

Article HistoryReceived:
22-01-2024Revised:
27-03-2024Accepted:
28-04-2024DOI: <https://doi.org/10.33367/ijies.v7i1.5117>

Available Online: 18-06-2024

Teachers' Perceptions of the Relevance of Islamic Studies Curriculum Content to Values and Moral Development in Nigeria Secondary Schools**Asmau Imam Abdul Kabir,^{1*}**¹University of Ilorin, Kwara State, Nigeria¹abdulkabir.ai@unilorin.edu.ng

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Abstract

This study aims to analyze teachers' perceptions of the relevance of Islamic studies curriculum content to values and moral development. The study participants were 65 Islamic religious study teachers from public and private schools in Ilorin, Kwara state, Nigeria, who were selected by simple random selection. The data were collected using a five-point Likert scale. The teacher's perception of Islamic studies for moral development was analyzed using SPSS. The data were analyzed using descriptive statistics such as Percentages, Mean scores, and Standard Deviation. The significant outcome indicates that the current Islamic studies curriculum contents, textbooks, and syllabus are inadequate for teaching Islamic values and developing moral and ethical character among the learners. The study, therefore, recommended, among others, improving the Islamic education curriculum content, syllabus, and textbooks to educate learners, inculcate Islamic religious values and moral and ethical character, and present Allah SWT as the most merciful as the only one worthy of worship.

Keywords: Islamic Education, Islamic Ethics, Islamic Studies Curriculum, Moral Values, Teachers of Islamic Studies.

Abstrak

Penelitian ini bertujuan untuk menganalisis persepsi guru terhadap relevansi isi kurikulum kajian Islam terhadap pengembangan nilai dan moral. Partisipan penelitian adalah 65 guru agama Islam dari sekolah negeri dan swasta di Ilorin, bagian barat Kwara, Nigeria, yang dipilih melalui seleksi acak sederhana. Data dikumpulkan dengan menggunakan skala Likert lima poin. Persepsi guru pembelajaran agama Islam terhadap pengembangan akhlak dianalisis dengan menggunakan SPSS. Data dianalisis menggunakan statistik deskriptif seperti Persentase, Nilai Rata-rata, dan Standar Deviasi. Hasil yang signifikan menunjukkan bahwa isi kurikulum, buku teks dan silabus studi Islam saat ini tidak memadai untuk mengajarkan nilai-nilai Islam dan mengembangkan karakter moral dan etika di kalangan peserta didik. Oleh karena itu, penelitian ini merekomendasikan antara lain untuk menyempurnakan isi kurikulum pendidikan Islam, silabus, dan buku teks untuk mendidik peserta didik, menanamkan nilai-nilai agama Islam dan karakter moral dan etika, dan menampilkan Allah SWT sebagai Yang Maha Penyayang sebagai satu-satunya yang berhak disembah.

Kata kunci: Etika Islam, Guru Studi Islam, Kurikulum Studi Islam, Nilai-nilai Moral, Pendidikan Islam.

Introduction

The issue of social ills has become worrisome worldwide, including in Nigeria. Thus, teenagers all over the world are facing similar social ills such as drug abuse, bullying, abortion, alcohol problems, free sex, and others. Several researchers have shown that Nigeria's society has morally deteriorated (Adebisi, 2018; Sule & Shettima, 2018; Uzoigwe, 2013; Yusuf & Omoniwa, 2022). In Nigeria, some predominant social issues include drug abuse, rape, robbery, cultism, vandalism, and other immoral acts that are dangerous to the home, community, schools, and nation (A. I. A. Kabir, 2014). Some of these problems are related and possibly responsible for the social and economic decline and deterioration of educational standards.

The world is changing very fast and becoming more challenging. Unfortunately, Muslim children are not prepared to take a leading role because of moral decadency among them. The pervasive influence of secular materialism and its value system seriously challenges religious-minded individuals and communities. The future will depend on how well we train our children today and to what extent we are successful in transferring to them the sacred vision of life as a Muslim. What is at stake is nothing less than the moral and spiritual survival of our children and our communities as Muslims. Adebisi argued that Nigerian youth are the country's future, just as Nigerian children are the youth of tomorrow. Without a proper understanding of Islamic moral values and strategies to transfer to the Muslim youth, the future generation of Muslims will be at risk. Unfortunately, the moral standard of the Nigerian youth has degenerated as the Nigerian community is surrounded by an array of immoralities, particularly among the youths, the majority of whom are secondary school leavers (Adebisi, 2018).

