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Examination Of Teaching Methods And Instructional Supervision In The Implementation Of Primary Schools Islamic Studies Curriculum In North-West Geopolitical Zone, Nigeria

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ABSTRACT
This study examines the methods and instructional supervision of teachers and monitors for the effective implementation of the Islamic Studies curriculum in public primary schools in the Northwest Geopolitical Zone of Nigeria. A descriptive survey design was employed to gather data from a sample of 274 respondents, including Islamic Studies teachers, head teachers, and supervisors, drawn from 20 randomly selected primary schools across Sokoto, Kano, Katsina, and Kebbi states. The study aimed to assess the appropriateness of teaching methods and the level of instructional supervision in Islamic Studies classrooms. Data was collected through structured questionnaires and analyzed using descriptive statistics. The results revealed that Islamic Studies teachers employed various effective teaching methods, such as demonstration, drama, story-telling, etc. Additionally, the level of instructional supervision was found to be generally adequate, with supervisors providing necessary guidance and feedback. However, challenges such as insufficient focus on teachers' strengths, inadequate time for comprehensive curriculum coverage were identified. The study concludes that while the methods and supervision in place are largely appropriate, improvements in supervisory practices and curriculum delivery are needed for optimal implementation. Recommendations include enhancing teacher training, applying suitable teaching methods for complex concepts, and ensuring regular quality assurance inspections by supervisors with expertise in Islamic Studies.

Keywords: Islamic Studies, methods, instructional supervision, primary schools, Northwest Nigeria, curriculum implementation.

INTRODUCTION

Islamic Studies as a subject is meant to train pupils in such a manner that their attitude to life, actions, decisions and approaches to all kinds of knowledge are governed by the spiritual and deeply entrenched ethical values of Islam (Araniri, 2020). Similarly, Islamic Studies, as viewed by Habibah (2015) deals with implementation, learning, training, drills and researches about Islam. On the other hand, Islamic Education may be referred to as a process by which the values spelt out in the Qur'an and the tradition of the Prophet Muhammad (S.A.W.) are handed down from generation to generation (Fadhillah,2020). The National Policy cherishes and promotes, among other things, moral and spiritual values in interpersonal

human relations. Such values are clearly spelt out and emphasized in the various branches of Islamic Studies taken by students (Araniri, (2020).

Curriculum involves all activities, experiences, materials and methods, knowledge, values, attitudes and skills that are consciously designed to achieve well-defined goals with a specific group of learners (Muhammad,2018). Curriculum implementation involves the practice of formally approved courses of study, syllabuses and subjects. This crucial role of teachers is emphasized in the National Policy on Education by categorically stating that no education can rise above the quality of its teachers. Therefore, supply can make or mar the effective implementation of a curriculum, as a curriculum cannot implement itself. In this regard, therefore, effective implementation of Islamic Studies curriculum is dependent upon the quality and competence of teachers. Hence, competency in Arabic is necessary because the Glorious Qur'an and the Hadith of the Holy Prophet (SAW) which are the core subjects in the curriculum are best taught in Arabic, if correct and adequate pronunciation must be realized. This also is applicable to other subjects like Fiqh, Tawhid and Sirah, despite the fact that they can be taught without recourse to Arabic. Nevertheless, the teachers can run into certain terms which their correct pronunciation can only be realized through a teacher's competency in Arabic.

Implementation is an activity aimed at bringing about meaningful learning through a method that is morally and pedagogically acceptable. Meaningful implementation cannot take place without a professionally qualified teacher and a method that takes account of learners' individual differences. This unique feature makes implementation a process of facilitating students' learning through a proper management (by the teacher) of the interrelationships among the students' interests, the contents for learning, methods and materials he or she intends to use in the implementation and learning of the content (Gunawan,2013).

Objectives of the Study

The purpose of this study was to assess the methodologies and instructional supervision used in the implementation of Islamic Studies Curriculum in Primary Schools in Northwest Geographical Zone, Nigeria. However, the specific objectives of the study were to:

1. Examine the appropriateness of the teaching methods used by the teachers in the implementation of Islamic Studies curriculum in primary schools in Northwest Geographical Zone, Nigeria;
2. Examine the level of instructional supervision in the implementation of Islamic Studies curriculum in primary schools in Northwest Geographical Zone, Nigeria.

