



Education should aim at the balanced growth of the total personality of Man through the training of Man's spirit, intellect, the rational self, feelings and bodily senses. Education should therefore cater for the growth of man in all its aspects: spiritual, intellectual, imaginative, physical, scientific, linguistic, both individually and collectively and motivate all these aspects towards goodness and the attainment of perfection. The ultimate aim of Muslim education lies in the realization of complete submission to Allah on the level of the individual, the community and humanity at large.

In order to achieve the ultimate aims and objectives of education, knowledge be classified into the following two categories:

a) Given 'perennial knowledge' based on the Divine revelation presented in the Qur'an and Sunnah and all that can be derived from them with emphasis on the Arabic language as the key to the understanding of both.

b) 'Acquired knowledge' including social, natural and applied science susceptible to quantitative growth and multiplication, limited variations and cross-cultural borrowings as long as consistency with the Shariah as the source of values is maintained.

There must be a core knowledge drawn from both with major emphasis on the first, specially on the Shari'ah, which must be made obligatory to all Muslims at all levels of the educational system from the highest to the lowest, graduated to conform to the standards of each level. This, along with the compulsory teaching of Arabic, should form the major section of the core curriculum. These two alone can sustain Islamic civilisation and preserve the identity of the Muslims.

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5. Afzalur Rahman. *Islam Ideology and the way of life*. The Muslim Schools Trust, London, 1980, p. 371-373.
6. Al-Afendi, M. H. and Baloch, N. A. *Curriculum and Teacher Education*. Islamic Education Series Hodder and Stoughton, King Abdulaziz University, Jeddah, 1980, p. 96-97.
7. See Table 1 below.
8. Each School issued a handout which contained the Aims and Objectives of each school to prospective parents.
9. Dr Abdullah O. Nasseef. *The Muslim World League Journal*, Makkah, Vol. 11 No. 3, November to december, 1983, p. 31.
10. Syed Ali Ashraf, in *Muslim Education Quarterly*, Summer Issue, Vol. 3, No. 4, 1986, p. 7.
11. Ahmed Khizar Zuberi. *The Muslim World League Journal*, Makkah, Vol. 4, No. 9, July, 1977, p. 40.
12. See Table 1 above for ratio of teacher to student.
13. Malik B. Badri. *The Dilemma of Muslim Psychologists*. NWH., London, 1979.
14. Syed Ali Ashraf. *Muslim Education Quarterly*, Cambridge, Autumn Issue Vol. 1, No. 1, 1983, p. 5.
15. See Table 1 above.
16. I am a witness to occasions, during their study, when the nannies provided toilet bowls to some very young pupils, or cleaned them after the pupil made use of the toilet. Or helped them clean their messed-up dresses.
17. See Table 1 above.
18. Qur'an Chapter 33, vs. 59 and Chapter 24, vs. 30-31.
19. The differences lie in some schools allowing their pupils to wear short trousers instead of long trousers. In some schools the pupils wear a cap while in other schools it is not stipulated.
20. Qur'an Chapter 4 verse 86.
21. Aisha B. Lemu. *Methodology of Primary Islamic Studies*. IPB, Lagos Nigeria, 1980, p. 125.
22. The schools are Al-Fitra, Tarbiya, Hudaibiya and Mariya Sanusi.

TEACHING OF ISLAMIC STUDIES AT THE JUNIOR AND SENIOR SECONDARY LEVELS WITHIN THE 6-3-3-4 EDUCATIONAL STRUCTURE

M. O. Opeloye

1. Introduction

Prior to Nigeria's independence the search for a suitable educational system had been in the top gear. The Elliot Commission of 1943 and the Ashby Commission of 1959 are noteworthy for their far-reaching recommendations. The two commissions paved the way for the curriculum conference of 1969 which in turn culminated in the 1973 Seminar headed by Chief Adebo. This chain of events ushered in the new policy on education which provides for 6-3-3-4 structure to replace the 6-5-2-3 structure.

The 6-3-3-4 structure is a recently adopted system which allows students to spend 6 years in the primary school, 3 years in the junior secondary school, another 3 years in the senior secondary school and finally 4 years in the University. The 6-5-2-3 which was abolished allowed students to spend 6 years in the primary school, 5 years in the secondary school, 2 years in higher secondary school and 3 years in the university.