The need to promote morality and detest immoral acts among the youth and teenagers is vital. Teaching good values and inculcating Islamic morals and societal values are needed, especially when students may have been solid in their experience of different cultures in Nigeria because of the multicultural nature of Nigerian society. Sule and Shettima, therefore, noted that "Moral decadence in the life of Nigerians appears to be spreading too fast as to be noticed in every facet of the society" (Sule & Shettima, 2018). Similarly, Uzoigwe researched the effort of 'Holy Family Youth Village' towards inculcating morality among contemporary youths in Nigeria. His study revealed that the effects of moral decadence in Nigerian society could be felt in every facet of the nation (Uzoigwe, 2013). Accordingly, a

study conducted by Sanusi and Omoniwa also found that Moral decadence has affected the integrity of Nigeria (Yusuf & Omoniwa, 2022).

The phenomenon of moral decadence among the youths of Nigeria has reached an unbearable level. Adebisi argued further that a higher percentage of secondary school and university students are engaging in various immoral activities such as examination malpractices, cultism, violence, cyber-crimes, sexual immoralities, etc. If something is not done to curb these vices, it may adversely degenerate the progress of our country" (Adebisi, 2018).

Therefore, the moral standards of the Nigerian youths have grossly degenerated, and the high rate of moral decadence among youths and teenagers in Nigeria has become worrisome as immoral activities are increasing day by day among the youths in Nigeria, particularly in Kwara State. It indicates the importance of emphasizing the aims and objectives of Islamic Education. Every community has specific aims and objectives set for education. Based on this, the current and earlier Muslim philosophers have formulated many aims and objectives concerning the goal of Islamic education. Thus, both past and present Muslim philosophers develop different aims and objectives for education in Islam.

For instance, the aims and objectives of Islamic education, according to Johdi, are to convey the lessons of the sacred book of Allah (the Qur'an) as the primary source of education and to provide skills established on the principles of Islam as manifested in the Glorious Qur'an and Sunnah of the Prophet (Salleh, 2009). It will aid humankind to perform their religious duties and their role as vicegerents of Allah on earth. Similarly, Salmi Ahmad Sudan described the aims and objectives of Islamic education most simply and comprehensively. He said that Islamic education aims to make humankind realize their purpose of creation, obey and serve their creator, and call to the way of Allah (Sudan, 2017).

According to a different viewpoint, Islamic education prepares students so that Islamic principles and ethical values guide their thinking, way of life, actions, and attitudes (Mustafa & Salim, 2012). Similarly, Ashraf explained that Islamic education aims to produce balanced growth of the total personality of man by preparing man's spirit, mind, intellect, rationality, and feelings according to the teachings of Islam (Ashraf, 1985). Accordingly, Al-Attas wrote that the ultimate goal of Islamic education is to understand the meaning of the Glorious Qur'an, the Sunnah of the noble prophet, and all other revealed books and emulates them (Al-Attas, 1999).

In addition, Muslikh et al. give Islamic education the most comprehensive aims and objectives. According to them, Islamic education's goal and crucial aim is the totality of human submission to Allah SAW (Muslikh et al., 2023). According to them, the broad aims of Islamic education are shaping and guiding man's conduct and manners to achieve fortune in this world and the hereafter.

Moreover, some scholars described that the general aim of Islamic education is to develop morally balanced individuals, and its principles are based on the Qur'an and Sunnah (Al-Attas, 1999; Ashraf, 1985; Nasr, 1987). Hence, the Glorious Qur'an and Prophetic *Sunnah* have meticulously explained the importance of knowledge and education for believers. Thus, without accurate and proper Islamic education, human life will be meaningless.

It can be deduced from the preceding that the ultimate aim of Islamic education is to guide Muslims to seek revealed and relevant knowledge to lead a fulfilling life according to Islamic principles. By implication, education in Islam is not only concerned with praying, fasting, and all other religious activities, but it is also concerned with our whole existence. Islam expects and desires every individual to be morally, spiritually, and mentally upright and live life in an Islamic-acceptable way. Therefore, Islamic education aims to prepare Muslim individuals to be mentally, physically, and socially sound to live a healthy life.

The Nigerian education system emphasizes developing sensible, ethical personalities with high-quality moral and ethical values (Nigeria, 2004). Additionally, the crucial aspect of the Nigeria National Education Philosophy is the development of individuals with high-value moral conduct. Therefore, the formation and the inculcation of moral values in the students is the main focus of the Islamic education curriculum in Nigerian secondary schools.

