JOURNAL OF RELIGION AND CULTURE

(joracuniport@gmail.com)

Department of
Religious and
Cultural Studies
Faculty of Humanities
University of Port Harcourt

VOLUME 22, NO 1&2, 2022

JOURNAL OF RELIGION AND CULTURE

DEPARTMENT OF RELIGIOUS AND CULTURAL STUDIES
FACULTY OF HUMANITIES,
UNIVERSITY OF PORT HARCOURT

VOLUME 22, NO I &II, 2022

CamScanner

JOURNAL OF RELIGION AND CULTURE
VOLUME 22, NO 1, 2022

A Publication of the
DEPARTMENT OF RELIGIOUS AND CULTURAL STUDIES
FACULTY OF HUMANITIES,
UNIVERSITY OF PORT HARCOURT
P.M.B. 5323 CHOBA - PORT HARCOURT,
RIVERS STATE, NIGERIA

JOURNAL OF RELIGION AND CULTURE
VOLUME 22, NO 1, 2022

CamScanner

LISTS OF THE CONTRIBUTORS

Prof. Ogunrinade Adewale Olukayode, Dept of Religious Studies, Faculty of Arts and Social Sciencies, Gombe State University, Gombe State, Nigeria

Prof. Abdulrazaq O. Kilani, Dept of Religious and Cultural Studies, University of Port Harcourt, Port Harcourt, Nigeria

Fakhra Bibi, International Islamic University, Islamabad, Pakistan

Dr. Olowoyeye Emmanuel Olurokan, Dept. of Religious Studies, Faculty of Arts and Social Sciences, Gombe State University, Gombe, Nigeria

Dr. Williams Peter Awoshiri, Department of Christian Religious Studies, Faculty of Arts, Taraba State University, Nigeria

Dr. Eton, Clement U., Department of Religious and Cultural Studies, Faculty of Arts, University of Uyo,

Dr. Tyem, F. Ezekiel, Essien Ukpabio Presbyterian Theological College, Itu, (An Affiliate of University of Calabar), Akwa Ibom State, Nigeria.

Dr. (Mrs.) Sherifat Hussain-Abubakar, Department of Religions, History and Heritage Studies Kwara State University, Malete, Nigeria

Timothy Musima Okia, Researchers at the National Center for Education (CNE) / Minresi, Cameroon.

Mukum Cenotar Engwari Researchers at the National Center for Education (CNE) / Minresi, Cameroon.

Dr. Amadi-Nche, Church-Hill, Theological Seminary, Abeokuta Ogun State, Nigeria.

Dr. Nwashili Kaine Desmond, Theological Seminary, Abeokuta Ogun State, Nigeria.

Dr. Kazeem Adekunle Adegoke, Department Of Religious Studies, University Of Lagos, Lagos Nigeria.

Kehinde, Kemi Rebecca, Department of Languages and Linguistics, Anchor University Ipaja, Lagos, Nigeria.

Mikail Kolawole Abdulsalam, Department of Arabic and Islamic Studies, University of Ibadan, Ibadan,

Dr. Bojuwon Mustapha, Department of Accounting, Faculty of Management Science Federal University Oye- Ekit, Nigeria.

Adekanmi Aderemi Daniel, Department of Accounting, Faculty of Management ScienceFederal University Oye- Ekiti, Nigeria

Oke, Adesoji Aderemi, College of Management and Social sciences, Fountain University, Osogbo, Osun State, Nigeria.

Agbaje, Abdul -Ganiyy Akanni, College of Management and Social sciences, Fountain University, Osogbo, Osun State, Nigeria.

Oluseun Abel Akinpelu, (PhD Student Department of Religious Studies, University of Ibadan, Nigeria.

Dr. Nafiu Ahmad Arikewuyo, Department of Islamic Studies,Al-Hikmah University, Ilorin, Nigeria.

