Prospects and Problems of Teaching Islamic Studies: A case study of primary schools in Akre-Kurdistan

Shimal Khalid Mahmood

Duhok, Kurdistan Region of Iraq

Abstract— *Issues about Islamic education have gained much attention to various historical, political, and socio-cultural factors. The state of Islamic education is attached to a great extent to local and international developments. Islamic education, like other institutions in the Muslim world, has struggled with challenges of development, modernization and globalization. Islamic education faces challenges from within as well as the challenges that the system poses to communities and societies in the Muslim world and beyond. The challenges explained by categories of its position within the larger educational system, its education process and pedagogy, the efforts of Muslim scholars, and modernization, politicization and militarization of Islamic education. However, improvement of the existing achievements must be a continuous exercise. A certain kind of strategy must be designed and regularly improved. Through this, Islamic education could be a leading endeavor for the sake of harmonious and safe living for all mankind, irrespective of ethnic and religious orientations, and could achieve the educational balance between tradition and enlightenment*

Keywords— **Prospects and problems, Islamic Studies, AKre, Kurdistan Region of Iraq.**

I. INTRODUCTION

The education Islamic studies play an important role of molding and training the young and future leaders in their capacities as trained teachers. For them to discharge this role efficiently they need to be fully equipped with all the requisite knowledge of Islam throughout their educational career without any exception. Most contemporary work on Islam and education in the West is produced by sociologists, historians, political scientists, and ethnographers rather than specialists in Education Studies. A special issue of Comparative Education Review claiming to distinguish the 'truths' from the 'myths' about education in Islam, edited by a celebrated historian of Islamic thought (Yusha'u, et al. 2013), fails to differentiate between diverse conceptualization of education in Islam and engage with fundamental educational vocabulary used in Muslim core sources. There are few studies that, by using an educational analysis framework, attempt to discern the educational outlook of the Qur'an (Diyen, 2004), the theoretical basis of Islamic Education (Adeyemi, 2016) and curriculum perspectives in the Qur'an (Tyrer& Ahmad, 2006). The philosophically-grounded works of (Shmonin, 2013) only offer a partial educational reading of the Qur'an, while the

study by (Hasan, 2009) presents a superficial interpretation of the Qur'an from the perspective of curriculum studies. Therefore, this literature, with few exceptions, often presents basic information on Islam and recycles the historical, descriptive material and country by country profiles of Islamic Education in Muslim majority and minority societies. A recent example of this approach can be seen in the edited handbook on Islamic Education by (Memon, 2011) which simply updates the sociological profiling of Islamic Education in different Muslim countries with occasional surface level engagement with some theoretical themes and issues. The volume, however, does include an exceptionally original contribution by (Sua, 2012) exploring the perceptions of being 'Islamically educated' in the children's literature, such as stories, books and poems prepared for informal teaching of Islam and nurturing Muslim faith in the Muslim diaspora communities in the UK. There is also a body of literature on generic issues related to 'Muslims in education' (e.g., experiences of Muslim children in formal schooling, their educational underachievement, educational rights of Muslim minority communities, educational reform and international terrorism), produced by researchers in the subfields of educational policy, international/comparative

education, study of ethnic minorities and politics of education (Syed & Ali, 2010). A few studies by Muslim authors aimed to introduce Islamic Education in Muslim minority communities in the West (Zaman, 2006). The numerous historical studies on Islamic Education and increasingly popular Islamic pedagogy in medieval Muslim writings offer some more original perspectives (Seggie& Sanford, 2010). However, scholars producing these works are primarily historians rather than specialists in the study of education. Their interpretations of educationally and pedagogically significant values, concepts and practices in classical Muslim thought are of limited value.