The main objective of Islamic religious studies education in Nigerian according to the Nigerian Educational Research and Development Council (2007) quoted in Abdulazeez, is "Recognition of Allah (the Exalted) as the Creator and Sustainer of all that exists and the only source of values; Cultivation of the sense of appreciation to Allah and submission to the moral laws and guidance of Allah, not only in our worship of Him but also in our social conducts; Awakening of the intellect faculty and reasoning based on the Qur'an injunctions" (Abdulazeez, 2020).

Therefore, the supreme objectives of Islamic education in Nigerian schools are to teach the learners knowledge and understanding of the meaning of the Holy Qur'an and

Prophetic Sunnah, to understand the Islamic religious faith, and to teach Islamic ethical values to Muslim students. Conversely, studies show that the moral standards of Nigerian youths have grossly degenerated due to the ineffectiveness of religious education in public schools in Nigeria. Thus, there are a significant number of social ills among teenagers in Nigeria, particularly in Kwara State, despite having attended Islamic school. In response to this phenomenon, this research was done to investigate the extent to which the curriculum content of Islamic studies in developing Islamic ethical values among secondary school students in Ilorin Kwara State from Teachers' perspectives. It is felt that extensive research is required to investigate teachers' perceptions of the content of the secondary school Islamic Studies curriculum concerning values and moral development.

It also pertains to the process of restricting the scope of Islamic education. Where Islamic education has been narrowed and restricted to knowing, understanding, and memorization of some verses of the Glorious Qur'an, Prophetic Sunnah, the narration of the history of the prophets, the narration of some *Sahabah* (the companions), and examples of some Islamic scholars that made significant efforts to the development of Muslim community in the school curriculum, however, Islamic education should not only focus on these alone but also educate the whole being of men religiously, physically, spiritually, faithfully, socially, behaviorally and mentally.

Al-Attas summarized the general philosophy of Islamic education as the training of the complete personality of man through training the mind, soul, intellect, and rational such that faith is imparted into the total disposition (Al-Attas, 1999). Similarly, Haris Zubaidillah submits that Islamic education develops individual students' spirit, intellect, mental, and affective potential to understand the human race (Zubaidillah, 2018). Moreover, the aims and objectives of Islamic education can only be achieved if the Islamic religious studies curriculum is derived from the Qur'an and Hadith and offers significant and relevant knowledge beneficial to students (Z. A. Kabir, 2016).

Islamic education curriculum should be derived from the Glorious Qur'an and Prophetic Sunnah as they are the two significant sources of knowledge that link all other components of knowledge such as Science, Geography, Mathematics even the system of values and ethics by which, if we imbibe in Muslim children will develop good individual who will become good citizens and thereby become a contributing member of the Muslim community and thereby automatically make contribution to the development of the nation (Z. A. Kabir, 2016). Accordingly, Aziz et al. argue that the Islamic education curriculum

must align with the needs and demands of the times and include the Qur'an and Hadith as the core content of the lesson (Aziz et al., 2021). Similarly, Zahra stated that the curriculum of Islamic education must be incorporated with the directives of Islam itself to nurture students to become decent, respectful, and honorable people (Zahra, 2019).

Furthermore, some contemporary Muslim intellectuals like Hassan Langgulung, Mohd Kamal Hassan, Abu A'la Al-Maududi Sidek Baba in Mohamad Johdi Salleh stress that the Islamic curriculum should concerned with the following objectives (Salleh, 2009): "Develop goodness, piety, and fear of God in individuals so that social justice prevails; to develop tolerance, brotherhood, love, mercy, goodness, and righteousness in the individuals so that a truly Islamic society may come into existence; to develop the habit of consulting each other in the individuals so that maximum benefit could be achieved from intellectual capacities; to develop the ability of self-expression and shouldering responsibility so that a representative and responsible society is built up; to provide opportunities to the individuals to live in an ideal, pure and happy life so they can come closer to Allah."

Based on the preceding, the curriculum of Islamic education should stem from the glorious Qur'an and the Hadith of the Prophet (SAW) and aim to develop individual Muslims with knowledge, skills, potential, and other forms of conduct which are of indisputable value to the Muslim community; and spiritual understanding of the purpose of life, which is submission to Allah, as was stipulated in the Glorious Qur'an where Allah (SBW) says "I have only created Jinns and men, that they may serve Mee," (Q51: 56). Thus, Islamic education curriculum, if properly planned and implemented would produce outstanding education to produce modest individual Muslim who will bring back the loss glory of Islam.