Chinedu Evidence Ugbedinma, (Ph.D. Candidate) the Nigerian Baptist Theological Seminary, Ogbomoso,

Dr. Muhammad Jum'at Dasuki, Department Of Religion, History And Heritage Studies,Faculty Of Humanities, Management And Social Sciences, Kwara State University, Malete, Ilorin,Nigeria

CamScanner

TABLE OF CONTENTS

Sexual Activities among Singles in Selected Churches in Gombe Metropolis
by Prof. Ogunrinade Adewale Olukayode & Dr. Olowoyeye Emmanuel Olurokan..... 1

Mentorship and the Construction of Muslim Identity in Nigeria
By Prof. Abdulrazaq O. Kilani, Department of Religious and Cultural Studies, University of Port Harcourt, Port Harcourt.....16

Bridging Differences and Building Sustainable Society:
An Analysis of Islamic Understanding of Peaceful Coexistence of Diverse Faith
by Fakhra Bibi (Ph.D. Student) International Islamic University, Islamabad, Pakistan.....28

Echoes of the Old Testament in Luke: The Case of the Parable of the Good Samaritan (Luke 10:29-37) by Dr. Williams Peter Awoshiri Department of Christian Religious Studies, Faculty of Arts, Taraba State University.....39

Biblical Perspectives and Approaches to Conflict Resolution:
A Panacea for Sustainable Peace and Development in Nigeria
by Dr. Eton, Clement U. & Dr. Tyem, F. Ezekiel.....49

Narratives from Nigerian Career Muslim Women in the Workplace:
The Islamic Perspective by Dr. (Mrs.) Sherifat Hussain-Abubakar.....58

Secret Societies and Social Cohesion in Pre-Colonial Bakundu Society of Cameroon
by Timothy Musima Okia and Mukum Cenotar Engwari.....72

Interreligious Dialogue and the Quest for Peace and Sustainable Development in Nigeria by Dr Amadi-Nche, Church-Hill and Dr Nwashili Kaine Desmond.....88

Between Texts and Sectarian Interpretation: A Study of Aḥmadiyyah Interpretation of Some Islamic Creeds by Dr. Kazeem Adekunle Adegoke.....100

Women, Gender and Evolution: Reconsidering the Damsel in Distress in Disney Animations by Kehinde, Kemi Rebecca.....111

Text versus Context: Yoruba Culture, Islamic Law and Naming Ceremonies in Southern Nigerian by Abdulsalam, Mikail Kolawole.....121

Nexus between Zakat and Poverty Reduction in South-West Nigeria,
Dr. Bojuwon Mustapha, Adekanmi Aderemi Daniel,Oke Adesoji Aderemi, Agbaje, Abdul - Ganiyy Akanni.....134

A Thousand-year above the Sky: An Adventist Worldview on the Millennium Concept in Revelation 20 by Oluseun Abel Akinpelu.....146

Covid-19 and Its Impact on Islamic Verdicts and Religious Polemics in Nigeria by Dr Nafiu Ahmad Arikewuyo.....154

Impacts of Contextualizing the Gospel on African Christianity
by Chinedu Evidence Ugbedinma.....163
The Challenges of Madrasah System in Nigeria: A Study of Ilorin Metropolis
by Dr. Muhammad Jum'at Dasuki.....175

CamScanner

THE CHALLENGES OF MADRASAH SYSTEM IN NIGERIA: A STUDY OF ILORIN METROPOLIS

by
Dr. Muhammad Jum'at Dasuki
Department Of Religion, History and Heritage Studies
Kwara State University
Pmb 1530 Malete, Ilorin, Nigeria
Email: dasukimuhammad23@gmail.com
Phone No: 08036933436

Abstract

This paper looks into some problems affecting Islamic Education in Nigeria. Problems such as the application of modern educational strategies in Islamic schools, lack of basic facilities for effective teaching/learning exercise, the attitude of the government to Islamic schools and conditions of the teaching/learning environment are considered. Ilorin was chosen as a case study due to her record in promoting and spreading Islamic education to the South-Western States of Nigeria. The findings were made from selected Arabic schools in Ilorin. They are Daruul-Ulum, Az-Zumratu-l-Adabiyyah Al-Kamaliyyah Shamsu-d-din and Daru-l-Kitab wa-s-sunnah. The findings of this may be used in examining the same subject matter in the South-Western States.The paper applies analytical, historical approaches and library as a tool of information and will be rounded off by summarizing salient points discussed as well as useful recommendations.

