

Evaluation Procedures as Catalyst for Implementation of Islamic Studies Curriculum in Schools of Arabic and Islamic Studies in North-West Nigeria

Nasir Danzaria, Torpev T. Frances*, Tanimu Adam Ibrahim

Department of Educational Foundations, Federal University Dutsin-ma

*Torpev T. Frances

✉ ttorpev@fudutsinma.edu.ng¹

Abstract: This study was on compliance with evaluation procedures as catalyst for implementation of Islamic studies curriculum in schools of Arabic and Islamic studies in North-West Nigeria. It was guided by one research objective, one research question and one null hypothesis. The study adopted descriptive research design with population that comprised 1,394 Islamic studies teachers and 10,037 students. There are 306 Islamic studies teachers and 378 students were selected as samples of the study based on the Research Advisors (2006) table for determining sample size. Purposive sampling technique was used in selecting the sample States for the study which comprised Katsina, Kano, Kaduna and Jigawa States. The instruments used for the study was Teachers' Questionnaire for Evaluation of Islamic Studies Curriculum Implementation (TQEISCI). There is high level of compliance with evaluation procedures leading to certification of the Schools of Arabic and Islamic studies based on the school location in North-West Nigeria by the Islamic studies teachers. It was recommended that Teachers should be encouraged to maintained compliance with evaluation procedures in the process of teaching and learning Islamic studies.

Keywords: Evaluation, procedures, curriculum, implementation, implementation models.

Introduction

Islamic studies in Nigeria has been a tool for shaping the culture of the people particularly the Muslims, who are the predominant in the northern part of the country. It has a long history as opined by Fafunwa (2004), who expatiated that indeed the history of the teaching of Arabic throughout the Islamic World, and particularly in the non-Arab World, Nigeria inclusive, has

been the history of the spread of Islam. This is one of the reasons why the elementary Arabic schools in Nigeria were called Qur'anic schools, where both Arabic and Islamic studies are taught simultaneously which was neglected or was given less attention in Nigeria to go hand in hand with the current educational systems in the past, until in recent times (NBAIS/NERDC, 2011). National Board for Arabic and Islamic Studies (NBAIS) is the board in charge of the activities and programs of the Colleges and Schools of Arabic and Islamic Studies across Nigeria, which was then under the Institute of Education, Ahmadu Bello University (ABU) Zaria, where after several reviews and consultations came up with the decision to integrate the products of the Qur'anic schools, Makarantun Zaure/Ilmi (higher level of Qur'anic schools) and Islamiyyah schools into the conventional system of education in Nigeria. To this end, the Board, in 1971 decided to introduce the Higher Islamic Studies (H.I.S) 4-year program under the then Arabic Teachers Colleges, now Schools or Colleges of Arabic and Islamic Studies (CAIS). With the implementation of the 6-3-3-4 system in 1982 some modifications were introduced where the Junior Islamic Studies (JIS) a 3-year program and the Senior Islamic Studies (SIS) which is also a 3-year program were introduced to replace the H.I.S in line with the Universal Basic Education (UBE) program (Mainasara, 2015).

The philosophy of the Islamic studies curriculum of the NBAIS as contained in the (NBAIS/NERDC, 2011) is that students studying in schools under the NBAIS are expected to differ in terms of mentality and knowledge compared with the students of the conventional schools. NBAIS/NERDC (2011) itemized the objectives of the Islamic studies curriculum including strengthening students to be familiar with variety of Islamic knowledge; providing students with knowledge of characteristics of human beings and behaviors (psychology of education) and Islamic jurisprudence; shaping the minds of the students to know the position of Islam on the circumstances surrounding the World in which the student is living; offering students with the opportunity of knowing more sources of Islamic law (Shari'ah), discretion (ijtihad) on legal matters and methods of deducing judgement (istinbat) in Islamic law; guiding students to the knowledge of Islamic studies curriculum; shaping the minds of the students to learn creed or belief system and the best way to defend the creed system with proofs; and learning the traditions (hadith) of Prophet Muhammad (peace be upon him) and its position in the affirmation of Islamic laws and societal living.