For that reason, the purpose of this paper was to examine the Islamic teachers' perceptions of the potential and effectiveness of the Islamic Religious studies curriculum contents in developing Islamic values and learners' moral and ethical character in Nigeria school system and to explore the factors influencing the implementation of the intended curriculum to foster good moral values and critical thinking skills in the learners. The study results are anticipated to motivate teachers to pay more attention to learners' moral and ethical character development, critical thinking skills, and knowledge of science and technology.

There are several research results related to this study. Analysis of the related literature revealed that most research studies on Islamic religious Studies in Nigerian schools

focused on curriculum implementation and challenges against the implementation. There is little or no focus on the efficacy of the Islamic studies curriculum for moral and ethical development. For instance, Saheed B. Suraju conducted a study entitled “Curriculum Integration and Islamic Studies in Nigeria: Problems and Prospects.” The study was designed to examine the challenges facing the curriculum of Islamic Studies in the Nigerian Tertiary Institutions to have an all-encompassing curriculum for producing all-in-one Islamic Studies graduates and graduates of other courses well-grounded in Islamic perspectives relating to their field (Suraju, 2017).

Ibrahim and Garba examine the developmental structure of the Islamic Education curriculum by examining three epochs: pre-colonial, colonial, and post-colonial (Ibrahim & Garba, 2014). Similarly, study the contributions of Islamiyyah schools to developing education in Nigeria (Gambari & Ganiy, 2013). Kabir compared the implementation of Islamic studies curriculum in private and public secondary schools in Zaria Educational Zone, Kaduna state. Her findings revealed that the times allotted for Islamic studies in public and private schools are sufficient to cover the scheme of work by the Teacher. Her study also showed that Islamic studies teaching methods and processes promote morality. She established that teaching Islamic studies in private schools should be improved to meet what is obtained in public schools and the set standards (Z. A. Kabir, 2016).

Furthermore, Suraju examines the challenges facing the Nigerian Tertiary Institutions' Islamic curriculum. The findings of his study revealed some of the challenges facing the Islamic Studies Curriculum in Nigeria, among which, according to him, are the attitude of the government, lecturers, and students towards Islamic studies as a course, poor background in the Arabic language by lecturers and students, and inadequate instructional material among others. Their study identifies Government, proprietors, parents, and community, among other factors that affect the development and effective implementation of Islamic education curriculum in Nigeria (Suraju, 2017).

Similarly, Abdulazeez conducted a study entitled ‘Impact of Islamic Studies Curriculum on Islamic School Students’ moral behavior in Junior Secondary Schools in Lagos State’. The study was designed to explore the efficacy of Islamic studies teachers, and their teaching approaches and learning materials for moral inculcation, and their significant impact on students’ values and moral etiquette. His findings revealed that the teachers’ teaching approaches and material resources for Islamic religious studies significantly impact learners’ mental and moral development (Abdulazeez, 2020). In the same vein, Yakubu

revealed through his research that the availability of skilled and competent teachers, adequate and appropriate material resources, evaluation, and feedback improved the effective implementation of the Islamic Studies curriculum in secondary schools in Southwest Nigeria (Yakubu, 2020).

Researchers also indicate the need to review Islamic Religious textbooks to inculcate good values in students and prepare them for the globalizing era's challenges (Idoko, 2023). The study by Busari Jamiu Muhammad also indicates a lack of specific and current textbooks and other relevant materials on Islamic studies religious education in some schools affects students' academic performances and moral conduct (Muhammad, 2018). Beyond the research cited, there have been few additional studies on the topic. Therefore, a study relating to teachers' perceptions of Islamic studies' efficacy in moral development in Nigeria is apposite. Hence, this work addresses three research inquiries: 1). What are the teachers' general perceptions of Islamic religious studies in Nigerian secondary schools? 2). What are the Islamic teachers' perceptions of the Islamic studies curriculum content and textbook for moral inculcation? 3). What are the challenges facing teachers of Islamic education in their teaching activities?