Research Questions

The following research questions guided the study:

1. How appropriate are the teaching methods used by the teacher's implementation Islamic Studies curriculum in primary schools in Northwest Geographical Zone, Nigeria?
2. What is the level of instructional supervision in the implementation of Islamic Studies curriculum in primary schools' level in Northwest Geographical Zone, Nigeria?

Significance of the Study

The researcher believes that examining the methods and supervisory activities for the implementation of Islamic Studies Curriculum at the primary school level would be of significance in many ways to the primary school head teachers, teachers, school monitoring officers, the Arabic and Islamic Education Board and the State Universal Basic Education Board (SUBEB). In the first place, head teachers would benefit from this study as its findings would equip them with the importance of carrying out internal instructional supervision or regular basis to ensure effective implementation of Islamic Studies and others subjects as well. Secondly, classroom teachers in primary schools, specifically those implementing Islamic Studies, would benefit from this study as its findings would reveal to them the effect of instructional materials and how to utilize them in the classrooms for effective instructional delivery.

School monitoring officers (SMO) in charge of supervising Islamic Studies (from SUBEB and LGEAs) would benefit from this study. Through its empirical evidence on the quality of teachers handling Islamic Studies as well as the adequacy and relevance of instructional materials underutilization in public primary

schools would be known. It's would help to inform decisions on the effective implementation of Islamic Studies in primary schools in Northwest Geographical Zone, Nigeria.

Scope and Delimitation of the Study

The research is intended to assess the implementation of Islamic Studies Curriculum in public primary schools in Northwest Geopolitical Zone, Nigeria. There are many factors that influence the implementation of curriculum specifically, the study covered teachers' qualifications and instructional materials. The subjects for the study were Islamic Studies teachers, head teachers and supervisors in public primary schools in the study area. The Zone covered four (4) states namely: Sokoto, Kano, Katsina, and Kebbi. The study covered some selected teachers of Islamic Studies, Head teachers and supervisors in some selected LGEAs primary schools in the study area.

Literature Review

This study was about understanding the concept of Curriculum, Concept of Islamic Studies, objectives of Islamic studies in primary schools in Nigeria, Implementation Qualification and Experience Required in Teachers for Implementation of Islamic Studies Curriculum at the Primary Schools Level in Nigeria and Method of Implementation Islamic Studies in Primary schools is reviewed.

Concept of Curriculum

For most lay men, curriculum today is equated with course guides, syllabi or textbooks that establish the course. Such a classic definition of the term also reflects the meaning of curriculum for the most conservatives or structured educationists in the field. Walton et al (1976) in Ben-Yunusa (2008), defines curriculum as that content and those processes designed to bring about learning of education value. By this definition, curriculum was considered to include both what was to be taught and by what means it was to be taught.

According to Block (1998), in Yusuf (2012), curriculum is a prescribed body of knowledge and methods which can be communicated. According to this definition, any knowledge which specifies the channels, means or procedures that knowledge can be taught, is referred to as curriculum. Curriculum is, therefore, the sum total of all planned and unplanned activities which learners are exposed to in a school setting.

However, it must be borne in mind that, a curriculum cannot be limited to the children's immediate interest in school. Their interest must be organized in terms of social values. The school only serves as a mere agency of social control expected to cater for the long-range behavior changes of the society which the above definitions of the concept of curriculum failed to specify.

Concept of Islam and Islamic Studies

Islam is from an Arabic word "Salam" which means "Submissions". Islam points to the fundamental religious creed which dictates that none is worthy of worship except Allah. Maigari (2006) viewed Islamic studies as the totality of learning experiences, which center on the relationship between human being and his Creator and between man and his fellow men. According to the Islam, Allah is the only creator and owns the universe and is the creator of everything (Al-attas, 2005).