The evaluation technique of the Islamic studies program is that Islamic studies teachers are expected to conduct a Continuous Assessment (C.A) test which would be added to the grade of the final examination. The teacher is expected to involve students in debates or discussion

of vital issues in the teaching and learning processes so as to be able to evaluate the general behavior of the students (NBAIS/NERDC, 2011).

Other objectives of the Islamic Studies curriculum, according to NERDC (2012), are to make pupils functional human beings, useful to themselves and the society at large; inculcate in the minds of the pupils, the consciousness of Allah and to help them realize that Allah watches all their movements and will bring them to give accounts of their deeds in the Day of Resurrection; prepare pupils towards a balanced personality that is spiritually dedicated to the cause of Allah, morally sound and socially accommodating; prepare the pupils through intensive training for religious tolerance, ethical harmony, human equality and brotherhood, in order to restore peaceful co-existence particularly in Nigeria and the rest of the World; instill the love of prophet Muhammad (peace and blessings of Allah be upon him) in the minds of the pupils, through identifying some of his qualities such as tolerance, amnesty, fidelity, magnanimity and forbearance; and acquaint the pupils with Islam as a code of conduct and the best way of life.

Implementation of Islamic studies curriculum and other subjects is one of the stages of curriculum development that involves the actual practicalization of the planned curriculum in the classroom. Implementation is viewed as the actual operationalization of the curriculum in schools which involves translating curriculum designs into classroom activities and changing people's attitudes in order to accept and participate in curriculum activities (Nyagah, 2010). It is a concept that has been defined in different ways by various scholars. According to Bediako (2019), curriculum implementation refers to how the planned or officially designed course of study is translated by the teacher into syllabuses, schemes of work and lessons to be delivered to students. The implementation, as an essential part of curriculum development, brings into existence the anticipated changes that were included in the design of a curriculum.

Implementation takes place as the learner acquires the intended experiences, knowledge, skills, ideas and attitudes that are aimed at enabling the same learner to function effectively in a society. Therefore, putting the curriculum into operation requires an implementing agent.

During the implementation process of Islamic studies curriculum, the teacher needs to take into cognizance the selection of appropriate objectives, content, method, resources, and evaluation procedures. After the selection of the objectives, content, method, resources and evaluation procedures, the teacher puts into action his/her plans. According to Offorma (2010), the teacher selects the activities and strategies he/she would use to execute the plan.

The main purpose of curriculum implementation in Islamic studies is to promote teaching and learning. Each time the teacher engages in activities that focus on the attainment of objectives, he/she is engaged in the implementation of the curriculum.

For a curriculum plan to be implemented effectively in schools, Dada (2019) opined that certain considerations or guidelines must be followed. Among these principles are: The curriculum to be implemented should have few and clearly defined objectives and techniques; should be accepted by the various stakeholders of education, such as the parents, school boards, teachers and indeed the general public; there should be an effective and efficient leadership at any level of administration committed to the program right from the inception through implementation; and that school systems should be simple and not too rigid.

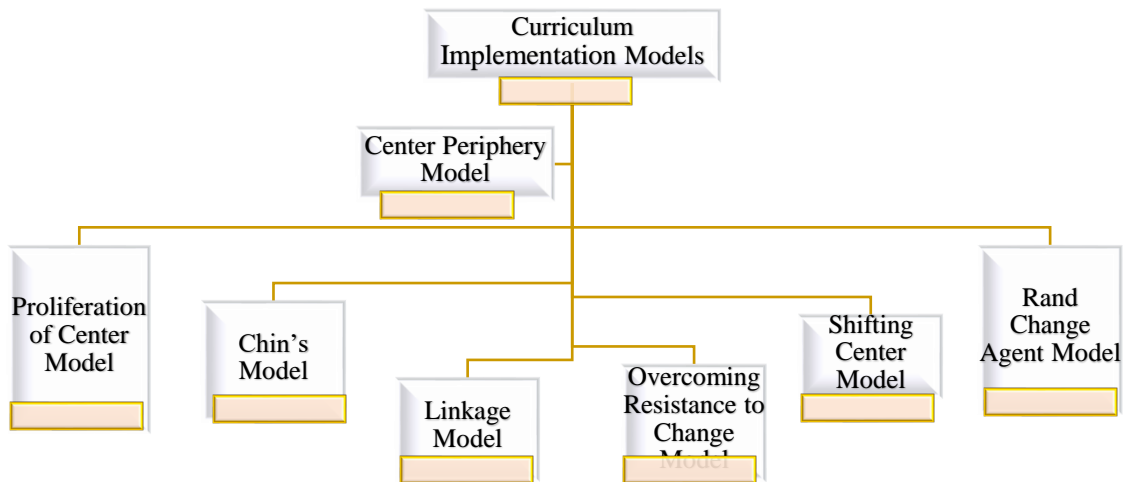
Many factors are responsible for the successful implementation of any curriculum design including Islamic studies. Ilechukwu (2014), enumerated the factors that are responsible for the implementation of the curriculum, including availability and utilization of instructional materials; management support; consideration of the learner's needs and interests and; teacher effectiveness. According to Bediako (2019), the ability and effectiveness of the teacher to implement the curriculum depends to a large extent on some variables like knowledge, experience, qualification, availability of resources and motivational issues.