The special feature of the 6-3-3-4 structure is its incorporation of the teaching of vocational subjects in the curriculum. At the end of the junior secondary course only students who are academically good are allowed to proceed to the senior secondary and eventually to the university to pursue any course of their choice. The students who are not academically good are made to pursue vocational subjects. It is important to note that Islamic Studies is taught up to the University level of the structure.

The new system is a departure from the colonially inherited system, and is absolutely liberal in orientation. Now, the emphasis is on functionality because heavy stress is laid on self-reliance through exposure to vocational skills. This is motivated by the desire to make the educational system relevant to the needs of Nigeria as a sovereign nation. Despite the shift in emphasis in the new system, the curricular provisions of the National policy still incorporates Islamic Studies as an academic discipline. Perhaps this stems from the conviction that the discipline can play a vital role in realising some of the educational objectives as spelt out in the National policy on education. Islamic Studies can only justify its inclusion in the curriculum if it is properly taught. However, experience has shown that a great deal of formal teaching of the subject is carried on which largely ignores the findings of modern educational research. This is due to the fact that a great majority of the teachers in the field are not professionals. The concern of this paper is therefore to highlight the relevance of modern teaching techniques to the teaching of Islamic Studies. It also purports to offer suggestions as to the manner by which different aspects of the discipline can be handled in the classroom setting. Perhaps these would serve as a means of improving the methods of teaching the subject in our secondary schools.

2. Islamic Studies Curriculum Content

Educationists have different views on what constitutes the school curriculum. One view sees it as a group of school subjects, planned and taught, to a group of *learners*; the second views each subject taught in the school as having its own curriculum; while the third view combines elements of the first two. That is, the curriculum is seen as a combination of the objectives of instruction, the strategies of instruction, the learning experiences offered to the learner, and evaluation (Obanya 1983). For the purpose of this paper we shall adopt the second interpretation of the term curriculum.

Developing a curriculum (i.e. a teaching syllabus as against an examination syllabus) is the first aspect of planning for teaching, while the other aspects are planning instructional unit (i.e. the Scheme of Work) and planning the lesson. Planning in all its ramifications constitutes an integral part of teaching. As a matter of fact, it is the first stage of the cyclic process of teaching, the other stages being the teacher-learner interaction in the classroom and the post teaching evaluation. The division of teaching activity into three stages is arrived at by Green (1977). It may therefore not be out of place to examine the content of the Islamic Studies curriculum as a prelude to the examination of its methodology.

Islamic Studies like many other subjects offered in the secondary school for a long time lacked coordinated teaching curricula. What has been guiding the teaching of the subject in schools is the WAEC syllabus, which is examination oriented and as such cannot be regarded as a teaching syllabus. The syllabus is hardly dynamic, the I.R.K. syllabus prepared by WAEC was for instance used for more than a decade before it recently underwent slight revision. It was in realisation of the need to develop new curricular and to review the existing ones that the National curriculum conference of 1969, organised by the Federal Government, recommended the formation of the National Education Research Council (NERC) as the overall coordinating body of curriculum reform projects in Nigeria.

The NERC made use of experienced scholars in each discipline to develop its curriculum. The scholars of Islamic Studies in developing Islamic Studies Curriculum, had to address themselves to three basic issues: What to teach? Why teach it? and How is it to be taught? The first issue relates to the content of the curriculum. At the Junior Secondary Level, the focus is on six aspects of Islamic Studies viz: the Qur'an, the *Hadith* (constituting section A); *Tawhid* and *Fiqh* (constituting section B); *Sirah* and *Tahdhib* (constituting Section C). The six aspects are further expounded at the Senior Secondary Level under three broad headings viz: *Hidayah* (dealing mainly with *Qur'an*, *Hadith* and *Tahdhib*); *Fiqh* (dealing mainly with *Tawhid*, *Ibadat* and *Mu'amalāt*) and *Tarikh* (dealing mainly with *Sirah*; History of Islam in West Africa and History of Islamic Civilisation).

The content of the curriculum both at the junior and senior secondary level is broad in scope for it incorporates many learning experiences that were not hitherto contained in the old syllabus. Many teachers fear that the students might not be able to cope with the demands of the syllabus. However, for the

teachers to be able to implement the curriculum successfully they have to understand its objectives and should be able to adopt the appropriate methods, materials, learning experiences needed for its successful implementation. Teachers should understand their students, their immediate environment and the facilities at their disposal.