Keywords: Islamic Education, Learning, Madrasah, Problem, Quranic School.

Introduction

Man is the most important being on earth, raised above other existing beings, living and non-living inclusive with his most efficient and effective intellect. Hence, to retain this inborn potentiality, he needs to put his brain into full-time services to ensure the proper transfer of his knowledge from one generation to another through education. The meaning of education is a subject of many definitions. According to Mill (1931) education includes "whatever we do for ourselves and whatever is done for us by others for the express purpose of bringing us nearer to the perfection of our nature". Charthan (1976) defines education as "the process of shaping individuals' behaviors for adequate adjustment in the society". Fafunwa (2004) sees education as "the aggregate of all the processes through which a child develops abilities, attitude

CamScanner

and other forms of behavior which are of positive value to society". Ukeje (1973) says: "the process of education occurs whenever any influence produces a change in the physical and mental behaviour".

Islam, on the other hand, is one of the most popularly recognized and widely spread religions in the world. Ibrahim (1997) defines Islam as the complete acceptance of and obedience to the teachings of God which He revealed to His Prophet, Muhammad (PBUH). The religion that started in Mecca Saudi Arabia in 610C.E., spread all over the world having its members cover more than 50 percent of the total population of the world. Islamic education, therefore, can be defined as a theological and religious systematic training and instruction through which the learner would be developed in character and mental power to lead the best way of life in the society. Adegoke (2002).

Adegoke (2003) cited Effend and Betoch who stressed that Islamic education aims at creating or providing nations with man-powers who will be self-reliant, patriotic and loyal to the development of such a nation through the religious and moral instructions they have passed through. Thus, the first revelation that came to the messenger of Islam stressed the importance which Islam gives to education. Jimoh (2000) asserted that the first word revealed to Prophet Muhammad i.e. – 'Iqra' (read) emphasizes the significance of education in Islam.

The first contact Nigeria had with Islamic education was in the eleventh century. It came through the aid of North African merchants who used to visit Nigeria and other parts of West African countries for their commercial activities and freelance missionary activities. (Doi 1979). It was from Northern Nigeria that Islamic education found its way to the south-western parts via Ilorin. Ilorin, the capital of Kwara State, which is situated in the mid-way between the Northern and Western parts of the country, is from the on-set a Muslim-dominated town having a population of over 90 percent of Muslims. As Islamic education goes along with Islamic itself, Ilorin has been known as the Centre of Islamic education.

However, the influence of the western educational system has been drastically affecting Islamic education on gradual bases. Financial background and poor administrative sfrategies on the part of proprietors, parents' attitudes, the Government's attitude to Islamic education and many other reasons put together have been identified as factors de-generating the standard of Islamic education compared with that of the past in Ilorin.

Origin and Scope of Islamic Education

Islamic education generally started with the first Qur'anic revelation to the Prophet of Islam. Muhammad (PBUH). The first five verses revealed contain clear directives to him and the rest of the Muslims to pursue the course of knowledge, signifying that the religion is solidly rooted in the pursuit of knowledge.

The verses in question are as follows:

In the name of Allah, the Most Beneficent, the Most Merciful

Read in the name of your Lord who created; Created
man from a congealed blood, Read and your Lord is
the Most-Greatest; Who teaches man the use of pen,
Teaches man what he knew not (Q96:1-5).

These are followed by several other passages in the Qur'an pointing to the importance of knowledge and the most honorable position attained by the knowledgeable ones.

Say: are those who know equal to those who know not (39:9).

"Allah will exalt in degree those of you who believe and those who have been granted knowledge" (58:11).

As his primary duty to give exegesis to the Qur'anic passages, the Prophet urges his followers on different occasions to pursue knowledge. Instances could be drawn from some of his traditions.