Islamic studies like many other subjects is confronted with challenges which hinders effective implementation of its curriculum. Some of the challenges as elaborated by Ilechukwu (2014) are curriculum overload; large class population; inadequate instructional materials; teacher factor e.g. quantity and variety of teachers handling classrooms interaction process; learner related issues e.g. failure to attend lessons on the first days of resumption especially at the beginning of each term.

Curriculum Implementation Models in Islamic Studies

Some curriculum implementation models that has bearing on the implementation of Islamic studies curriculum are presented in the below figure:

Figure 1: Curriculum Implementation Models



Source: Nasir 2023

There are basically three models of curriculum implementation according to Yunus (2008) and Yusuf (2012) as cited in Dada (2019). These curriculum implementation models were classified by Schon (1971) as cited in Dada (2019) as follows:

Center Periphery Model with Reference to Curriculum Implementation in Islamic Studies

In this model, the implementation is centrally controlled either by the government or an agency. The experts that monitor the implementation, the resources required and the training facilities are all centrally controlled by the agency charged with the responsibility for implementation. For this system to work effectively, there is need for adequate communication network, effective supply of materials and a constant monitoring of the periphery. As to Yusuf (2012) as cited in Dada (2019), there is a high concentration of everything at the center in this type of model. This model is common with countries that operate a centralized system of education like Nigeria. This model has bearing in the implementation of Islamic studies curriculum in Nigeria where the curriculum and implementation procedures and materials are controlled by the federal government through Nigeria Educational Research and Development Council (NERDC).

Proliferation of Center Model with Reference to Curriculum Implementation in Islamic Studies

This model maintains that in implementation there should be both primary and secondary implementation centers. The primary centers are responsible for managing the secondary centers. They provide them with training materials and the resources needed. The secondary centers engage in diffusing or spreading the changes in their individual area of control. As to Yusuf (2012) as cited in Dada (2019), this model is an improvement over the center periphery model and the effectiveness of this approach depends to a large extent on the ability of the primary centers to generate support and manage auxiliary centers and the availability of well-trained workers in the outpost. This resembles what Nigeria has in the National Primary Education Commission, and the model is applicable in the implementation of Islamic studies curriculum in Nigeria where the primary centers are responsible for managing the secondary centers through the Commission which means the primary school boards in the states, while the State Boards Coordinate the affairs in the various local governments and send feedback to the commission.

Shifting Center Model with Reference to Curriculum Implementation in Islamic Studies

This involves the implementation of an innovation in a particular place at a time. The idea dies off. Later, another locality embraces the innovation and implements it in its own way. This may continue from place to place. This reflects the UPE scheme in Nigerian. In 1954, it was introduced in the Western Region, in 1959, it was introduced in the East, but with some modifications. Then in 1973, the Federal Government of Nigeria introduced it Nationwide. According to Yusuf (2012) as cited in Dada (2019), the idea here is that innovations can be adopted in different ways simultaneously, if there is adequate communication between the centers, and there is the possibility of what is called transfer of learning. This model of curriculum implementation is applicable to Islamic studies curriculum in the sense that innovations were adopted in the implementation of Islamic studies curriculum which were practiced in some other subjects and now being transferred in Islamic studies, such as use of Information and Communication Technology (ICT) in the implementation of Islamic studies curriculum.