The curriculum in its present form should not be regarded as being so perfect as not to warrant constant revision. In point of fact the first eight years of its operation should be regarded as a period of experimentation. The curriculum would need continuous revision to meet the needs of the students and the demands of the changing times and needs of the society.

The second question (why teach Islamic Studies) relates to the objectives of teaching the subject. These are adequately spelt out in the National curriculum for the Junior Secondary School (readers are advised to consult the volume for Islamic Studies in the National Curriculum). The important fact about these objectives is that they serve as a means of realising some of the educational goals contained in the National policy on Education with particular reference to the following:

- (a) - the inculcation of national consciousness and national unity.
- (b) - the training of the mind in the understanding of the world.
- (c) - the inculcation of the right type of values and attitudes for the survival of the individual and Nigerian Society (National policy on Education 1977).

The objectives also serve as a means of realising the ethical objective of secondary education, i.e. to teach and prepare the students to enable them to be useful members of their society.

Islamic Studies is able to justify its continued retention on the overall school curricular because it easily translates the national educational goals into practical school related action. The objectives for teaching Islamic Studies if closely examined, fall within the first two of the three categories of objectives of instruction according to Bloom's Taxonomy (Bloom 1956). These are the cognitive (i.e. the objectives dealing with knowledge comprehension, application, analysis, synthesis, evaluation, all of which are tested in Islamic Studies); the affective (i.e. the objectives describing changes in interest, attitude, and values) and the psychomotor (i.e. objectives relating to manipulative or motor skills). The third basic issue of methodology would be addressed under the next heading.

3. Variety of Methods applicable to the teaching of Islamic Studies at the Secondary School Level

Of all the educationally approved methods of teaching, no one method can be labelled as 'the best method'. This is because several variables determine appropriateness of a teaching method namely: the type of student, the subject matter, the conditions under which teaching is to take place and the envisaged outcome of teaching. In view of this, the educationists talk of 'the most appropriate method' rather than 'the best method'. A method would be

considered most appropriate if it is able to realise the envisaged outcome of teaching. This is to agree with the view that students' achievement must be an important criterion for successful teaching (Africa Journal of Research in Education 1986).

There are two basic approaches to teaching, viz. the teacher-centred approach and the student-centred approach. The latter is given preference over the former by the educationists, for it is believed to facilitate learning more effectively. Teaching is said to be teacher-centred when the teacher employs the lecture or the telling method. On the other hand, teaching is regarded as student-centred when the following methods are used: discussion method, demonstration method, project method, discovery or deductive method, Socratic method, dramatic method, library method, etc.

Lecture method is a process of delivering verbally a body of knowledge according to a preplanned scheme (Obanya 1985). The teacher does most of the talking, he/she presents ideas and concepts, develops and evaluates them, and summarises the important points without allowing the student's participation. Lecture method is thus characterised by one way communication. One of the defects of this method lies in the fact that it makes students passive recipients of ideas and does not encourage the enquiring and creative mind. The method is not appropriate at the secondary school level because the students have a relatively short attention span.

A teacher-centred approach (i.e. lecture or telling method) often follow this process:

- Teacher: Our lesson today is on the reasons for Prophet Muhammad's migration (*hijrah*) from Makkah to Madīnah. What did I say?
- Class: The reasons for Prophet Muhammad's migration from Makkah to Madīnah.
- Teacher: The *hijrah* took place in the year 622 A.D. Do you follow me?
- Class: Yes.
- Teacher: Now let me tell you the causes of *hijrah*. The *hijrah* took place as a result of persecution of the Muslims by the people of Makkah who were idol worshippers. This worsened when he lost his uncle Abu Talib and his wife Khadījah who were his protectors. You understand?
- Class: Yes Sir.
- Teacher: The persecution took different forms. Some people were stoned, some were beaten, some were disturbed while praying and some were tied to camels which were driven about. You hear that?
- Class: Yes Sir.
- Teacher: As a result of the death of his wife and uncle, the Quraysh embarked on the boycott of the Danu-Hashim. Do you know who the Banu Hāshim are?
- Class: Silence.
- Teacher: They are members of Prophet Muhammad's clan. Do you follow me?
- Class: Yes.