For example, he was reported to have said:

"the best among you is he who learnt the Qur'an and taught it (to others).

Whoever pave a way through which knowledge is derived, Allah will for such, easy his way into paradise".

The above verses (from the Qur'an and hadith) illuminated the world, which was hitherto had been grouping in darkness and sauntering in the shackle of ignorance. The virtue of knowledge is excelled and the power of the pen for its documentation and preservation is pointed out. The Prophet used to meet the few new converts in the home of *Arqam ibn Abi Arqam* as a Centre for Islamic education in secret. He also used to instruct the early Muslims to memorize and or write down every newly revealed Qur'anic passage and taught them the lessons contained therein. These attitudes continued when the Prophet migrated to Madinah in 622AD to the extent that he ordered Muslims to set free, without any ransom, some non-Muslim war prisoners of the Badr war if each of them could teach ten Muslims how to read and write. It was also on record that towards the period of his death, the Prophet used to send the learned companions to the newly converted community outside Madinah to go and give Islamic education (Adegoke 2004).

Since then, the Muslims have been working relentlessly to establish themselves as patrons and custodians of different branches of knowledge. The tremendous achievement was recorded in the field of Architecture. History, Medicine, Philosophy and other branches of liberal and natural sciences were credited to the period of the reign of the *Umayyad* and *Abbasid* dynasties who ruled in the third century after the *Hijrah*.

Fafunwa (2004) observed that wherever Islam spread the rudimentary knowledge of the Qur'an the *Hadith* and the *Shari'ah* (common law of Islam) also began to be taught to the followers of the religion.

Regarding the scope of Islamic education passages from the Qur'an, *Hadith* and contributions of early Muslim scholars prove the scope beyond mere religious virtues. For example, the following verses centers on human embryonic development:

> And indeed we created man (Adam) out of clay (water and earth). Thereafter we made him (the offspring of Adam) as a Nutfah (missed drops of the male and female sexual discharge) (and lodged it) in a safe lodging (womb of the woman). Then we made the Nutfah into a clot (piece of thick coagulated blood), then We made the clot into a little lump of flesh, then we made out of that little lump of flesh bones, then we clothed the bones with flesh, and then we brought it forth as another creation. So blessed be Allah, the Best of creators. (Q23 verse 12-14).

Prophet Muhammad Commenting on the above verse said:

> Verily the creation of each one of you is brought together in his mother's womb for forty days in the form of muftah (mixed drop of male and female sexual discharge) then he is a clot of blood for a like

CamScanner

> period, then a morsel of flesh for a like period, then there is sent to him the Angel who blows the breath of life into him.

Professor Moore (1981) cited by Ibrahim, remarks that:

> Because the staging of human embryos is complex, owning to the continuous process of change during development, it is proposed that a new system of classification could be developed using the terms mentioned in the Qur'an and Sunnah (what Muhammad (S.A.W) said, did or approve of). The proposed system is simple, comprehensive, and conforms with present embryological knowledge pg. (10-11).

Fafunwa also has the following to say on the contributions of early Arabs to Education:

> The Arabs made great advances in geometry, invented algebra, and developed spherical trigonometry, particularly the sine, tangent and co-tangent. In chemistry, the Arabs discovered many new substances: potash, silver, nitrate, corrosive sublimate, nitric and sulphuric acid. In manufactures, they surpassed the rest of the world in variety and beauty of design and perfection of workmanship. Their work in gold, silver, copper, bronze and iron defines description. In design, they are yet to be surpassed. Their glass and pottery were of the finest quality and they know the secret of dyeing and manufacturing paper. They practiced scientific farming and devised good irrigation systems. In Medicine, they advanced the frontiers of knowledge. They studied physiology and hygiene and their material medical is still in use today; so are many of their methods of treatment.

