THE INTERNATIONAL JOURNAL OF HUMANITIES & SOCIAL STUDIES

The Role of Islamic Studies Teachers in Building Students' Moral Values in Umar Suleiman College of Education, Gashua, Yobe State, Nigeria

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Abstract:

The Nigerian system of education focused on upliftment of corporeal, emotional, spiritual and intellectual levels of citizens. Islamic education has always focused on moral building or moral development. The aim of this paper is to analyse the role of Islamic Studies teachers in building moral values in Umar Suleiman College of Education, Gashua. Questionnaire and interview is research instrument used. Questionnaire is the main research instrument used for the study to gather necessary data from the sample respondents. The study shows that there is a significant role of the Islamic teachers in building good moral values among Muslim Youths.

Keywords: Role, Islamic studies teachers, building, students' moral values

1. General Introduction

The moral building in Islam means following moral values. The difference between right and wrong can be justified through the moral system of Islam. True faith and morale help to form the prosperity of any society. Education and internalization of moral values can't be separated (Kasa et al., 2008; Kasa et al., 2010). Morale and values help to shape how individuals behave think and act (Ismail et al., 2011). It can be easily summarized that education is very important factor behind the formation of human personality. Social problems are being exposed every day through the electronic media. To solve this issue various steps also have been taken. Many studies have focused on circulation of moral values through teachers in the classroom environment (Ismail et al., 2011). Suhid et al. (2001) specified that teachers are the most important factors influencing the perception and understanding of morality in the students. According to Othman et al. (2013) there exist many symptoms of anti-social, delinquency, crime and gangsterism in schools today. It is a matter of huge unfortunate that our country is still fighting with social problems affecting adolescents and youth. Hence, appropriate steps should be taken by all the school teachers with appropriate researcher plans to review the appropriate techniques in developing moral values among school students.

2. Aims of the Study

The aims of study are as follows:

- To inspect Islamic Studies teachers' beliefs about their roles in inculcating moral values.
- To discovery out the level of teaching Muslim youths' Islamic manners and etiquette in relation to themselves and others.
- To highlight the role of Islamic Studies teachers in building good moral values among youths.

3. The Making of Ideal Teachers

Bilesanmi-Awoderu (2012) is of the view that, a teacher is simply somebody who imparts knowledge on the learners and being paid a certain amount for a living'. He goes further to state that the success of any educational system or programme depends, to a large extent, on the quality and availability of qualified teachers. This is true because the teacher formulates designs, assembles controls, supervises, selects, explores, facilitates, manipulates, assesses the teaching-learning materials, and evaluates all other factors in the teaching-learning process (Adetayo, 2011). Stressing the importance of teachers to curriculum implementation, Bilesanmi-Awoderu (2012) opined that no matter how well defined an educational system may be, the implementers will be responsible for its successes in the final analysis. He further

opined that whatever happens to the implementers will eventually reflect in the output of the system. The teacher therefore occupies a key role and he/she is central to the business of teaching in the schools. Furthermore, teachers of Islamic education have to be somebody who can be emulated. His moral and character has to be in line with the teaching of Islam. The following qualities need to be fulfilled for ideal Islamic education teachers:

- He must have an adequate Islamic knowledge and put into practice its teachings.
- He must be matured, reasonable and responsible.
- Teachers of Islamic education must possess an adequate knowledge of his subjects.
- Teachers of Islamic education have to be playing the role of counsellor on spiritual matters

4. Role of a Teacher as a Moral Educator

4.1. Teacher a Role Model Who Sets Good Example

Selection of appropriate company should be initiated by the teachers. They are ideal to set good examples for their students. They help to form strong influence among students. They also help students how to avoid bad companies.

4.2. Teacher as a Counsellor who Offers Advice

In some working-class families, one of the influences on moral education is the television which interacts with the children more even than do their parents or teachers (Sullivan, 2012). When compared with parents and schools, the mass media--that is, newsprint, comics, radio, and television are, at the same time, more anonymous and democratic. As opposed to parents, who concentrate their efforts on their own children and possibly their neighbors', the mass media are directed to a wider range of people, but with patently more utilitarian motives. In essence, the media are supported by modern advertising, whose main message is to sell products as commodities to people on a large scale as the correlate of mass production. It can be seen in some of the early advertising journals that the media were to conflict with the family.

4.3. Developing Social and Emotional Skills

Another best practice among teachers as a way of teaching morals to children is enhancing learners' social and emotional skill development. (Kavanaugh, 2011) stated, social and emotional learning programs pave the way for better academic learning, social and emotional competencies and which are effective in preventing problem behaviors (Taylor 2016), including drug use (Kavanaugh, 2011) and violence (Kavanaugh, 2011). Social and emotional learning is also a strong predictor of future children moral outcomes (Taylor 2016).

4.4. Teaching Self-Regulation and Development:

Teachers must ensure students' skills and expertise (Chein, 2013). The most successful students learn to monitor the effectiveness of the strategies (Taylor, 2016). Teachers have a chance to help students develop the attitudes and skills necessary for the journey toward their future. With adult coaching, each student can monitor ethical skill development and hone a particular set of morals (Aristotle, 2011). Virtuous individuals are autonomous enough to monitor their behaviour and choices.