Methods

This study is a quantitative research that employed a descriptive survey design. As stated by Creswell, quantitative research is the procedure of collecting data, analyzing, interpreting, and writing the results of a study (Creswell, 2002). Accordingly, Bob Matthews and Liz Ross shared this view when they argued that quantitative research study is concerned with collecting and analyzing structured data that can be numerically interpreted (Matthews & Ross, 2010). Therefore, the study employed a descriptive survey research method to obtain respondents' opinions of the Islamic studies curriculum content and textbook for moral and moral inculcation. The population of this study includes 65 secondary school Islamic religious study teachers in Ilorin, Kwara state, Nigeria, selected by simple random selection. The data collection method was self-administered questionnaires. The number of questionnaires distributed is as in Table 1.

Table 1: The percentage of male and female respondents

		Frequency	Percent
Valid	Male	48	73.8
	Female	17	26.2
	Total	65	100.0

The questionnaires were delivered personally to the study school by the researcher. From a total of 85 questionnaires sent out, 78 responses were received. It gave a response rate of 66.3%. Of these, 65 questionnaires were analyzed. Questionnaires that were incomplete or considered outliers from the response pattern were excluded from the analyses. Thus, only data from properly completed questionnaires were used for the analyses.

The data were analyzed using the Statistical Package for Social Science (SPSS), employing descriptive statistics such as percentages, frequency, mean scores, and standard deviation. Table 1 presents the background and characteristics of the study's sample, such as gender, age, school, educational background, and teaching experience.

Results and Discussion

Results

This study used a quantitative descriptive survey design to explore teachers' perceptions of the potential and effectiveness of the Islamic Religious Studies curriculum contents in developing Islamic values in learners. The study's survey included two sections. The first section was designed to gather demographic data to elicit personal information about participants, such as gender, type of school, educational background, teaching experience, and grade taught (Table 2).

Table 2: Teachers' demographic information

Variables		Frequency	Percent
Gender			
	Male	48	73.8
	Female	17	26.2
	Total	65	100.0

Variables	Frequency	Percent
School		
Public School	45	69.2
Male	32	49.2
Female	13	20.0
Private School	20	30.8
Male	16	24.6
Female	4	6.2
Total	65	100.0
Academic Qualification		
Nigeria Certificate in Education (N. C. E)	33	50.8
Diploma	20	30.8
Degree Holder	11	16.9
Master Degree	1	1.5
Total	65	100.0
Teaching Experience		
1-4 Years	2	3.1
5-10 Years	22	33.8
10-15 Years	34	52.3
15 Years and above	7	10.8
Total	65	100.0
Grade Level Taught		
Junior Secondary School	41	63.1
Senior Secondary School	24	36.9
Total	65	100.0

The second part related to the participant's views on the content of the Islamic studies curriculum for moral development, such as curriculum content, subject matter, textbook and other learning materials, classroom management, student interest, and the challenges facing teachers (Table 3 and 4).

Table 3: Teachers' general perception of Islamic Studies subject

No	Items	C. A	M. A	A.S.E	M. D	C.D	Mean	Std. Deviation
1	Islam values knowledge and considers it a form of worship.	57	8	0	0	0	1.1231	.33108
2	The plan objective of the secondary school Islamic studies curriculum is well stated and clear.	6	38	20	1	0	2.2462	.63813
3	The role of Islamic education subject is to nurture students' moral and ethical values.	15	30	20	0	0	2.0769	.73544

No	Items	C. A	M. A	A.S.E	M. D	C.D	Mean	Std. Deviation
4	The current Islamic studies link the learner to the Qur'anic and Prophetic Sunnah as a primary source of all knowledge.	32	29	4	0	0	1.5692	.61159
5	One of the objectives of Islamic education is to provide experiences that are based on the fundamentals of Islam as embodied in the Holy Qur'an and Sunnah.	9	36	20	0	0	2.1692	.65118
6	Islamic Studies curriculum contents recognize some examples of faith models from the era of the Prophet's companions, representing Islamic values for the learner.	11	45	9	0	0	1.9692	.55816
7	The current Islamic studies curriculum emphasizes the value of worship in a comprehensive manner as the major reason for human existence in this world.	5	38	21	1	0	2.2769	.62519
8	I am satisfied with the present secondary school Islamic studies curriculum concerning religious aspects.	16	38	11	0	0	2.9231	.64488
9	Islamic studies curriculum is adequate for moral development.	7	40	16	2	0	3.2000	.66615
10	All subjects taught in Islamic studies are tailored to moral and ethical development.	8	40	17	0	0	3.1385	.60922
11	Islamic studies curriculum does not give importance to moral and value development	11	23	18	10	3	2.5538	1.09017
12	I am satisfied with the present secondary school Islamic studies curriculum regarding moral and ethical development.	2	12	19	18	14	3.4615	1.11911
13	Islamic studies curriculum does not give importance to moral and value development.	31	25	8	1	0	1.6769	.75224
14	The current Islamic studies textbooks are in line with the curriculum content.	16	40	9	0	0	1.8923	.61550