Islamic Education in Ilorin

As mentioned earlier, anywhere Islam reaches, Islamic education commences. In the Eight century C.E., Islam found her way into the savannah region of West Africa via North Africa. The Arab traders poured into the region, which included the Northern part of Nigeria. They gradually moved into the interior until they reached the Kanem area in the Eleventh century. The king Umme Jilmi (1085-1097) of Kanem embraced Islam and became Zealous of Islamic learning. The successive rulers sustained the tempo of Islamization through Islamic education in the Kanem. The legacy continued until Islam and Islamic education reached Kano in the 13th century and Kastina in the 15th (Fafunwa 2004).

Ilorin is one of the largest Muslim cities in Nigeria. In terms of education, Ilorin has developed some of the important educational centres in Nigeria with three systems of education: The Qur'anic and the *Ilmi* School. Modernized Arabic schools and public and private Western schools. (Ayinla, 2006) Hunwick also mentioned that: Ilorin had become a centre of Islamic learning and we hear of a large number of high small Qur'anic schools *(Madaris)* and institutions of higher learning to which scholars from Kastina, Kano and other parts of West Africa came.

Traditional Qur'anic Schools in Ilorin

Ever since the emergence and consolidation of Islam in Ilorin and its environs, learning of the Qur'an has become popular. Most Qur'anic schools in the area, therefore, began as part of mosques that were constructed by the Muslims.

CamScanner

Some Qur'anic schools, however, are located in the residence of the Mallams (teachers) while others are arranged under trees. These schools irrespective of whether they are located in residential houses, veranda of a Mosque or elsewhere will have the following facilities, namely wooden slates (wala) being used by pupils for their study, mats, goat or cow skin on which they sit and Tadawa (local ink) as well as local pen (qalam) for writing on their slates. There are also some limited copies of various volumes of the Holy Qur'an includig the famous Quaidah-Bagadadiyyah, (Aadmus 1995).

According to Fafunwa:

> As early as the third year of life, Muslim children are expected to start the first stage of Qur'anic education. At this stage the pupils learn the shorter chapters of the Qur'an through repetition and by rote. The only pleasure they can derive from the system at the stage lies in the choral recitations which other follow a sing song pattern. The pupils seem to enjoy reciting these verses to themselves in their homes and at play. The method of instruction is as follows: the teacher recites to his pupils the verse to be learnt, and he repeats it after him. He does this several times until he is satisfied that they have mastered the correct pronunciation. Then the pupil (or group) is left on his own to continue repeating the verse until he has thoroughly memorized verses and in this ways the pupil gradually learns by hearth whole chapters of the Qur'an. A chapter at a time is written on his wooden and board (slate) which has been scrubbed smooth with the aid of some course leaves and then painted with a white clay-like substance. The tada (ink) which the teacher uses to write the chapters on the wala (slate) is extracted from certain leaves which are boiled until they give off their dye. Pg (54).

The Qur'anic schools in Ilorin run two sessions; one in the morning between 7:30a.m and 11: 00a.m and the second is in the afternoon between 2: 00p.m and 5:30p.m. These are the school hours in every week, which opens in Saturdays and closes on Wednesdays, Thursdays and Fridays are school free days. However, in some exceptional situations, some schools may use evening period between 8: 00p.m and 9: 00p.m as well as Thursday morning for revision of the past lesson taken.

Modern Arabic/Islamic Schools in Ilorin

Fafunwa noted that:

> After the British came to Nigeria, the Christian churches turned their attention to education work. They opened schools and colleges and prepared their scholars for the school certificate and matriculation (in the secondary schools) their programme of teaching was largely based on English models. Those who received such training could early get jobs under the government, while the graduates of ilmi schools or Qur'anic schools had no future. This was an impossible situation, so some Muslims intellectuals began proper reforms in the existing system of Arabic and Islamic education. Pg (59-60).

The effort which was started by Alhaji Abdullahi Bayero, Emir of Kano in 1934 reformed Islamic education in Nigeria, extended to Ilorin in no longer time. It was the Ansaru-l-Islam society of Nigeria that brought the new system into Ilorin.

CamScanner

The society established the first formal Arabic schools (*Islamiyyah* schools) founded in Nigerian scholars *(alfas)*.