In Islamic educational theory, knowledge is gained in order to actualize and perfect all dimensions of the human being. From an Islamic perspective the highest and most useful model of perfection is the prophet Muhammad, and the goal of Islamic education is that people be able to live as he lived. (Abramson, 2010) states that while education does prepare humankind for happiness in this life, 'its ultimate goal is the abode of permanence and all education points to the permanent world of eternity'. By those basic understanding of education in the context of Islam, then we can capture the following discussion about the theoretical review of Islamic education, its challenges, and also the strategies for its improvements. Teachers conduct lessons in the class through a designed process. This designed document gives guide of what is expected to be taught to the learners; methods to be used, what should be the end product of the lesson (objective) and how to evaluate or measure students' performance. This planned and designed document is what is called "Curriculum" (Demir, et al. 2004). Curriculum is a term with varied definitions as well as several meanings, however scholars agree that curriculum has four components or elements. These are goals and objective; subject matter or content; learning experiences and evaluation. It is believed that any definition of curriculum that has these elements could be regarded as valid (Ashaari, et al. 2012). The word "Curriculum" is derived from a Latin word Currere which means a running course, race or a career. Although there is no precise definition of curriculum, some educators define it as a book of instructions to teachers. Also, curriculum is what happens to learners in school as a result of what teachers do including all the experiences of the students for which the school should accept responsibility. Thus, curriculum is the total experience with which the school deals with in educating people both young and old. It is deliberate, systematic and planned (Driessen & Merry, 2006). In other words, curriculum must be characterized by

having definite and dynamic objectives, must be flexible and must have been built into it a process of constant evaluation. These will help in determining the extent to which the educational process is meeting the stated goals.

II. LITERATURE REVIEW

Education is an essential ingredient for human development, social justice, equity and religious harmony; and in all facets, Islam as a religion enjoins its adherents to seek useful knowledge from cradle to grave. Islamic studies on the other hand trains the sensibility of students in such a manner that their attitude to life, approach to all kinds of knowledge and decisions are all regulated by the value of Islam. On these premises, Muslims of all ages have strived and contributed meaningfully to human development, educational advancement, world civilization and culture (Adeyemi, 2016). In Nigeria, Muslims in both northern and southern parts of the country have being the victims of colonial inequity in term of western educational adventures amidst the British policy of noninterventionism towards the Muslims especially in the North (Islam & Selim, 2006), while their southern counterparts were forced to change their faiths and names in exchange for biblicalinclined education. This, according to Rosalind has resulted in a lasting and destabilizing dichotomy that is firmly imprinted in the historical memory of Nigerian Muslim (Khan, 2014).

Islamic Studies is an inter-disciplinary programme that is designed on the diverse range of textual traditions of Islam which is the bedrock of Islamic education; and this include Language Studies(ad-Dirāsat al-Luqah) and Lexicology ('ilm al-Luqah), Literature(al-Adab), Religious and Natural Sciences('ulúmad-dinwatabí'iyah), History (tarikh/sírat) , Jurisprudence (ahkām al-Din/ al-Fiqh), Theology and Monotheism (ilm al-Fiqhwa at-Tawhíd) , Apostolic or Prophetic Tradition (hadíth) Morality ('ilm al –akhlāq) and so on. However, according to Oloyede and Alli Mazrui as cited by (Halstead, 2004), Islamic Studies as a discipline possesses an all-encompassing nature, versatility, wideness and opulence. Islamic Studies (ISS) is one of the religious studies undertakings in Nigerian primary and post-primary schools up to the higher institutions for decades. However, there are myriads of problems facing its development in both teaching and learning for decades. In response to these and with adoption of descriptive and analytical methods, this study investigates the content of Islamic Studies as Prepared by Nigerian Educational Research and Development Council (NERDC), briefly chronicles the introduction of Islamic Studies into Nigerian schools, enumerates the factors