5. Islamic Education and Moral Teaching

Islam plays a significant role in satisfying our physical as well as spiritual needs. Islam teaches us, a code of behaviour, and conservation of social values and gives us a meaning for our existence. It helps in toleration and developing adaptive capacities for stressful events of life. It gives us a sense of self-respect and teaches us about the virtues of family life and a cohesive society with a sense of brotherhood (Ahmed, not dated). Douglas and Shaikh (2004) stated that in its most literal sense, Islamic education can refer to efforts by the Muslim community to educate its own, to pass along the heritage of Islamic knowledge, first and foremost through its primary sources, the Qur'an and the Sunnah.

6. Table of Illustration

	No of Questionnaire Shared	No of Questionnaire Returned	No of Questionnaire Not Returned
School 1	20	20	0
School 2	20	20	0
School 3	20	20	0
School 4	20	20	0
School 5	20	20	0
Total	100	100	0

Table 1

7. Data Analysis, Findings and Discussion

This chapter deals with the presentation and analysis of the result obtained through questionnaires. The data gathered were presented according to the order in which they were arranged in the research questions, simple percentage

and pie graphs were used to analyze the demographic information of the respondents while spearman rank correlation was adopted to test the research hypotheses.

8. Bio Data of Respondents

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	male	60	60.0	60.0	60.0
	Female	40	40.0	40.0	100.0
	Total	100	100.0	100.0	

Table 2: Gender of Respondents

Source: Field Survey, July, 2019

Table 2 above shows the gender distribution of the respondents used for this study. 60 respondents which represent 60.0 percent of the population are male while the remaining 40 respondents which represent 40.0 percent of the population are female.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	below 17years	15	15.0	15.0	15.0
	18-20years	15	15.0	15.0	30.0
	21-30years	40	40.0	40.0	70.0
	31-40years	10	10.0	10.0	80.0
	41-50years	10	10.0	10.0	90.0
	above 50years	10	10.0	10.0	100.0
	Total	100	100.0	100.0	

Table 3: Age Grade of Respondents

Source: Field Survey, July, 2019

Table 3 above shows the age grade of the respondents used for this study. 15 respondents which represent 15.0percent of the population are below 17 years.15 respondents which represent 15.0 percent of the population are between 18-20years.40respondents which represent 40.0 percent of the population are between 21-30years.10respondents which represent 10.0 percent of the population are between 31-40years.10respondents which represent 10.0 percent of the population are between 41-50years while 10respondents which represent 10.0 percent of the population are over 50years.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	single	60	60.0	60.0	60.0
	Married	30	30.0	30.0	90.0
	Divorced	5	5.0	5.0	95.0
	Widowed	5	5.0	5.0	100.0
	Total	100	100.0	100.0	

Table 4: Marital Status of Respondents

Source: Field Survey, July, 2019

Table 4 above shows the marital status of respondents used for the survey 60 respondents representing 60.0percent of the population are single.30 respondents representing 30.0 percent of the population are married.5 respondents representing 5 percent of the population are divorced while 5 respondents representing 5 percent of the population are widowed.

9. Tables Based on Research Questions

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly agree	40	40.0	40.0	40.0
	Agree	50	50.0	50.0	90.0
	Undecided	2	2.0	2.0	92.0
	Disagree	3	3.0	3.0	95.0
	strongly disagree	5	5.0	5.0	100.0
	Total	100	100.0	100.0	

Table 5: Islamic Teachers Are Fully Aware of the Moral Character Development and Their Role of Inculcating Moral Values in Students

Source: Field Survey, July, 2019

Table 5 shows the responses of respondents that Islamic teachers are fully aware of the moral character development and their role of inculcating moral values in students. 40 respondents representing 40.0 percent strongly

agree that Islamic teachers are fully aware of the moral character development and their role of inculcating moral values in students. 50 respondents representing 50.0 percent agree that Islamic teachers are fully aware of the moral character development and their role of inculcating moral values in students. 2 respondents representing 2 percent were undecided. 3 respondents representing 3.0 percent disagree that Islamic teachers are fully aware of the moral character development and their role of inculcating moral values in students while the remaining 5 of the respondents representing 5 percent strongly disagree that Islamic teachers are fully aware of the moral character development and their role of inculcating moral values in students.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly agree	50	50.0	50.0	50.0
	Agree	25	25.0	25.0	75.0
	Undecided	5	5.0	5.0	80.0
	Disagree	10	10.0	10.0	90.0
	Strongly disagree	10	10.0	10.0	100.0
	Total	100	100.0	100.0	

Table 6: The Islamic Teachers Must Possess Adequate Knowledge of Subject

Source: Field Survey, July, 2019

Table 6 shows the responses of respondents that the Islamic teachers must possess adequate knowledge of subject, 50 respondents representing 50.0 percent strongly agree that the Islamic teachers must possess adequate knowledge of subject 25 respondents representing 25.0 percent agree that the Islamic teachers must possess adequate knowledge of subject 5 respondents representing 5.0 percent were undecided. 10 respondents representing 10.0 percent disagree that the Islamic teachers must possess adequate knowledge of subject while the remaining 10 of the respondents representing 10.0 percent strongly disagree that the Islamic teachers must possess adequate knowledge of subject

