



IMPLEMENTATION OF CONTENT OF INTEGRATED ISLAMIC-BASED CURRICULUM (IIBC) ON DUAL ISLAMIC-BASED SYSTEM EDUCATION IN ISLAMIC KINDERGARTENS IN SABON GARI LOCAL GOVERNMENT

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Abstract: Africa is one of the continents that show more consciousness in their belief and Nigeria cannot be excluded. However, in recent decades, Nigeria has been experiencing high surge of Islamic based schools. These school pupils suffer as they undergo rigorous learning from two major curriculums, thus, Western and Islamic. Combining these curriculums together is referred to integration on the basis of Islamic view point. This research work was carried out to determine the implementation of content on dual system using survey methods. The findings revealed that the content has influences in many aspects of the pupils such as; developing the skill of reciting, memorization of holy Qur'an, incorporating intellectual, emotional, spiritual and physical aspects in all subject areas. In the same vein, Fisher's Exact test in SPSS software was used for the null hypothesis testing which portrayed that there was no significant effect in implementing content of IIBC on dual Islamic education in Muslim preschool children in Sabon Gari LG, Zaria as the value is statistically significant, $\chi^2(4) = 5.227, p = 0.667$ at 5%. The null hypothesis is therefore retained. The paper recommended that the school management should endeavour to provide enabling instructional materials for proper learning as such would not affect the pupils' performance and reduce over burdening.

Keywords: Implementation, curriculum, integrated, Islamic-based, dual system.

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1.0 Introduction

Education is the fundamental equipment for the future of any prosperous society. Every citizenry has the right for education. Here the slogan for international policy; "education for all" (Mehra and Tahroni, 2014; Omar, 2016). Education is a lifelong process that prepares a person to fulfil his position as a vicegerent (Khalifah) of Allah on earth and thereby completely contribute to society. Islam views learning knowledge as an act of worship. Every Muslim has a responsibility to seek knowledge, according to the Prophet Mohammad (Peace Be Upon Him (PBUH)) (Omar, 2016).

The idea of integrated Islamic-based curriculum came about as a result of conference held in 1977 at *Makka* which centred at the Islamization of Western knowledge (Hashim, 2004). On the same topic, other international conferences took place in Islamabad, Bangladesh, Jakarta, Cairo, and South Africa. As a result of the conferences, there was rapid expansion of Islamic Integrated Schools all over the world. For instance, private Islamic schools in Malaysia mix modern knowledge with Islamic religious studies

(Rashid, 2013). To ensure that children learn the National Curriculum in a setting that supports Islamic beliefs and practices, Muslim communities have started projects in Morocco, Kenya, Uganda, and Tanzania that integrate secular subjects and topics into Quranic schools (Rashid, 2013).

Mountain-Oriented Education/United Nations Educational, Scientific and Cultural Organisation (MOE / UNESCO, 2012) stated that the Islamic integrated kindergarten curriculum is a dual curriculum of national and Islamic integrated curriculum. The national curriculum consists of nine areas of activity, while the Islamic curriculum consists of about seven areas. Therefore, according to Sheikh (2013), dual studies are considered too stressful for teachers and learners, leading to fatigue. Children are also faced with the challenge of being taught different languages, using different methods and not having enough time for teachers to play. Williams (2009) reports in a study at the Islamic Comprehensive School in Mombasa that the dual system puts a heavy burden on children who have to deal with two separate labour-intensive curricula at the same time.

Elkind (1986) further states that if children are unable to cope with school pressure, it can lead to stress, fatigue, loss of appetite, reduced child productivity, reduced interest in school, phobia, and depression. explained. In Daily Nation (June 7, 2014), psychiatrists and consultants at Kenyatta Hospital found that young people in Nairobi were under excessive pressure from a stressful lifestyle at school, psychologically for children and adolescents. And reports warned that it has led to an increase in psychiatric cases.