Overcoming Resistance to Change (ORC) Model with Reference to Curriculum Implementation in Islamic Studies

This model rests on the assumption that the success or otherwise of curriculum implementation primarily depends on the impact the developer makes on the users of curriculum such as, teachers, students and the society in general. If change is desired, then people's misgivings, misapprehensions, concerns of the staff in various educational institutions or other such related factors must be addressed (Bediako, 2019). This model of curriculum implementation is applicable in the implementation of the Islamic studies curriculum where Islamic studies teachers are expected to be carried a long whenever a new curriculum is going to be implemented, they need to be motivated rather than ordered.

Leadership Obstacle Course (LOC) Model with Reference to Curriculum Implementation in Islamic Studies

This model treats staff resistance to change as problematic and proposes that data should be collected to determine the extent and nature of the resistance in implementing the curriculum. The model considers educational change as a sequence of three stages – initiation, attempted implementation and incorporation (Bediako, 2019). This is applicable in the implementation of the Islamic studies curriculum to treat Islamic studies resistance to change if any.

Linkage Model with Reference to Curriculum Implementation in Islamic Studies

The linkage model recognizes that there are innovators in research and development centers such as the universities. Educators in the field sometimes however, find some attempts that are innovative and inappropriate for solving problems. What is therefore, needed is a match between the problems and innovations to establish linkages with the established research centers (Bediako, 2019). The linkage model is so called because during implementation a linkage is established between problem and innovation, where two systems are envisaged i.e user system and resource system. This model is applicable in the implementation of Islamic studies curriculum where there should be a match between problems and innovations to establish linkages with the established research centers in cases of attempts that are innovative and inappropriate for solving the problems.

Rand Change Agent (RCA) Model with Reference to Curriculum Implementation in Islamic Studies

The Rand Change Agent (RCA) model suggests that organizational dynamics seem to be the chief barriers to change. It has some commonalities with Overcoming Resistance to Change and Leadership Obstacle Course models. During the incorporation stage, the changes implemented become part of the established program. At this stage the program implemented is provided with the necessary personnel and financial support. This model is applicable in the implementation of Islamic studies curriculum where curriculum implementation activity requires the personal backing of the individuals involved, that is to say, teachers should be informed about the need for change and how it might take place for their proper support and effective implementation.

Chin's Curriculum Implementation Model with Reference to Curriculum Implementation in Islamic Studies

In 1968, Chin developed three different models of interest that could be used in the course of implementing curriculum, they are: Power Coercive Curriculum Implementation model which is based upon the use of power (political, economic, normal, administrative, etc.) to influence another people's action; Normative Re-educative Curriculum Implementation Model which uses interpersonal relationship to persuade people to accept change, through an act of co-operation; and Empirical Rationale Curriculum Implementation Model which is similar to the problem-solving approach. Here, both the innovators and the consumers see themselves as partners in progress who have come together to share a common goal (Dada, 2019). Chin's model is applicable in the implementation of Islamic studies curriculum through the use of coercive power using political or economic power to influence another people's action through passing laws against certain activities or to ensure that certain activities or programs take place as it relates to curriculum.

Statement of the Problem

National Board for Arabic and Islamic Studies (NBAIS) is the board in charge of review and carrying out of innovations that affected the curriculum of schools of Arabic and Islamic studies in Nigeria as well as serving as examination body for the schools under its control and supervision. These schools had in the past been operated on the basis of individual proprietors who determined their curriculums, until recently when the NBAIS was mandated to review its curriculums to align with the National Policy on Education in Nigeria, and their curriculum

was reviewed and became in operation throughout Nigeria. The reviewed curriculum has to be implemented and evaluated to determine its worthiness, and there is need for evaluation procedures to be adhered to for successful implementation of the Islamic studies curriculum in Schools of Arabic and Islamic Studies. Therefore, there is the need to conduct a study on compliance with evaluation procedures in the implementation of the Islamic studies curriculum in schools of Arabic and Islamic Studies in the North-West Nigeria to ascertain the level of compliance with curriculum evaluation procedures and the standard of the evaluation.