This method of teaching is bad. It is the teacher who dominates the lesson rendering the learners passive listeners. The method should be discouraged. However, if the lecture method has to be used perhaps because of the nature of the subject matter which lends itself to teacher-talk, the following steps can be taken to cater for the needs of the slow learners:

- (i) injecting periods of practical demonstration and questions and discussion into the body of the lecture.
- (ii) devising a method of emphasising important points.
- (iii) **being as humorous as possible.**
- (iv) constant checking on students' understanding by consciously observing students reactions during the course of the lecture.
- (v) adapting language to the level of students' understanding.

As mentioned earlier, the most appropriate approach to teaching is the student-centred approach because the student is adequately involved in the learning process and this aids learning effectively. This view is confirmed by Froebel's assertion: 'to have found one fourth of the answer by his own effort is of more value and importance to the child than it is to half-hear and half-understand it in the words of another.' (Nacino-Brown et al, 1982).

In the student-centred approach teaching is not synonymous with telling, the teacher's bombardment of the learners with facts is considerably reduced. Instead, the teacher sets in motion all kinds of activities to expose students to the type of experience designed to change their behaviour. For instance, the teacher can draw the student's attention to a chart showing the stages of water ablution (*wudū*). Having told them what to look for, the student would be able to know through observation the stages of ablution without much verbalisation. The role of the teacher in this context is that of an initiator. By adopting the method described here the teacher has not only taught the subject matter he has also taught how to observe.

Active learner participation is the major characteristic of the student-centred approach to teaching. To facilitate the student's participation the teacher has to encourage prior preparation for class work by the students, by giving them assignments on the topic to be taught. In the student-centred approach, the subject matter to be imparted, the instructional materials to be used and the methodology to be applied are based on the needs of the student. This is to say the teachers cannot just decide to teach anything they are in the mood to teach. The use of this approach affords the teacher the opportunity of exploiting the students' experience. Teachers should not think it is impossible for the students to be more experienced than themselves in the subject being taught. In a lesson on *hajj* for instance, it is only reasonable for a teacher who has not performed *hajj* to utilize the experience of some of the students who have performed the religious rite. In the same vein, it would be pertinent for non-Muslim teachers of Islamic Studies to avail themselves of the experience of their practicing Muslim students when teaching the practical aspects of Islam. In short, this approach to teaching encourages activity not only on the part of the teacher but also on the part of the learner. Student involvement in

lessons sustains their interest and attention through the learning process.

A student-centred approach may follow this process in teaching the same topic demonstrated above:

Teacher: (Calling the students' attention to a series of pictures mounted on the flannel graph) This is a man observing his *Salāt*. What has happened to him?

Pupil A: Someone is placing a stone on him.

Pupil B: Not only that, someone is beating him.

Teacher: You are both right. These are some of the ways by which the early Muslims were persecuted by the idol worshippers. They beat them, they placed stones on them and they even tied their legs to camels so that they could be dragged about on the ground. When persecution reaches this magnitude what action do you think the Muslims would take?

Pupil A: They would retaliate.

Pupil B: They would not worship in the public again.

Pupil C: They would flee for their lives and seek refuge where they would be able to worship more freely.

Teacher: The last two answers are both right. In the early stage of Islam, the Muslims worshipped secretly out of the fear of the idol worshippers, but later, God ordered them to make public their worship. So they had to endure the persecution until it became unbearable and they started to seek asylum outside Makkah. Several factors made the Muslims embark on this line of action. From your readings can you tell us some of them?

Pupil A: The sudden death of his uncle.

Pupil B: And also the death of his wife in the same year.

Pupil C: The boycott of Banu Hashim by the Quraysh.

Teacher: Very good, you are all right. These three factors are jointly responsible for the desire to migrate. They first tried Taif, realising that the people there were equally hostile, they returned to Makkah. They remained in Makkah until they heard of some Madinites coming to Madinah to perform pilgrimage in Makkah. (Pointing to the map of Hijaz displayed on the wall) Where is the arrow pointing?

Pupil: Aqabah.