Children develop somatoform disorders, which are a group of mental illnesses that cause bodily symptoms, including pain, but cannot be traced to any physical cause, increased fatigue, bedwetting, exhaustion on waking up, make-up reasons not to attend school, poor concentration in class, reduced appetite, cry remotely among other symptoms. Sunderland, (2006), further explains that children who are pushed too much, too soon, have a much higher chance of struggling with anxiety, depression, addictions, poor health and poor relationships throughout their lives. Maggie (2013) laments that it is soul destroying to hear of 4 to 5 year olds completing picture recognition sheets at home and 5 to 6 year olds doing black line markers that are mind numbing and steal even more of our precious children's childhood for no gain! There is no evidence that homework improves educational outcomes, especially in early years, and this must be stopped as soon as possible. Five (5) and six (6) year olds need to play after school to release the nervous tension of a full day of schooling in a highly structured environment. Kohn (2000), further adds that stealing and demonizing of play for children aged 4 to 6 is having a disastrous effect on their emotional and social wellbeing. Essentially, play and other important child-friendly activities are being pushed out of early years "curriculum and programming because of an overloaded curriculum.

This study is based on a social interaction model that emphasizes the dissemination of innovation through social systems (Bishop, 1985). Rogers and Lionberger developed this model in 1962, and then further developed by Havelock (Nduanya, 1991). Kelly (2009) states that communication channels are a key factor in successful innovation. This model is a perimeter-centric model in which information is informally shared among members. Therefore, teachers encourage each other about the strategies for implementing the Islamic integrated curriculum and the problems they encounter, discuss between them and transfer them to the administrator.

The administrator transfers the Islamic Integrated Curriculum to the national agency that handles the trading curriculum. Nduanya (1991) explains that this model involves five stages in the process of innovation. The social interaction model is ideal and relevant for use in this study as the first step is to generate awareness of needs. Therefore, kindergarten leaders and teachers are becoming more sensitive to the importance of implementing an Islamic integrated curriculum. The second step is to search for more information about growing interest and innovation. Here, preschool leaders and teachers are intrigued and seek more information on the Islamic integrated curriculum.

The third stage is evaluation. Here, if preschool teachers and teachers explore the content, materials, methods and other resources of the Islamic Integrated Curriculum and believe that they can fully meet the resources, then adopt the Islamic Integrated Curriculum. Once it is decided to accept the Islamic integrated

curriculum, they will move on to the fourth phase of the trial period. In this phase, the Islamic integrated curriculum is tested in several classes and progress is observed. Once the school confirms that it can implement the Islamic integrated curriculum, it actually decides to implement the Islamic integrated curriculum throughout the school, which becomes a permanent curriculum.

1.1 Influence of implementing content of integrated Islamic-based curriculum on dual Islamic-based system education.

The term "dualism" simply refers to the process of being "two" or "double." It therefore mean two educational systems which are the Western Secular Education and the Traditional Islamic Religious Education (Hashim, 2004). Hashim (2004) notes that the dual system has contributed to significant moral decay and a spiritual decline in Malaysia. A severe conflict between culture 17 and religious identity exists in society, according to Abdul Hamid (2007), and many Muslim youngsters are unable to be identified by either their appearance or their behavior. Support for these two parallel educational systems in Nigeria is correlated with immorality, corruption, ineffective leadership, insecurity, and a host of other social vices that undermine society (Ibrahim, 1997). The dual system puts a lot of stress on the kids because they have to deal with two different work-intensive curricula at once, according to Williams' (2009) study on Islamic Integrated Schools in Mombasa. According to Sheikh (2013), neither educational system has succeeded in creating a fully integrated Muslim individual. Contents of the Dual Curriculum and Implementation of the Islamic Integrated Curriculum.

Islamic education is an integrated education based on the revealed knowledge (Quran and Sunnah) and secular knowledge (Mahmud, 1998). Sanjakdar (2001) further explains that Islamic integrated education is unaware of the separation of religious and secular education. Ghulam (2000) argues that the Islamic integrated curriculum is a curriculum that integrates the subjects of "revealed knowledge" and "acquired knowledge" and teaches them as one subject. However, Adebayo (2007) now argues that there is an unfortunate division in education in the Islamic world. One system, religious education and the other, is secular education. MOE / UNESCO (2012) stated that the 18th curriculum of the Islamic Integrated School in Kenya is the National Curriculum and the Islamic Religious Curriculum. For example, a kindergarten has nine secular subjects and seven Islamic subjects. In his study, Sheikh (2013) explains that children in Kenya's Islamic Integrated School face challenges arising from a wide range of curriculum, Islamic and secular subjects due to dualism.