Objective of the Study

To examine the teachers' assessment on the level of compliance with evaluation procedures towards certification of the schools of Arabic and Islamic studies in North-West Nigeria.

Research Question

What is the level of compliance with evaluation procedures leading to certification of the schools of Arabic and Islamic studies in North-West Nigeria based on school location?

Hypothesis

Ho₁ There is no significant difference in the teachers' assessment on the level of compliance with evaluation procedures towards certification of the schools of Arabic and Islamic studies in North-West, Nigeria based on school location.

Methodology

The study is a descriptive survey design. The population of the study comprised of ten thousand and thirty-seven (10,037) Senior Islamic Studies 2 (SIS2) students and one thousand three hundred and ninety-four (1,394) Islamic studies teachers from the Senior Arabic and Islamic Studies schools in North-West Nigeria. The sample comprised three hundred and six (306) Islamic studies teachers and three hundred and seventy-eight (378) SIS 2 students. The decision to take these samples was based on the Research Advisors (2006) table for determining sample size.

Purposive sampling technique was used in selecting the sample States for the study, where Katsina, Kano, Kaduna and Jigawa States were selected as sample States due to less security challenges in the states compared to the remaining three States (Zamfara, Sokoto and Kebbi). Multistage cluster sampling process was used, the States were clustered according to zonal education offices where simple random sampling technique was used in selecting the schools and respondents from the clustered zones. The instrument used in conducting this study was developed by the researcher titled 'Teachers' Questionnaire for Evaluation of Islamic Studies

Curriculum Implementation (TQEISCI)'. The questionnaire was designed in four-point moderated Likert rating scale to suit the objective of the study consisted with 10 items.

Results and Analysis

The results and analysis are presented below:

Research Question: What is the level of compliance with evaluation procedures leading to certification of the Schools of Arabic and Islamic studies in North-West Nigeria?

Table 4.3.7: Compliance with evaluation procedures based on school location

S/NO	ITEM	S A	A	D	S D	TOTAL (100%)
1.	I used to evaluate my lessons only at the end of every term	51 (16.7%)	60 (19.6%)	104 (34.0%)	91 (29.7%)	306 (100%)
2.	I used to evaluate my lessons at the end of every lesson	166 (54.2%)	125 (40.8%)	12 (4%)	3 (1.0%)	306 (100%)
3.	I used to evaluate my lessons during lesson conduct	127 (41.5%)	141 (46.1%)	36 (11.8%)	2 (.6%)	306 (100%)
4.	I evaluate my lesson through observing my students in the classroom	70 (22.9%)	147 (48.0%)	67 (21.9%)	22 (7.2%)	306 (100%)
5.	I evaluate my lesson through giving test to my students in the classroom	132 (43.1%)	144 (47.1%)	30 (9.8%)	0 (0%)	306 (100%)
6.	I evaluate my lessons through giving assignment to my students	135 (44.1%)	132 (43.1%)	29 (9.5%)	10 (3.3%)	306 (100%)

The above revealed that 63.7% of the respondents disagreed that they used to evaluate their lessons only at the end of every term while 36.3% agree. 95% agreed that they used to evaluate their lessons at the end of every lesson while 5% disagreed. 87.6% of the respondents agreed that they used to evaluate their lessons during lesson conduct while 12.4% disagreed. 70.9% of the respondents agree that they evaluate their lessons through observing their students in the classrooms while 29.1% disagreed. 90.2% of the respondents agreed that they evaluate their lessons through giving test to their students in the classrooms while 9.8% disagreed. 87.2% of the respondents agreed that they evaluate their lessons through giving assignment to their students while 12.8% disagreed.

Hypotheses Testing

The null hypothesis was tested at 0.05 alpha level of significance using t-test for independent sample.

Hypothesis: There is no significant difference in the teachers' assessment of the level of compliance with evaluation procedures leading to certification in the schools of Arabic and Islamic studies in North-West, Nigeria based on school location.