A comparison of the two approaches demonstrated above reveals that the latter is more rewarding for the student than the former. The student-centred approach gives ample chance for learner's participation as they are able to observe, think, rationalise, deduce and conclude in the learning process. The teacher's role in the process has been that of a guide, giving directions to students, synthesising information given by the students and thus stimulating classroom discussions. Rather than the one way communication channel, the teacher makes multiway communication channels.

Our discussion may now focus on some of the methods that promote

students' participation in the classroom setting. One important point which needs to be made at this juncture is that no one of the methods can be used in isolation because in a particular lesson we find that as the teacher 'tells' (as in lecture method), he/she also asks questions (thus using Socratic method); students responses facilitate discussion (thus using discussion method); some of the teachers questions make students deduce (thus using deduction method); some actions may be demonstrated or acted (thus using demonstration method); some assignments are given (thus encouraging project method). This leads to the notion of the eclectic method, a method that combines all that is good in all the other methods of teaching. The method is effective in helping to promote meaningful learning in the classroom setting.

3.1 Discussion Method:

Discussion as a method of teaching relates to classroom learning activities involving active and cooperative consideration of a problem or topic under study. The method encourages increased involvement and active participation by members of the class. The teacher raises problems, initiates interaction and guides the students to pursue the discussion towards the attainment of the goal. The learners examine the topic, react to it, argue with one another, suggest solutions, evaluate alternatives and draw conclusions. To facilitate a free flow in the discussion, the teacher must have given out prediscussion activities to be carried out, like asking them to read about the next topic in advance. They should be told where to get their information. Discussion method is appropriate at the senior secondary level where the students are expected to have acquired the necessary abilities for intelligent discussion. Discussion method would be appropriate in teaching theological concepts like Reality of God, belief in Prophets, Angels, revealed scriptures, resurrection and predestination.

3.2 Demonstration Method:

Demonstration method is a method combining telling, showing, and doing for the benefit of the student. The method is appropriate to teach topics like water ablution (*wuḍū*), sand ablution (*tayammum*) and postures in prayer (*ṣalāt*). The demonstration need not necessarily be done by the teacher. It trains the students to be good observers.

3.3 Dramatic Method:

Dramatic method is a method of teaching in which the life of some characters are dramatised for the students. In Islamic Studies, the method can be employed in teaching about the lives of historical personalities like Abu-Bakr, Umar, Uthman and Ali, or about the life of great Prophets like Abraham, Noah and Mūsa. The drama could be presented in film form; it is also possible to invite a drama group (possibly from an Arabic School) or the students themselves can be organised to become actors in a play. Whatever method is used the teacher must not fail to tell the students in advance what to look for in the play. Any lesson learnt through this medium stays longer in the student's memory because they have not only learnt by hearing but by seeing

or by doing. This view is confirmed by the popular Chinese saying:

What I hear I forget
What I see I remember
What I do I know.

3.4 Discovery Method:

Discovery occurs when individuals are involved in using their mental processes to discover some concept or principle. Discovery learning is synonymous with inductive learning. The method leads first to an understanding of concepts and after this to a discovery of generalisation, principles and even laws related to those concepts. The method encourages understanding as opposed to rote learning. In a lesson on Qur'anic or Hadith passages, learners should be able to discover or deduce on their own what moral lessons are contained in them.

3.5 Socratic Method:

This is a method of teaching by questioning. Questioning is one of the most readily available techniques in the hands of the teachers. Five general uses of questions are:

- (i) for teaching
- (ii) for drilling and practising
- (iii) for guidance and leading
- (iv) for stimulating or motivating
- (v) and for evaluating

Teachers, in framing their questions should make them thought provoking.

4. Suggested manner of handling some aspects of Islamic Studies

4.1 The handling of Qur'anic passages:

The following procedure may be adopted in teaching Qur'anic passages:

- (i) By way of introducing the chapter, the teacher can start by telling the students the title of the chapter, the number of verses, its subject matter and perhaps the purpose of revelation (*Sabab an-Nuzul*).
- (ii) Teachers can display the teaching chart containing the passage they want to teach. To start writing it on the chalk board during the lesson would waste time especially if the passage is a long one.
- (iii) The teacher should give a model reading, possibly with the aid of a recorded tape while the students listen to the pronunciation, intonation and enunciation. If teachers cannot read fluently they can employ the services of the Qur'anic reciters. In which case the passage should be tape-recorded.
- (iv) The teachers can read while the students read after them. This can be repeated several times. If they are able to master the reading within a short period, the teacher can encourage reading competitions by dividing students into groups and asking a member of each group to read.