Pupils in this stage are mostly adolescents who is most cases have completed the reading of the Qur'an at least once and also knew some basic principles of Islam. The curriculum of this stage is diversified and structured to reflect area students wish to specialize in. He first starts learning what may be called general studies. The meaning of what he learnt and committed to memory before is now taught to him in the process called *Tarjamah* and exegesis (*Tafsir*). He is equally introduced to the tradition of the Prophet (PBUH) called *Hadith* being the most comprehensive details of the content of the Qur'an, which he learnt during his elementary level of studies. Other courses include Arabic grammar and its components i.e. as-sarf (grammatical inflexions), *an-nahw* (syntax), *al-manting* (logic), *al-ma'ani-wal-I-bayan* (thetoric and versification) and *Ishiririyah* (poetry). Islamic jurisprudence *(fiqh)*, *al-aqaid* (theology), *Limul usul* (rules and principles of interpretation of laws), *al-jabr wal muqabalah* (algebra) and *al-hisab* were equally taught.

Unlike Qur'anic schools, classrooms with chairs, tables and chalkboard are used. Students are in uniform and there is designed timetable for daily and termly base activities. Some schools run their classes between Saturdays and Wednesdays having Thursday and Fridays for break while some others used Saturdays and Sundays. Subjects are no longer handled by a single teacher, instead subjects are allocated to many teachers. In most cases, the brilliant graduates of a school are employed to teach in the school due to the shortage in members of competent teachers and cheaper payment of salary. Some schools run three-terms in a year while some make their two terms as the time of vacation is determined by individual schools. Payment of fees also differed from school to school as determined by the proprietor(s).

The Arabic Islamic schools in Ilorin, as in some other places where the system is being operated, sectionalize the programme into three, namely: *Ibtida'iyyah* (primary classes), *al-'dadiyyah* (junior secondary classes) and *ath-thanawiyyah* (senior secondary classes). Ibtida'iyyah is run for two or three years depending on the age and previous experience of the pupils. Al-'idadiyyah and ath-thanawiyyah in most cases are run for three years respectively. Walimah (feast) is usually staged after completion of each section.

Changes Confronting Islamic Education in Ilorin

i. Governments Attitude

One of the big problems facing Islamic Education is less concern attitude of the government at all levels in term of capital, most Islamic schools rely largely on little amount paid by the students. Funds to acquire the required facilities and proportional payment of staff salary become unaffordable. Nothing has ever been set aside by the government to assist those schools. In term of job opportunity, no due recognition is given to the certificates of Islamic schools by the government. This however, is in contrast to the obtainable practice in the Northern part of the country. In addition, the graduates of those schools also suffer in gaining admission into the Department of Arabic and Islamic Studies in most of our Colleges and Universities. Establishment of Arabic board raises some hope but yet to materialize for that purpose.

ii. Insufficient Facilities for Effective Teaching/ Learning Exercise

For teaching/ learning to become effective, there is need for adequate

facilities such as resource materials. Well-equipped library, provision for relaxation and extracurricular activities and sufficient furniture. However, most of these facilities are not in place in most of these schools. some classrooms are congested beyond bearable situation. It is observed that more than hundred students at time occupy a classroom to the handle by a teacher. There are no facilities for public address system and ventilation is extremely low. Worst still, in some schools, facilities for proper sitting are insufficient Toilets in some case are irritating.

iii. Dogmatic Attitude on Educational Strategies

The system in use in most Islamic schools are not in conformity with latest educational minimum standard. There are some teachers/proprietors of Islamic schools who have remained dogmatic to their self-styled system which they considered unchangeable. They regard any view contrary to their as antagonism, ignorant and even disbelief. It is discovered that over 68% of those teachers/ administrations do not undergo training on modern educational methodology. Though, the subject – Turuqu-t- Tadris centres on teaching methodology, however in ters of implementation nothing is to write about. Preparation of lesson notes, use of teaching aids and adaptation of modern teaching methodology such as Computer Assisted Instruction (CAI) and Audio Visual aids are lacking.