No	Items	C. A	M. A	A.S.E	M. D	C.D	Mean	Std. Deviation
15	Some Islamic teachings and values related to moral and ethical development are not covered in the current curriculum contents and textbook.	1	3	32	29	0	4.3538	.71656
16	The contents of the Islamic studies syllabus are not appropriate for moral development.	20	29	16	0	0	1.9385	.74743
17	The contents of the Islamic studies syllabus are not appropriate for moral development.	19	33	13	0	0	2.9077	.70096
18	The current Islamic studies curriculum and textbooks establish moral concepts and train the learners to function in daily activities with themselves, their families, and society.	1	1	6	26	31	4.3077	.82771
19	Islamic studies curriculum contents stress only memorizing facts and concepts.	29	33	3	0	0	1.6000	.58095
20	There is a need to update Islamic textbooks to align with curriculum contents and suit the needs of the students.	45	14	6	0	0	1.4000	.65670
21	Some Islamic contents and topics related to moral and ethical development should be added to the current Islamic curriculum, content, and textbook.	50	11	4	0	0	1.2923	.57887
22	The presentation of Islamic studies' subject matter is good and well presented.	12	29	16	8	0	3.3077	.91725

Table 4: Challenges facing teachers

No	Items	C.A	M.A	A.S.E	M.D	C.D	Mean	Std. Deviation
1	Several factors challenge the role of teachers in Islamic education subject in nurturing students' moral behavior.	63	2	0	0	0	1.0308	.17404
2	The time allotted for the subject in the curriculum is not enough for teachers to cover the curriculum contents.	61	2	2	0	0	1.0923	.38418

No	Items	C.A	M.A	A.S.E	M.D	C.D	Mean	Std. Deviation
3	Parent attitudes adversely affect students' learning, morals, and character.	60	3	2	0	0	1.1077	.40012
4	The social environment plays an important role in students' moral behavior.	45	11	9	0	0	1.4462	.72953
5	Islamic studies teachers are not provided with adequate teaching materials.	3	9	53	0	0	4.7692	.52349
6	Students lack interest in Islamic studies subject. Students are more concerned about standardized tests than the value taught.	58	2	5	0	0	1.0000	.00000
7	National standardized tests impede moral and value development.	64	1	0	0	0	1.0615	.49614

Discussion

Teacher's General Perceptions of Islamic Religious Studies in Nigerian Secondary Schools

Table 3 displays teachers' general perception of Islamic studies subject. Statistical analysis revealed that most of the participants' teachers strongly agreed with the claim that Islam values knowledge and considered it obligatory, with 87.7% agreeing and 12.3% mostly agreeing. The second item suggests that the plan objective of the secondary school Islamic studies curriculum is well stated and clear with Std. Deviation of .63813. Accordingly, the table shows that the majority of the Islamic Studies teachers who participated in the survey agreed that the role of Islamic education subject is to nurture students' moral and ethical values 23. % completely agree, 46.2 mostly agree, and 30.8% agree to some extent, while 0% of the participants disagree with the statement. The teachers seemed to support Mustafa and Salim, who stated that Islamic education aims to prepare learners through the teaching and guidance of Islamic religious philosophy (Mustafa & Salim, 2012).

As shown in Table 3, most of the participants' teachers agree that the current Islamic studies in Nigerian schools link the learner to the Qur'anic and Prophetic Sunnah as a primary source of all knowledge with 1.5692. Participants with a calculated Mean of 2.1692 agree that one of the objectives of Islamic education is to train and develop learners on

Islamic fundamentals as laid down in the Glorious Qur'an and Sunnah, as indicated in Table. This finding agrees with the primary aim of Islamic education is the totality of human submission to Allah SAW (Ahmed, 2021; Muslikh et al., 2023; Zarif, 2020). It is also in line with the statement of Ashraf that the ultimate goal of Islamic education is to understand the meaning of the Glorious Qur'an, the Sunnah of the noble prophet, and all other revealed books (Ashraf, 1985). The findings were also consistent with Muhammad's findings that learning Islamic Studies and its components is crucial for every Muslim because it is the only subject entirely based on Islam and its teachings (Muhammad, 2018). It also compares that of Al-Attas, who explained that education should aim at the balanced growth of the total personality of man through the training of man's spirit, intellect, rational self, feelings, and bodily senses (Al-Attas, 1999).