- (v) The teacher should find out if the lesson has been mastered by asking them one by one to arrange the verses written on the flip cards on the flannel-graph.
- (vi) Lastly, individual students can be called to read a chapter from memory and if this is not possible, read from the chart.
- (vii) In a subsequent lesson the meaning of the chapter could be taught in like manner. However, the teacher must not venture to tell the students the moral lessons contained in the passage. Having known the translation, they must on their own be able to deduce the lessons of the chapter. Here lies the relevance of deductive method in the teaching of Qur'anic passages.

4.2 The handling of Hadith passages:

It would be inappropriate for a teacher of Islamic Studies to start teaching the Hadith by asking the students to open their hadith books expecting them to listen to a reading. By so doing, the teacher would be turning an Islamic Studies class to an English-Reading class. The same procedure suggested above for the teaching of the Qur'an is applicable to the teaching of the Hadith.

4.3 The handling of some Fiqh aspects

It is easy for a resourceful teacher to avoid the much criticised chalk and talk method while teaching this aspect of Islamic Studies. There is ample room for the students to participate actively, particularly when teaching *ṣalāt* and *ḥajj*. In a *ṣalāt* lesson, the students should be given that uncontrolled freedom to assume the different postures in *ṣalāt*. If this is not possible in the classroom, the teacher can take them out, possibly under a shady tree where they can demonstrate what they have learnt theoretically. A lesson on *ḥajj* can be shown in a film or at worst the learners can be shown *ḥajj* pictures. When dealing with the aspects of *fiqh* which cannot be easily demonstrated like the articles of faith, the teacher should not be tempted to read from the text books, and should not chalk and talk, rather, the teacher should lead the discussion.

4.4 The handling of historical aspects

This is the aspect of Islamic Studies which often suffers through the wrong approach to teaching. Most teachers have a tendency to rely on the story telling method, making the students passive listeners. And worse, stories are narrated without any attempt to draw out the moral lessons contained therein. Teachers of Islamic Studies ought to know that Islamic Studies is not taught merely to make the student memorise great names and places. The Islamic concept of history involves interpreting people's activities in the past as it was propelled by factors, people and phenomena in the environment. The teaching of Islamic history is aimed at helping the students to master history and to use the method of historical analysis in their treatment and consideration of events. Thus the objectives of history teaching consist of searching, reconstructing and drawing appropriate conclusions and lessons.

The telling method will not help to realise these objectives as this will merely promote rote learning. Discovery or deductive method is a more appropriate method in the handling of this aspect.

5. The Relevance of Instructional Materials

The relevance of instructional materials to the teaching of Islamic Studies cannot be over-emphasised in view of the fact that it facilitates learning. This is because students learn not only by hearing but by seeing and by doing, thus discouraging over-verbalisation by the teacher. Research findings indicate that learners remember only 10 per cent of what they read, about 20 per cent of what they hear and about 50 per cent of what they hear and see (Nacino-Brown et al, 1982). The Chinese saying quoted above corroborates this assertion.

5.1 Kinds of instructional materials

It may be convenient to adopt Ralph Cable's classification of the instructional materials to Visual, Aural and Audio-Visual (Ralph Cable, 1979). Those in the first category appeal to the sight, those in the second category appeal to hearing while those in the third category appeal to both. The following examples are relevant to teaching different aspects of Islamic Studies.

(1) Visual materials

A. Three dimensional materials

(i) Objects (ii) Models (iii) Specimens

B. Printed materials

(i) Textbooks (ii) Workbook (iii) Programmed instructional materials

C. Boards

(i) Chalkboards (ii) Bulletin boards (iii) Flannel or felt boards

D. Still Pictures

(i) Non-Projected (photographs; illustrations)

(ii) Projected (slides, filmstrips, overhead projection and opaque projections).