(Problems) affecting the subject such as interest, parental and teachers factors, pedagogy and so on . Recommendations were made to ameliorate these problems and charter a new prospect for Islamic Studies in Nigerian primary and post-primary schools in order to nurture and produce vibrant, religious and productive Muslim children. The above verses command man to seek for knowledge, not by reading alone but also by making use of pen for record purpose. Since the inception of Islam, education has been given priority over all other things. This could be evidenced with the fact that the messenger of God (S.A.W) was a teacher as he was sent to the whole world to educate them on the essence of life. This is not only on verbal claiming but also manifested in his actions as he was a great teacher that really laid much value on education. Interestingly, the philosophy of Islamic education is to inculcate moral values that constitute a wide range of virtues such as honesty, integrity, tolerance, truthfulness, self-discipline, humility, patience, industry and others. Hence, morality should be the basis of every education given by a country to her citizen in order to record success. This is exactly what Islamic studies set out to achieve. Furthermore, the acquisition of the knowledge of Islamic moral values transform life of a child to a meaningful one as he would be able to relate politely with his fellow human beings which also make him to achieve Allah‟s pleasure in the hereafter. Consequently, Islam makes acquisition of knowledge compulsory for all Muslims irrespective of gender, age, tribe or nation. However, Nigeria being a "secular" nation has not realized importance of religious education. It relegates religious education to the background. It makes Islamic studies an elective subject and provides no adequate teachers in secondary schools. The functions of education in the society cannot be under estimated. Education brings about individual development, thereby developing the individual‟s potential to the highest level. Education also prepares an individual to adjust well in the society and to develop a high sense of responsibility to self and to the society. It enables a person to think critically and constructively. Education is used to bring about changes in agriculture, health, religion, technology and other disciplines by imparting relevant knowledge, skills and attitudes (Agbabiaka-Mustapha, et al. 2018) In Islam, the terms knowledge and education are both derived from the Arabic words „ilm‟ and „ta‟alim‟ respectively. The word „ilm is a verbal noun of the root verb „alima. Literally, „alima means „he knew and he was acquainted with‟. The active participle, „aalim (pl. „ulamaa,‟aalimun), means someone who knows and the past participle, ma‟lum

(pl.ma‟lumaat), denotes an object known (or an object of knowledge). The English equivalent of „ilm is „knowledge‟. The Muslim education here signifies all effort to make man and his life meaningful and ensure that all knowledge are anchored with morality thereby bridging gap of the western dualistic system that differentiates education and divine service (Hussain, 1996). The revelation of Surah al-Alaq in the historical revelation of the holy Quran becomes the fountain through which education originally flourished. The earlier five verses revealed are solid testimony on the broader nature and the manner in which the Muslims can seek and approach education. Education to the Muslim entails more than the development of cognitive abilities, psychomotor or affective but further extended to spiritual service since education is an unending process and Islam is life in totality. Education in Islam is primarily meant to provide human with sufficient knowledge in order to make them know and realize their creation, responsibilities and the way they should managed the responsibilities as the Caliph of Allah (Vicegerents). This education is indeed striving to improve the sublime qualities and characteristics of men that are demanding in the diverse challenging communities (Chanchary, et al. 2011). In short, Muslim education is a collective responsibility on every potential member in the Muslim society; this responsibility can be achieved through relevant educational aspects as epistemological production through experimentation, rationality and ethical methods that will constitute reference to the divine sources (Wai-Yip, 2008). Nevertheless, the above assertions are solidly convincing evidence to the fact that, the present state of Muslim education is either deviating or truly collapsing from the original path.

III.   METHODOLOGY

This research intended to examine the prospects and problems in teaching Islamic studies in Kurdistan region of Iraq. The researcher used five independent variables such as (technology, culture, personal, Competence andability) to measure teaching Islamic studies. The researcher focused on high schools in Kurdistan as general and Akree as particular, the researcher chose several high schools in Akree. Hypotheses which were developed (as seen in figure1), the researcher applied quantitative research study. An academic survey was adapted from different reliable articles with acceptable scores. The researcher was able to gather 108 questionnaires to examine respondents' point of view concerning the mentioned prospects and problems in teaching Islamic studies in high schools.