However, a study in Kenya, Rashid (2013), admits that kindergartens have integrated Islamic education because Islamic subjects are taught alongside secular subjects. Solehah and Rahima (2008) propose that the integration of religion and general subjects in Islamic schools is achieved through the islamization of knowledge, including the integration of all subject areas into the Islamic worldview. Therefore, the main focus of educational activities is absolutely the essence of Islamic values and beliefs derived from the Koran and Sunnah. It also includes the goals of the education system, the curriculum, and the Islamization of teaching materials. Therefore, the Islamic integrated curriculum reflects this theory of Islamization of knowledge.

2.0 Methods

2.1 Procedure for Data Collection

The study used primary method of data collection using questionnaires. The questionnaires were distributed to the teachers of Madrasatu Ummatil Islamiyyah (Day care section), Silver Jubilee Estate, Ahmadu Bello University, Zaria. A questionnaire technique was chosen because it is an effective way of collecting information directly from respondents. In the course of this research, the researcher will administer copies of the questionnaire and retrieve them after completion by the respondents within two (2) weeks.

2.2 Procedure for Data Analysis

This involves the statistical method employed in the analysis of the data of the study, statistics is an aspect of mathematics which is the systematic collection of facts in the forms of figures, charts and tables (Folarin, 2008). Data collected for this study will be sorted in to categories which will be converted in to frequency distribution and percentage table to show comparison and differences, the percentage, frequencies generated tables will be used to explain the study, and this will assist in the conclusion to be drawn based on the findings. Additionally, the hypothesis would be analysed using chi-square (Fisher’s Exact test is considered if the numbers that are less 5 are more than 5%) at 0.05 level of significance to accept or retain the null hypothesis.

Criteria for Assessment

Criteria	Reference for respondent	Assessment criteria
Strongly agreed	Total agreement with the statement/practice	Comply with the situation
Agreed	Agreed with the statement/practice	
Strongly disagree	Total disagree with the statement/practice	Does not comply with the situation
Disagree	Disagreed with the statement/practice	
Uncertain	No information	Not applicable

The survey responses were computed into the SPSS software for further analysis.

3.0 Results and Discussion

Table 3.1: What is the influence of implementing content of Integrated Islamic-based Curriculum on dual Islamic system education in muslims kindergartens children in Sabon Gari local Government?

Influence	Agreed	Disagreed	Undecided	Total
Connecting religious subjects with other academic discipline	6(100%)	0(0%)	0(0%)	6(100%)
Integrating religious and non-religious subjects in the curriculum	6(100%)	0(0%)	0(0%)	6(100%)
Incorporating values across the curriculum	2(33%)	4(67%)	0(0%)	6(100%)
Inculcating knowledge, skill and values in the curriculum	5(83%)	1(17%)	0(0%)	6(100%)
Incorporating intellectual, emotional, spiritual and physical aspects in all subject areas	6(100%)	0(0%)	0(0%)	6(100%)
contributes to the holistic development of an individual	5(83%)	1(17%)	0(0%)	6(100%)
Balanced development of the students personality	4(67%)	2(33%)	0(0%)	6(100%)
Developing the skill of reciting, understanding, memorization and practicing Qur’an	6(100%)	0(0%)	0(0%)	6(100%)
Strengthening and improving the performance of <i>Salaah</i> (prayer) and other religious obligations	6(100%)	0(0%)	0(0%)	6(100%)
Reciting, understanding and practicing the content of the Holy Qur’an and memorizing the verses which related to daily life	6(100%)	0(0%)	0(0%)	6(100%)
Strengthening the <i>aqidah</i> (Islamic creed) and translating the concept of <i>Tawhid</i> (monotheism) in all aspects of life	6(100%)	0(0%)	0(0%)	6(100%)
Interpretation and explanation of righteous progenitors	6(100%)	0(0%)	0(0%)	6(100%)

Source: field survey, 2022.

Table 3.1 shows that majority of the respondents about 92% agreed that implementing content of Integrated Islamic-based Curriculum on dual Islamic system education have influence on kindergartens in many aspects such as developing the skill of reciting, memorization of holy Qur’an, incorporating intellectual, emotional, spiritual and physical aspects in all subject areas. On the other hand, only 8% disagreed on the influence of Incorporating values across the curriculum on muslims kindergartens in Sabon Gari local Government.