E. Graphics

(i) Charts (ii) Graphs (iii) Maps (iv) Globes (v) Posters (vi) Diagrams

(2) Aural materials

A. Radio

B. Record Players

C. Tape Recorders

(3) Audio-Visual materials

A. Motion pictures

B. Television

5.2 Importance of instructional materials in teaching

The use of instructional materials in the teaching-learning process bestows some educational benefits on both the teacher and the student. Some of these are discussed here:

- (i) The use of instructional materials encourages active learning. A student learns faster and retains the knowledge longer if the material to be learnt appeals to more than one of the senses. People tend to forget what they are told but are more likely to remember the experience they gain through observation, examination and manipulation of the teaching tools. They would remember more the lesson taught with their self-prepared aids like the model they have constructed. The amount of learning that takes place in the teaching-learning process is proportional to the amount of student participation. Lessons on ablution, salat or hajj taught with the aid of projected and non-projected pictures are likely to stay longer in the memory of the student.
- (ii) The use of instructional materials saves the teachers time and conserves energy by minimising over-verbalisation. Over-verbalisation means the excessive use of words to communicate ideas, feelings, concepts and knowledge characteristic of the traditional teachers. These days it is even possible for the teacher to be replaced by the teaching aids as a result of the invention of self-instructing materials. However this should not be encouraged. Instructional materials are meant to be used by the teachers, they are not meant to replace them.
- (iii) The effective use of audio-visual materials enriches learning by adding variety to it. The variety enlivens the lesson thus getting rid of boredom. Depth and breadth of coverage provided by the instructional materials make the teaching-learning process pleasant and meaningful.
- (iv) The use of visual materials bridge time and space. They help bring into the classroom situation important first-hand experiences. For instance, a film on the observance of *hajj* rites by the pilgrims shown to the students gives them a vivid impression of what they want to learn without travelling to Makkah during *hajj*.

For effective teaching and learning, instructional materials must be carefully chosen and used at the appropriate times. Poor performance and improper use of the materials may hamper the realisation of the stated objectives. To be able to make a good selection the teachers must themselves understand the instructional materials. More importantly, in making their choice they should ensure that there is availability of personnel to handle the equipment as well as the necessary facilities needed for its effective operation.

Conclusion

The erroneous belief is in vogue even among Schools administrators, that teaching is an easy job. This belief accounts for the many non-professionals who have always found it easy to infiltrate the schools to teach subjects for which they are not professionally trained. Islamic Studies as a discipline has the worst experience in this regard because the number of trained teachers in

the field can be counted on the fingers. This situation does not apply for instance in the field of medicine and some other fields, and where it is done the result has always been glaring. The same notion has always prompted the professional teachers to believe that they could walk into the classroom to teach without making preparation. Perhaps this attitude has been partly responsible for the tales of woe about poor performance in examinations, falling standards of education, and students indiscipline. Unless this attitude changes the problems are likely to remain with us for a long time to come.

Teaching is not as easy as it is often thought to be. It involves hard work and commitment on the part of the teacher. The reason why the teachers 'chalk and talk' in preference to the methods enhancing student-centred teaching, is that they make heavy demands on the teacher. Teachers have to face squarely the new challenges of their chosen fields to justify their existence in the schools. Teachers of Islamic Studies in particular have to realise this in view of the noble role the teaching of the subject has to play in the realisation of the educational goals contained in the National policy on education. Lazy attitudes to teaching have to give way to hard work, devotion and dedication to duty. In the same vein teaching should be made truly professional. Teachers of Islamic Studies in the secondary schools who have chosen teaching as a career should endeavour to improve themselves professionally to be able to perform their job professionally. This is why we commend the decision of some of our governments to insist that non-professional teachers in the schools should be prepared to acquire a professional qualification if they want to be retained in the job. However such encouragement should be extended to the professional teachers who want to improve themselves academically. The present practice in some States, whereby teachers are asked to resign their appointments because they want to go for further studies is retrogressive and backward-looking. It should be condemned in vehement terms. The most hard hit are the National Certificate of Education (N.C.E.) teachers wanting to acquire a first degree. This kind of policy does not augur well for the successful implementation of the 6-3-3-4 scheme. The teachers who are to implement the scheme need to be academically and professionally sound to be able to cope with the heavy demands of the new educational structure. To cater for the immediate needs of the non-professional teachers in the field, the kind of workshops recently organised by the Lagos and Oyo States branches of the National Association of Teachers of Arabic and Islamic Studies (NATAIS), should be organised on a regular basis by all the State branches as this is the only way to keep the teachers of Islamic Studies abreast of the new developments in the teaching of their chosen discipline.

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