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly agree	50	50.0	50.0	50.0
	Agree	30	30.0	30.0	80.0
	Undecided	5	5.0	5.0	85.0
	Disagree	10	10.0	10.0	95.0
	strongly agree	5	5.0	5.0	100.0
	Total	100	100.0	100.0	

Table 7: There Is a Significant Role of the Islamic Teachers in Building Good Moral Values among Muslim Youths

Source: Field Survey, July, 2019

Table 7 shows the responses of respondents that there is a significant role of the Islamic teachers in building good moral values among Muslim Youths.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	strongly agree	40	40.0	40.0	40.0
	Agree	50	50.0	50.0	90.0
	Undecided	2	2.0	2.0	92.0
	Disagree	5	5.0	5.0	97.0
	strongly disagree	3	3.0	3.0	100.0
	Total	100	100.0	100.0	

Table 8: There Are Factors That Influence the Role of Islamic Teachers in Muslim Students Moral/Character Development

Source: Field Survey, July, 2019

Table 8 shows the responses of respondents that there are factors that influence the role of Islamic teachers in Muslim Students Moral/Character development. 40 respondents representing 40.0 percent strongly agree that there are factors that influence the role of Islamic teachers in Muslim Students Moral/Character development. 50 respondents representing 50.0 percent agree that there are factors that influence the role of Islamic teachers in Muslim Students Moral/Character development. 2 respondents representing 2 percent were undecided. 5 respondents representing 5.0 percent disagree that there are factors that influence the role of Islamic teachers in Muslim Students Moral/Character development while the remaining 3 of the respondents representing 3 percent strongly disagree that there are factors that influence the role of Islamic teachers in Muslim Students Moral/Character development.

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Strongly agree	50	50.0	50.0	50.0
	Agree	15	15.0	15.0	65.0
	Undecided	15	15.0	15.0	80.0
	Disagree	10	10.0	10.0	90.0
	Disagree	10	10.0	10.0	100.0
	Total	100	100.0	100.0	

Table 9: The Approaches and Attitudes of Some Islamic Teachers Have Helped to Reduce Some Immoral Behaviour of Some Muslim Students

Source: Field Survey, July, 2019

Table 9 shows the responses of respondents that the approaches and attitudes of some Islamic teachers have helped to reduce some immoral behaviour of some Muslim students. 50 respondents representing 50.0 percent strongly agree that the approaches and attitudes of some Islamic teachers have helped to reduce some immoral behaviour of some Muslim students. 15 respondents representing 15.0 percent agree that the approaches and attitudes of some Islamic teachers have helped to reduce some immoral behaviour of some Muslim students. 15 respondents representing 15.0 percent were undecided. 10 respondents representing 10.0 percent disagree that the approaches and attitudes of some Islamic teachers have helped to reduce some immoral behaviour of some Muslim students while the remaining 10 of the respondents representing 10.0 percent strongly disagree that the approaches and attitudes of some Islamic teachers have helped to reduce some immoral behaviour of some Muslim students.

10. Summary of Findings

Findings from the study revealed the following

- Islamic Studies teachers are fully aware of the moral character development and their role of inculcating moral values in students
- The Islamic studies teachers must possess adequate knowledge of subject
- There is a significant role of the Islamic teachers in building good moral values among Muslim Youths
- There are factors that influence the role of Islamic studies teachers in Muslim Students Moral/Character development.
- The approaches and attitudes of some Islamic teachers have helped to reduce some immoral behaviour of some Muslim students
- Moral teaching of Islam in curbing the immoralities in the society.

11. Conclusions

The teachers should promote moral values in the schools. Adequate awareness is to generate among students through conducting different activities and through mass media. The school must organize different curricular and co-curricular programmes. Every school subject is a repository of values. It is for the teacher to identify and select values and to decide how to integrate them naturally in the process of teaching a subject to facilitate value inculcation. Stories, legends, anecdotes, fables and biographies have to be selected to suit the age group so that context of value and purpose to be served can be used effectively to teach language and inculcate values simultaneously. A number of activities well planned and presented through selected context that appeal to the target group can facilitate the inculcation of values. Teacher also often delay too long or overlooking good opportunities in giving early training.

12. Recommendations

On the basis of findings and conclusions the following set of recommendations has been suggested.

- An improved and object oriented curriculum of the Islamic studies need to be taken care of.
- Throughout the levels, professional trainings and examinations for teachers should be introduced.
- For recruiting teachers, tough scrutiny and relevant tests need to be followed. This process need to be based on sole merit.
- Transparent communication regarding aims, vision and mission statements should be circulated among each stakeholder (teachers, students and parents).
- Various associations are required.
- Teacher readiness to integrate the values of character/personality in subjects who carried an effective condition for building character/personality in superior school. It should continue to be implemented in order to shape the character of students can be maintained.

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