Agung, (2021) expressed that; it is Islam when an individual totally submits to the will of that One God (Allah) conforming inwardly and outwardly to His laws. Islam guides (man) to the dictates of the Glorious Qur'an and the principles of the messenger, Prophet Muhammad (SAW). Islam is a form of discipline and guidance oriented in all human affairs, individual and communal, spiritual and material; economic and political, legal and cultural, intellectual; and national and global interaction in human sphere.

Methods of Implementation and the implementations of Islamic Studies curriculum in Primary Schools

Methods are considered as means and ways which a teacher uses to impart knowledge to his students. There have been drastic changes in the various ways in which knowledge taught in schools is passed on to the pupils. Islamic Studies implementation dates back to the time of the Prophet (S.A.W). From that time

onward, different methods have been evolved by different people to make implementation a rewarding profession.

Below are some the methods of implementation in current practice applicable to the implementation of Islamic Studies:

Demonstration Method

Demonstration method in implementation entails three things, they are: to tell, to show and to act. That means, an Islamic Studies teacher may dominate the score but not delivery only pre-planned materials. On the contrary, the teacher calls the attention of the pupils to how he demonstrates what he says. These are all done simultaneously.

Dramatic Method

This is a way of implementation by dramatizing the content of the lesson to be taught to pupils. The difference between dramatic and demonstration method is that the teacher is the actor in the former while he is a guide in the latter. That is to say when demonstration is to be used, it is the teacher who will do it, but when drama is to be acted, it is the pupils who will act.

Problem Solving Method

The Sahaba of the prophet (S.A.W) were found of solving problems they encountered. Sometimes they attempted to solve the problems of interpretation arising from the textual content of the Qur'an and sometimes from the modality of the practical aspects of Ibadat. They performed simple form of ijithad which western scholars refer to as a problem solving method. The example of ijtihad conducted by the Sahaba was in relation to a verse in the Qur'an which instructed the believers to stop eating their suhur (i.e. pre-dawn meal) only when they distinguished white thread from black thread.

Group Method

This method is also another way of implementation Islamic Studies in formal primary schools. Group method means implementation pupils by means of organizing them into manageable groups. The number of pupils in a group depends on the objective, the basis of grouping and possibilities. Here, the teacher is to experiment and see the value of grouping pupils within a classroom, like grouping a class of forty into four manageable groups of ten leading the discussion or coordinating the activities within the group.

Recitation Method

Recitation Method: In implementation the students the act of reciting the holy Qur'anic recitation this method should be employed when implementation the students. The teacher will recite and the pupils will repeat after him. Through these students will easily understand where they are making the mistake while reciting the holy Qur'an. The method helps in reading efficiency.

Supervisory Activities and the Implementation of Islamic Studies Curriculum

Supervision is the practice of monitoring the performance of school staff, noting the merits and demerits and using befitting and amicable techniques to ameliorate the flaws while still improving on the merits thereby increasing the standard of schools and achieving educational goals. The word supervision is derived from super video meaning to oversee (Aloa, 2006) in Gyallesu (2016). It has also been described as a process of stimulating growth and a means of helping teachers to achieve excellence in implementation. The importance of supervision includes:

1. Improvement of implementation and learning;
2. Systematic efforts to help pupils understand themselves, get in touch with their own feelings and monitor their own behaviors;
3. Helps head teachers in school management;
4. For approval of new schools; and
5. Linking teachers with the ministry of education and others.

Theoretical Framework

There are lots of theories related to this study. But the researcher has based the study upon Systems Approach Theory (SAT) by Beftalanffy (1967).

In a systems approach theory interrelated elements interact together towards a common goal. This theory states that in every system there are three elements involved to attain a goal. Inputs, transformational process (activities) and outputs (the intended results or outcomes). For implementation process of educational programme there must be inputs of human and material resources. There must also be activities (implementation) and outputs to make value judgment of effectiveness. Therefore, the researcher finds the theory relevant and suitable for the study.

The features of Systems Approach Theory of input, process and output were considered in analyzing the role of participants, stakeholders and elements such as learners, teachers, head teachers and supervisors in the State Universal Basic Education Board in the implementation of Islamic Studies curriculum.