The data analysis also revealed that the participant teachers believed that the Islamic Studies curriculum contents identify some classical samples of faith copy from the glorious Quran and Prophetic Sunnah and his disciples, representing Islamic values pattern for the learner with a calculated Mean of 1.9692 and Std. Deviation of .55816. These findings conform with the view of Salleh that Islamic education aims to offer knowledge based on the fundamentals of Islam as manifested in the glorious Qur'an and Sunnah that cannot be altered (Salleh, 2009).

Accordingly, Table 3 indicates that worshiping Allah and complete submission to His commandment is the main purpose of human beings in this world is emphasized in the current Islamic studies curriculum, with 2.2769 representing 7.7% completely agreeing with an average of 58. & mostly agree, and 32.3 concur to some extent, while only 1.5 % disagree with the statement (see Table 3). This finding complies with Quran 51 verse 56, where Allah (SWT) says, "I did not create jinn and humans except to worship Me." Lastly, Participants with an average of 58.5%, 38 of 65, and 16 (24.6%) were satisfied with the current secondary school Islamic studies curriculum concerning religious aspects, while 11 (16.9%) disagreed with the statement.

The result of this study supports the idea that the plan objective of the secondary school Islamic studies curriculum is clear and well-stated based on the descriptive analysis of teacher perceptions. The findings support Abdulazeez, who stated that the presentation of the Islamic studies curriculum concept and the breakdown of topics give teachers the privilege to impart knowledge to students (Abdulazeez, 2020). He recommended proper

delivery methods and appropriate instructional materials to realize the prime objective of Islamic religious studies.

The Islamic Teachers' Perceptions of the Islamic Studies Curriculum Content and Textbook for Moral Inculcation

The second research question concerns Islamic teachers' perceptions of the current Islamic studies curriculum content and textbooks used to develop Islamic values and learners' moral inculcation. Observing Table 4, items 9 – 22 were used to determine the teachers' opinions and perceptions of curriculum contents and Islamic studies religious textbook adequacy for moral inculcation. Most of the participants' teachers agreed that the current Islamic studies curriculum is adequate for moral development, with 75.4 cumulative percent. The teachers also agreed that all subjects taught in Islamic studies are tailored towards the development of Islamic values and moral and ethical development with .66615 Std. The deviation is presented in Table 4. These findings corroborate Abdulazeez's view that the Islamic studies curriculum is explicitly planned to cultivate Islamic moral values in Muslim children (Abdulazeez, 2020).

However, descriptive statistics also revealed that several participant teachers, with an average of 36 (55%), were not satisfied with the present secondary school Islamic studies curriculum concerning moral and ethical development and believed that the curriculum does not cover all the moral and value etiquette that students need to be taught. Participants, with an average of 36 (55%), agreed that Islamic teachings and values related to moral and ethical development are not covered in the current curriculum contents and textbook. The data also revealed that most teachers disagreed that the current Islamic studies curriculum and textbooks establish moral concepts and train the learners to function in day-to-day life activities with themselves, their families, and society, with a mean of 4.3077, as illustrated in Table 4. These findings correspond with Muhammad's study that the lack of adequate material resources for Islamic Studies Religious education in some schools affects student's learning and moral performances (Muhammad, 2018).

The study also showed that the participants disagreed with the statement that the current Islamic studies curriculum and textbooks establish moral concepts and train the learners to function in day-to-day life activities with themselves, their families, and society, with a mean of 4.3077. and that Islamic studies curriculum contents stress only memorizing facts and contents. This finding agrees with Al-Attas that the purpose of Islamic education

is not to fill the pupil's head with facts but to prepare them for a life of purity and sincerity (Al-Attas, 1999). This finding is supported further by Kabir's findings that Islamic studies teachers were teaching students facts and some essential religious duties, and connecting the acquired knowledge to students' life experiences was utterly missing (A. I. A. Kabir, 2014).

