A	36-A	41-D	46-B
2-C	7-A	12-D	17-C	22-B	27-A	32-A	37-A	42-D	47-C
3-B	8-C	13-C	18-C	23-D	28-C	33-B	38-D	43-D	48-D
4-A	9-D	14-A	19-D	24-B	29-C	34-C	39-D	44-B	49-C
5-B	10-A	15-C	20-D	25-B	30-B	35-D	40-C	45-D	50-C

APPENDIX V
UNIVERSITY OF IBADAN
INTERNATIONAL CENTRE FOR EDUCATIONAL EVALUATION (ICEE)
INSTITUTE OF EDUCATION
INSTRUCTIONAL MATERIALS ASSESSMENT SCALE (IMAS)

Name of School; _____

S/N	AVAILABILITY		ADEQUATE		UTILIZATION		
	AV ₂	NA ₁	VA ₃	AD ₂	NAD ₁	WU ₃	UU ₂
1. Classroom							
2. Chalkboard							
3. Charts							
4. Maps							
5. Praying mats							
6. Water Containers							
7. Mosque/Praying area							
8. Textbooks							
9. Rosary							
10. Radio and Television							
11. Video set							
12. Computer							

Indicators; AV-Available

NA-Not Available

VA-Very Adequate

AD-Adequate

NAD-Not Adequate

WU-Well Utilize

UU-Under Utilize

NU-Not Utilize

APPENDIX VI

**UNIVERSITY OF IBADAN
INTERNATIONAL CENTRE FOR EDUCATIONAL EVALUATION (ICEE)
INSTITUTE OF EDUCATION.
QUR'ĀN RECITATION RATING SCALE (QRRS)**

Name of School; _____

S/N	Names	Verbal Fluency				
		1	2	3	4	5
		NF	FF	F	VF	EF
1.						
2.						
3.						
4.						
5.						
6.						
7.						
8.						
9.						
10.						
11.						
12.						
13.						
14.						
15.						
16.						
s17.						
18.						
19.						
20.						
21.						
22.						
23.						
24.						
25.						

Note: Indicators of fluency in Qur'ān recitation

1. NF – Not Fluent
2. FF – Fairly Fluent
3. F-Fluent
4. VF-Very Fluent
5. EF-Excellently Fluent