Review of Related Empirical Studies

Aziz, Ibrahim, Shaker and Nor (2016), conducted a study titled "Implementation Techniques of Islamic Studies in Higher Learning Institutions for Non-Arabic Speakers: Experience of the Faculty of Qur'anic and Sunnah Studies and Tamhidi Centre, University Sains Islam Malaysia." Globalization causes educational institutions to encounter various challenges and demands, in which they need to, play their roles in improving competitiveness and world-class quality education.

Sebutu, Abdulkareem and Adeyemi (2021), carried out a study titled "Discourse on Methods of Implementation Islamic Studies in Nigerian Senior Secondary Schools." In a implementation process, methods of implementation are of great importance as they may be difficult for students to have a comprehensive understanding of topics under discussion in the absence of appropriate methods. To this end, this paper was qualitative research or a position paper. It adopted a theoretical approach to make an introspection of methods of implementation considered suitable to teach Islamic Studies in Nigerian senior secondary schools. The fact was that effective implementation of the subject required various methods with suitable instructional resources as the case might be to accomplish the set objectives. The study revealed that the method to adopt for a particular lesson depends largely on the topic, objectives and characteristics of the learners.

Abdulganiy, Solahudeen and Abdulkareem (2022), carried out a study titled "Principals' Supervision and Secondary School Islamic Studies Students' Academic Performance in Ilorin East, Kwara State, Nigeria titled" Principal supervision is the bedrock and front-line mirror in executing actions in the school system. It was against this background that this study examined principals' supervision and secondary school Islamic Studies students' academic performance in Ilorin East, Kwara State, Nigeria. A total number of 28 senior secondary school principals and 402 Islamic Studies students were selected as the sample for this study. A purposive and simple random sampling technique was used to select the sample. Four research hypotheses were formulated for the study. The questionnaire tagged principals' supervision and Islamic Studies students' academic performance (PSISAP) was designed and used for the data collection. Data were analyzed using the Pearson Product Moment Correlation Statistics.

The findings revealed that there were significant relationships between principals' supervision and Islamic Studies students' academic performance. Based on the findings, it was recommended that principals should be more proactive in their day-to-day supervisory roles on teachers and students. It was also recommended that principals should make sure that teachers, especially Islamic Studies teachers, covered every topic in the scheme of work in line with the time frame, while laissez faire and irregular supervision of teachers amongst others should be discouraged.

Another research was conducted by Irniem, Azam, Ismail and Suhailah (2022), on "Academic Supervision in Integrated Islamic Elementary Schools during the COVID-19 Pandemic in Indonesia." The COVID-19 pandemic had significantly impacted the education sector, including the execution of academic supervision in schools. This study investigate the academic supervision in two integrated Islamic elementary schools in Bekasi, Indonesia, during the COVID-19 pandemic. The research method employed a qualitative research design as a case study. The methodological triangulation included interviews, academic supervision observations, and document analysis used to collect data. A total of two

informants which were the principals from integrated Islamic elementary schools, were purposefully chosen based on their academic supervision expertise.

RESEARCH METHODS

Research Design

A descriptive survey design was used for conducting the study. This design involved collecting and analyzing of data. This design was considered appropriate for this study as it helped the researcher to obtain relevant information required by collecting data that helps to describe how adequate instructional materials and teacher's qualification for the implementation of Islamic Studies curriculum were used. Again, this design was considered suitable for this study because it enabled the researcher to obtain facts and figures needed, in which the results of the analysis would be used for decision taking and generalization.

Table 1: Population of the Study

S/No	States	Number of Islamic Studies Teachers	Number of supervisors	Total
1	Sokoto	276	31	399
2	Kano	115	12	160
3	Katsina	155	15	201
4	Kebbi	252	28	264
	Total	**798**	**86**	**1,024**

Source: Field Survey, 2024

The population of the study comprises Islamic Studies teachers, head teachers and supervisors in public primary schools in Northwest Geopolitical Zone.