iv. Parents Attitude towards Islamic Education

Perhaps, one may hold factors mentioned above as some of the reason that debar parents' interest from Islamic Education. The situation however, may be viewed beyond that, as children of some *Alfas* and *Imams* equally left the discipline. Parents are no longer encouraging their wards to attend Islamic schools, even the elementary Qu'ranic schools. They prefer other disciplines, thinking that Arabic/Islamic studies may not take them beyond becoming *Imams* or class teachers. However, report from some quarters has proved such belief incorrect, when some products of Arabic/studies students are currently serving as Vice-Chancellor of some Nigerian Universities.

v. Language of Instruction

An examination into general scope of Islamic Education shows that its curriculum covers beyond the religious practices are misdialed by some Western Oriented Scholars. Subjects like Economics, Geography, Government, Mathematics, Logic Poetry, History and Education are taught at the Islamic Schools. However, due to the language of instruction in those schools. (i.e. Arabic/Yoruba), it becomes extremely difficult for those students to translate their knowledge into English, the official language of the country. As a result, they usually maintain uncomfortable silence on contemporary issues and prefer to remain at lower class in the society.

Conclusion

Form the discussion so far, it could be concluded that problems confronting Islamic Education in Ilorin and South Western States are multidimensional. Most of the teachers and administrators of Islamic schools have very little experience in modern education strategies. The facilities such as library, resource rooms with instructional materials below average which requires reasonable of government assistance. The source of generating fund is equally narrow. In additions, the condition of classrooms is not impressing and calls for improvement Knowledge of

CamScanner

English Language which is the official language in Nigeria is at zero level in Islamic schools.

Recommendations

Based on the finding of this paper, the following recommendations are made for improvement in Islamic Education:

- The Teachers and Administrators of Islamic schools should try to undergo training on modern educational systems and apply it.
- Standard of the school's libraries must be up-graded, resource rooms as well as some lacked facilities for effective teaching/learning must be provided.
- Government should come to the aid of the Islamic schools in cash and kind.
- Conditions of classroom management need to be standardized to reduce wasting of energy on the part of the teachers and to enhance effective teaching and learning.
- English language should be included in the subject taught in the Islamic schools to prepare their graduates for societal challenges.

REFERENCES

Adam, A.A. (1976). Lamhatu-l-Ballaori, Lagos, Agege Press.

Adegoke, K.A. (2003). Islamic Education in South Western Nigeria, Unpublished Seminar Paper.

Adegoke, K.A. (2004). Islamic Methodology Unpublished Course note on Islamic Studies Mufutau Lanihun College of Education, Ibadan.

Ayinla, S.A. (ND). Islamic Education in Ilorin, Issues, Problems Prospects, Unpublished Seminar Paper.

Ali, A.Y. (2000). The Holy Qur'an: Text Translation and Commentary, King Fahd Edition, Riyad Darus-salam.

Badmus, O.Y. (1995). Problems Confronting Islamic Education in Nigeria, a P.G.D.E. Long Essay Submitted to National Teacher Institutes.

Bello, K.I. (2008). Problems Confronting Islamic Education in Nigeria, Ibadan NPS Education Publisher Ltd.

Doi, A.R. (2008). Spread of Islam in West Africa.

Fafunwa, A.B. (2004). History of Education in Nigeria, Ibadan NPS Educational Publisher Ltd.

Hunwick, J.O. (2008). Islam and Arabic in West Africa, Ibadan University of Ibadan.

Ibrahim, I.A. (1997). A Brief Illustrated Guide to Understanding Islam, Riyad, Daru-s-salam.

Jimoh, L.A.K. (1994). Ilorin; Journey so far, Ilorin, Atoto Press, Ilorin.

National Teachers Institutes (2007). General Principles and Methods in Education, PGDE Course Module, Kaduna NTI.

Reichmuth, S.R. (1993). Islamic Learning and its Implication with Western Education in Ilorin Nigeria in Eeichmuth, S.R. (Eds) Muslims Identity and Social Change, London, Hurst and Company.

CamScanner