Table 4.4.7: T-test summary table showing the difference in the teachers' assessment of the level of compliance with evaluation procedures leading to certification in the schools of Arabic and Islamic studies in North-West, Nigeria based on school location

School Location	N	Mean	Std. Dev.	Df	t-value	Sig
Urban	207	18.1932	2.98237			
				304	1.830	.068
Rural	99	18.8485	2.81890			

Results from the above table revealed that there is no significant difference in the teachers' assessment of the level of compliance with evaluation procedures leading to certification in the schools of Arabic and Islamic studies in North-West, Nigeria based on school location ($t_{(304)} = 1.830; p > .05$). Therefore, the stated hypothesis is accepted.

Summary and Discussion of Findings

The findings from this study revealed that teachers used to evaluate their lessons through variety of techniques: At the end of every lesson, during lesson conduct, through observing students in the classrooms, through giving tests to students in the classrooms, and through giving assignments to students. This is in line with what Salami (2020) has found that good assessment enhanced effective implementation of Islamic Studies curriculum and learning outcomes among secondary school students in South-West Nigeria.

The findings also revealed that there is no significant difference in the teachers' assessment on the level of compliance with evaluation procedures leading to certification in the schools of Arabic and Islamic studies in North-West, Nigeria based on school location. That is to say, there is high level of compliance with evaluation procedures leading to certification of the

Schools of Arabic and Islamic studies based on the school location in North-West Nigeria by the Islamic studies teachers.

Conclusion

The study on ‘evaluation procedures as catalyst for the implementation of Islamic studies curriculum in schools of Arabic and Islamic studies in North-West Nigeria’ is paramount to ascertain the level of compliance with evaluation procedures for certification in the schools of Arabic and Islamic studies and to show the strength of the evaluation procedures and the standard of the evaluation compared to that of conventional schools in Nigeria.

With this study, answer was found in respect to the developed research question and the null hypothesis raised. The findings revealed that there is high level of compliance with evaluation procedures leading to certification in the Schools of Arabic and Islamic studies based on the school location. These findings would to a large extent contributes in maintaining the program and keeping the affected stakeholders abreast in maintaining the status quo and improving it for the benefit of the students, parents, society and the government.

Recommendations

Based on the findings from this study, the following recommendations were offered: Teachers should be encouraged to maintained compliance with evaluation procedures in the process of teaching and learning Islamic studies. Further research works should be carried out to cover other subjects being taught in schools of Arabic and Islamic Studies under the National Board for Arabic and Islamic Studies (NBAIS).

References

- Bediako, S. (2019). Models and concepts of curriculum implementation: Some definitions and influence of implementation. <https://www.researchgate.net/publication/333338710>
- Dada, A.A. (2019). *Curriculum theories and practice*. PhD Course Guidelines, Department of Educational Foundations and Curriculum, Ahmadu Bello University, Zaria. Nigeria.
- Fafunwa, A. B. (2004). *History of Education in Nigeria*. Ibadan, Nigeria: Defemson print & pak limited.
- Mainasara, A. (2015). Interview conducted with the principal of SUNCAIS on the Issue of

Integration of Islamiyya/Qur'anic schools on 9/2/2015.

National Board for Arabic and Islamic Studies /Nigerian Educational Research and Development Council. (2011). *Senior Arabic and Islamic secondary school curriculum*.

Nigerian Educational Research and Development Council. (2012). *Teachers' guide for the revised 9-Year Basic Education Curriculum (BEC) – Religion and National Values Islamic studies*. Lagos, Nigeria. NERDC Printing Press.

Nyagah G. (2010). Curriculum Studies. http://en.wikipedia.org/wiki/Creative_Commons

Offorma, G.C. (2010). Curriculum implementation in distance learning. https://www.researchgate.net/profile/Grace_Offorma/publication/280722733

Research Advisors. (2006). Required sample size. <https://www.research-advisors>

Salami, Y.A. (2020). *Evaluation of junior secondary school Islamic studies curriculum in the South – West, Nigeria (2007-2012)*. A thesis in the international center 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. <http://repository.pgcollegeui.com:8080/xmlui/>