Sample and Sampling Techniques

Table 2: Sample of the Study

S/No	Local Government	Number of Islamic Studies Teachers	Number of supervisors	Total
1	Sokoto	44	6	50
2	Kano	40	6	46
3	Katsina	43	6	49
4	Kebbi	38	5	43
	Total	**240**	**34**	**274**

Source: Field Survey, 2024

The sample size of the study consisted of 274 respondents which comprised 240 Islamic Studies teachers, 20 head teachers and 14 supervisors selected based on Research Advisor (2006) table for determining sample size from a given population. Simple random sampling was used to select a total of 20 public primary schools and 240 Islamic Studies teachers for the study. The justification for using the random sampling was to give each school and its Islamic Studies teachers an equal chance of being selected to participate in the study. The distribution of sample is displayed in Table 2.

Method of Data Collection

The researcher collected an introductory letter from the SUBEB across all the selected schools in the study Area. The instruments were personally administered by the researcher and his team of trained research assistants. The instruments were administered with prior permission of the SUBEB and the Local Government Education Authorities, with the aid of an introductory letter. However, a total of 274 questionnaires were distributed to the respondents, only 240 were dully completed and returned. This means only the 240 retrieved questionnaires were used for analysis.

Method of Data Analysis

The data for this study was analyzed using the descriptive statistical method of analysis, which involved the use of frequency counts and percentages. The responses to the questionnaires were coded and tallied item-by-item and scored on frequency distribution table, while the scores obtained from the questionnaires were computed to determine their frequency and percentages using the Statistical Package for Social Sciences (SPSS).

RESULTS

Research Question One: *How appropriate are the implementation methods used by the teachers implementation Islamic Studies curriculum in primary schools in Northwest Geographical Zone, Nigeria.?*

Table 3: Respondents' Responses on the Appropriate Methods Used for Implementation Islamic Studies

N = 240

S/No	Items	SA/A	%	D/SD	%	Remarks
1	Teachers used demonstration method in implementation Islamic Studies.	220	91.7	20	8.3	**Agree**
2	Teachers used drama method in implementation Islamic Studies.	210	87.5	30	12.5	**Agree**
3	Teachers used story-telling method in implementation Islamic Studies.	206	85.8	34	14.2	**Agree**
4	Teachers used recitation method in implementation the Qur'an and Hadith of the Prophet (SAW).	208	86.7	32	13.3	**Agree**
5	Teachers used group method in implementation Islamic Studies.	212	88.3	28	11.7	**Agree**
6	Teachers used play way method for effective instructional delivery in Islamic Studies.	224	93.3	16	6.7	**Agree**
7	Teachers used assignment method in implementation Islamic Studies in the schools.	214	89.2	26	10.8	**Agree**
8	Teachers used problem-solving method in implementation Islamic Studies in the schools.	124	47.5	116	52.5	**Disagree**
9	Teachers always used memorization as a method for implementation Islamic Studies.	212	88.3	28	11.7	**Agree**
10	Teachers used discussion method in implementation Islamic Studies.	210	87.5	30	12.5	**Agree**

Source: Field Survey, 2024

Table 3 above shows that teachers in primary schools in the study area used the appropriate methods for implementation Islamic Studies. For example, 91.7% of the respondents confirmed that teachers used demonstration methods, 87.5% of the teachers agreed that teachers used drama method, 85.8% agreed that teachers used story-telling, 86.7% confirmed that teachers used recitation method, 88.3% of the respondents agreed that teachers used group method and 93.3% of the respondents confirmed that teachers used play- way method in implementation pupils Islamic Studies. Other methods used by the teachers to teach Islamic Studies to primary school pupils in the study area were assignment, memorization and discussion methods as majority of the respondents (89.2%, 88.3% and 87.5%) respectively confirmed. However, it was very clear that teachers rarely used problem-solving method to teach pupils Islamic Studies as only 47.5% of the respondents agreed to the statement. Therefore, based

on the 50% bench mark decision rule, it was obvious that Islamic Studies teachers utilized various methods of implementation Islamic Studies as a subject. Resultantly, this became an indication that the methods used by Islamic Studies teachers were appropriate for the implementation of Islamic Studies curriculum at the primary school level.