This agrees with the findings of Saheed (2017) where he postulated that Integrated Islamic Curriculum is a curriculum that covers all forms of knowledge derived from divine revelation and acquired knowledge, it bridges the gap between revealed knowledge and humanly acquired

knowledge, it affords the students with the ability to question and analyse the source of any information and application from Islamic point of view.

Islamic based Integrated curriculum is the best way method to teach our pupils as its teaches them both secular and traditional Islamic knowledge. This will enhance the upright bringing of pupils with sound moral, spiritual, good understanding of intellectual, emotional stability, skill development and, technology and inventions. Furthermore, misunderstanding that secular education is evil in totality would reduce.

Table 4.6 portrays that about 92% of respondents agreed implementing content of Integrated Islamic-based curriculum (IIBC) on dual Islamic system education have influence on kindergartens in many aspects of endeavours as highlighted above. This is in tandem with findings made by Saheed (2017). Saheed explains that IIBC will bridge the gap between revealed and humanly acquired knowledge. This has provided answer to question number one (1) which stated that: what is the influence of implementing content of integrated Islamic-based curriculum on dual Islamic system education in muslims kindergarten children in Sabon Gari local government?

Findings revealed that content in dual curriculum has a negative influence on implementation of Islamic Integrated Curriculum in Muslim Pre-schools in amongst the tested samples. For example, majority of the respondents indicated that they have the two systems: Islamic studies and secular studies yet no school have implemented Islamic Integrated Curriculum. The respondents also indicated that they view their school as having dual curriculum. Furthermore, majority of the respondents indicated that dualism hinders implementation of Islamic Integrated Curriculum.

3.3 Hypothesis Testing

The study was conducted using the following null hypotheses guide. Null is accepted when the calculated is greater than the Table and vice versa. SPSS software was used to compute and check the significant difference between the two categorical values using the following steps chronologically:

The output of the analysis is shown below; the results shows the following tables as it would be presented based on the null hypothesis of interest.

Note: In all of the Chi-square tests ‘Fisher’s Exact Test’ than the Pearson, this because the number of cells 12 cells have expected count less than 5. As such Fisher’s Exact test is considered.

3.4 Hypotheses Testing

The following null hypotheses were tested and the results are shown below:

3.4.1 Hypothesis One (Ho1)

There is no significant effect in implementing content of Integrated Islamic-based curriculum on dual Islamic education in Muslim preschool children in Sabon Gari LG.

Case Processing Summary						
Cases						
Valid		Missing		Total		
N	Percent	N	Percent	N	Percent	
Ho1 * Connecting religious subjects with other academic discipline	6	100.0%	0	0.0%	6	100.0%

Ho1 * Connecting religious subjects with other academic discipline Crosstabulation						
		Connecting religious subjects with other academic discipline				Total
		S. Agree		Agree		
Ho1	1.00	Count	2		0	2
		Expected Count	1.7		.3	2.0
	1.20	Count	2		0	2
		Expected Count	1.7		.3	2.0
	1.50	Count	0		1	1
		Expected Count	.8		.2	1.0
	1.80	Count	1		0	1
		Expected Count	.8		.2	1.0
	Total	Count	5		1	6
		Expected Count	5.0		1.0	6.0

Chi-square analysis

	Value	df	Asymp. Sig. (2-sided)	Exact Sig. (2-sided)	Point Probability
Pearson Chi-Square	6.000	3	.112	.333	
Likelihood Ratio	5.407	3	.144	.333	
Fisher's Exact Test	4.398			.333	
Linear-by-Linear Association	.577	1	.448	.667	.167
N of Valid Cases	6				

The Chi-square statistics revealed that there is no significant effect in implementing content of Integrated Islamic-based curriculum on dual Islamic education in Muslim preschool children in Sabon Gari LG. There is an insignificant association at 5%. The null hypothesis is therefore retained.

Conclusion

Based on the findings of this study, the researcher concluded that educational dualism of the modern secular system and the traditional Islamic religious system, the contemporary Islamic schools are falling short of the Islamic modus-operandi in educating individual to become an ideal personality in both Islamic and western worlds. This is because of the inability to merge the two educational systems together to achieve both goals. This means that both should be unified and integrated so as to have an Integrated Islamic Curriculum which is in practice in other Muslim countries such as Malaysia, Pakistan, and Indonesia.

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