Similarly, 52 (80%) participants ultimately agreed that Islamic studies curriculum contents stress only memorizing facts and concepts, with a mean of 1.6000 and a percentage of 80.0%. It was also noticed from Table 4 that the participants completely disagreed that the current Islamic studies curriculum and textbooks establish moral concepts and teach learners how to function in daily life activities with themselves, their families, and society, with a mean of 4.3077.

Another important finding is the need to update Islamic textbooks to align with curriculum contents and suit the needs of the students. Accordingly, 50 (76.9%) respondents opined that some Islamic content and topics related to moral and ethical development should be added to the current Islamic curriculum, content, and textbook. This finding corroborates Suraju's finding that the Islamic studies curriculum is insufficient and cannot provide learners with contemporary societal needs or prepare them for the world market (Suraju, 2017). This finding is also consistent with Muhammad, who found that the contents of some Islamic studies textbooks in Nigeria are not adequate to provide learners with quality knowledge, religious obligatory knowledge, or moral desires of students (Muhammad, 2018).

The Challenges Facing Teachers of Islamic Education in Their Teaching Activities

The research question investigates the challenges facing teachers of Islamic education in teaching and nurturing learners' Islamic moral and ethical values. The study revealed that many factors challenge the role of teachers in the Islamic education subject in fostering students' moral behavior. Statistics show that most respondents (96.9%) ultimately agreed that many factors challenge the role of teachers in the Islamic education subject in nurturing students' moral behavior. Table 4 shows that the time allotted for the subject in the curriculum is insufficient for teachers to cover the curriculum contents .38418. The participants' responses may indicate that they perceived the time allotted for Islamic religious studies in the school timetable as insufficient for delivering the curriculum contents of the subject. This study's finding was supported by Muhammad's findings that "the periods allocated to Islamic studies Subjects in Nigeria school timetable is grossly inadequate to

cover all aspects of ISS, monitor the learners' academic and ethical tendencies and to imprint the value of Islam which is the core value of ISS in the hearts of the students" (Muhammad, 2018).

Another essential finding of this study is that parent attitudes and social environment play an important role in students' learning and moral behavior. Statistical analysis of Table 4 above also shows that most participants agreed that parent attitudes negatively affect students' knowledge, morals, and character development with 92.3% cumulative percent, 1.1077 group Mean, and .40012 Std Deviation, respectively. They also believed that social environment greatly influences students' moral behavior, with a Mean of 1.4462 and a Std. Deviation of 72953. The participants' responses suggested that parents and social environments primarily affect students' moral and ethical values. This finding is consistent with Muhammad's finding that parents negatively affect the learner's academic and religious acts due to a lack of support, motivation, and reinforcement (Muhammad, 2018). Suraju also found that the Government, proprietors, parents, and community among many factors that impede the successful implementation of the Islamic education curriculum in Nigeria (Suraju, 2017).

The study also revealed that the Islamic studies teachers were not provided with adequate teaching materials and that students lacked interest in Islamic studies subject religious knowledge, as shown in Table 4 in the appendix. This finding is compared to Muhammad, who states that many Nigerian students lack genuine interest in studying ISS and what it entails, especially in post-primary schools (Muhammad, 2018). This finding suggests that students' low interest in Islamic religious education affects their character and moral attitude.

Conclusion

The main objective of this study was to analyze teachers' perceptions of the relevance of Islamic studies curriculum content to values and moral development in Nigerian secondary schools. Based on the results of this study, the current Islamic studies curriculum contents, textbooks, and syllabus are inadequate for teaching Islamic values and developing moral and ethical character among the learners. That is according to the responses of the interns in the study sample. The study revealed that the current curriculum contents, textbooks, and syllabus of Islamic studies are inadequate for teaching Islamic values and developing moral and ethical character among the learners. The study also revealed that

several factors, such as insufficient time, lack of material resources, students' lack of interest, and community influence, influence the effective teaching of Islamic education. It was also envisaged that parents and social environments primarily affect students' moral and ethical values. As such, a plausible conclusion may be that the Islamic curriculum does not cover all the moral and value etiquette students must be taught.

Upon the findings and conclusion, the study, therefore, recommends that: 1). The government should provide enough relevant material resources to teach Islamic religious education. 2). There is a need to improve the Islamic education curriculum content, syllabus, and textbooks to educate learners, inculcate Islamic religious values and moral and ethical character, and present Allah SWT as the most merciful and the only one worthy of worship. 3). There is a need for more empirical evidence to establish the extent to which Islamic religious studies are adequate for developing Islamic moral and ethical values in the youths.

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