Research Question Two: *What is the level of instructional supervision in the implementation of Islamic Studies Curriculum in primary schools in Northwest Geographical Zone, Nigeria?*

Table 4: Respondents' Responses on Level of Instructional Supervision in Implementation Islamic Studies N = 240

S/No	Items	SA/A	%	D/SD	%	Remarks
1	Supervisors visited the school twice in a week.	70	29.2	170	70.8	**Disagree**
2	Supervisors gave earlier notice before coming to school for supervision.	200	83.3	40	16.7	**Agree**
3	Supervisors always met with the teachers after supervision to discuss what was observed.	140	58.3	100	41.7	**Agree**
4	Supervisors regularly checked scheme of work, lesson plans and records of pupils' performance prepared by teachers.	170	70.8	70	29.2	**Agree**
5	Supervisors always visited schools during classroom instruction.	160	66.7	80	33.3	**Agree**
6	Supervisors usually created special time to share and discuss teacher's areas of difficulties.	184	76.7	56	23.3	**Agree**
7	Supervisors always focused more on the areas of teachers' weaknesses than strengths during classroom observations.	70	29.2	170	70.8	**Disagree**
8	Supervisors always helped teachers to do better in the classroom instructional delivery.	150	62.5	90	37.5	**Agree**
9	Supervisors always guided the teachers and not bent on faults finding regarding instructional delivery.	150	62.5	90	37.5	**Agree**
10	Supervisors usually gave warning to teachers who failed to show commitment to classroom task.	214	89.2	26	37.5	**Agree**

Source: Field Survey, 2024

Table 4 above showed the responses of the respondents regarding the ways and manners supervision of instruction of Islamic Studies was done. The majority of the respondents (70.8%) disagreed that supervisor's visited their schools twice in a week but 83.3% of the respondents agreed that supervisors gave anotices of their coming before the visit. Supervisors discussed with teachers after supervision, the grey areas as observed; this was consented to by the majority of the respondents (58.3%). About 70.8% of the supervisors and teachers confirmed that supervisors regularly checked scheme of work, lesson plans and records of pupils' performance prepared by teachers. Similarly, 66.7% and 76.7% of the respondents agreed that supervisors always visited schools during classroom instructions and created special time to share and discuss teachers' areas of difficulties respectively. 70.8% of the respondents disagreed that supervisors always focused more on the areas of teachers' weaknesses than strengths during classroom observations.

However, 62.5% of the respondents agreed that supervisors always helped teachers to do better in the classroom instructional delivery and guided the teachers and not bent on faults finding regarding instructional delivery. More so, 89.2% of the respondents agreed that supervisors usually gave warnings to teachers who failed to show commitment to classroom tasks. Therefore, based on the 50% bench mark decision rule, it was obvious that there was adequate supervision of Islamic Studies teachers' instructional delivery. Resultantly, this becomes an indication that the level of instructional supervision in implementation Islamic Studies is relevant for the implementation of Islamic Studies curriculum at the primary school level.

Summary of the Findings

The findings of this study are summarized as follows:

1. The methods used by Islamic Studies teachers were appropriate for the implementation of Islamic Studies curriculum at the primary school level in Northwest Geographical Zone, Nigeria.
2. The level of instructional supervision in implementation Islamic Studies was appropriate for the implementation of Islamic Studies curriculum at the primary school level in Northwest Geographical Zone, Nigeria.

CONCLUSION

In view of the findings of the study, the methods used by Islamic Studies teachers were appropriate for the implementation of Islamic Studies curriculum and the level of instructional supervision in implementation Islamic Studies was relevant for the implementation of Islamic Studies curriculum at the primary school level in Northwest Geographical Zone, Nigeria. However, majority of the supervisors were not from Islamic Studies but related disciplines (subjects). Also, the subject contents were not fully covered due to the inadequate time allotted in the timetable despite its wide scope. A high level of difficulty of some topics experienced by the pupils at primary school level was also noted.

RECOMMENDATIONS

Based on the findings of this study, the following recommendations have been given:

1. There was a need for the teachers to apply appropriate methods in explaining difficult areas and concepts to the learners at primary schools during instructional delivery for better understanding.
2. Quality assurance inspection exercise by competent personnel with background in Islamic Studies should be regularly conducted to help check teachers' performances and learners' problems in public primary schools of Northwest Geographical Zone, Nigeria and Nigeria as a whole.

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