Conceptual Framework
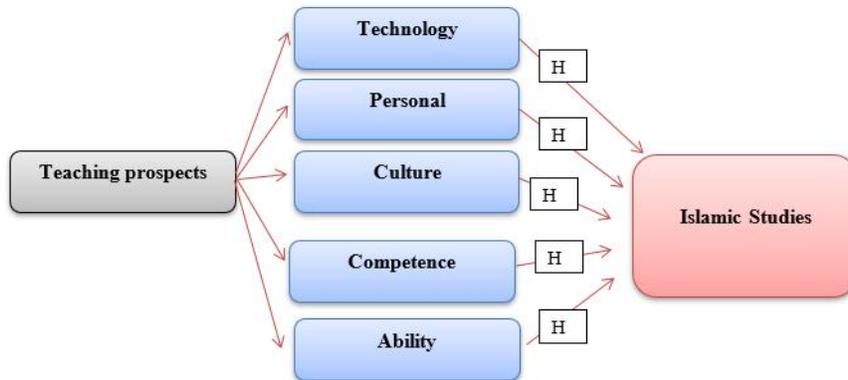
Research hypotheses:

H1: Technology will positively associate with teaching Islamic studies.

H2: Personal will positively associate with teaching Islamic studies.

H3: Culture will positively associate with teaching Islamic studies.

H4: Competence will positively associate with teaching Islamic studies.

H5: Ability will positively associate with teaching Islamic studies.

Data Analysis

First Research Hypothesis

H1: Technology will positively associate with teaching Islamic studies.

Table.1: Correlation analysis between Technology and teaching Islamic studies

Correlations			
Variables	Pearson Correlation	Technology	Teaching Islamic studies
Technology	Pearson Correlation	1	.875[**]
	Sig. (2-tailed)		.000
	N	108	108
Teaching Islamic studies	Pearson Correlation	.875[**]	1
	Sig. (2-tailed)	.000	
	N	108	108
**. Correlation is significant at the 0.01 level (2-tailed).			

Correlations analysis presents the values of the identified correlation tests; Table (1) shows the correlations between the scales using person correlation. Correlation analysis is determined the strength of relationship between variables. The researcher correlated technology as independent variable with teaching Islamic studies as dependent variable.

According to correlation test, the researcher found out that technology has significant correlation (r=.875[**], $p<0.01$) with teaching Islamic studies during financial crises. Concerning the strength of the linear relationship is strong between technology and teaching Islamic studies.

Table.2: Model Summary of Technology

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.875[a]	.765	.765	.21273
a. Predictors: (Constant), Technology				

Regression analysis is analyzing relationships among factors. Y=f(x1,x2…Xc). Regression analysis is to estimate the how Y will influence and change X and predict. In this section the technology as an independent variable and teaching Islamic studies as a dependent variable. The teaching Islamic studies' overall difference could be measured by its variance. The differences are measured as the sum of the square between participant's forecasted teaching Islamic studies values and the total mean divided by the number of participants. After division it will clarify variance by the total variance of teaching Islamic studies, the researcher found out the amount or the number of total difference or variance that is accounted based on regression calculation. The number should vary between 0 -1 and is symbolized by R Square. Table (2) shows the value of R square = .765 this indicates that 77% of total variance has been explained.

Table.3: ANOVA of Technology

ANOVA						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	145.777	1	145.777	3221.304	.000[b]
	Residual	44.756	989	.045		
	Total	190.533	990			
a. Dependent Variable: Teaching Islamic studies						
b. Predictors: (Constant), Technology						

Table (3) explains F value for technology as independent variable =3221.304, since (3221.304>1) this indicates there is a significant relation between technology and teaching Islamic studies.

Table.4: Coefficients Analysis of Technology

Coefficients						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	.397	.062		6.407	.000
	Technology	.898	.016	.875	56.757	.000
a. Dependent Variable: Teaching Islamic studies						

Table (4) explains the result of first hypotheses, technology has significantly predicted teaching Islamic studies (Beta is weight 0.875, p<.001) this indicates that technology will have a direct positive association with teaching Islamic studies based on this result the first hypotheses supported.

Second Research Hypothesis

H2: Personal will positively associate with teaching Islamic studies.

Table.5: Correlations of Personal

Correlations			
Variables	Pearson Correlation	teaching Islamic studies	Technology
Personal	Pearson Correlation	1	.571[**]
	Sig. (2-tailed)		.000
	N	108	108
teaching Islamic studies	Pearson Correlation	.571[**]	1
	Sig. (2-tailed)	.000	
	N	108	108
**. Correlation is significant at the 0.01 level (2-tailed).			

Correlations analysis presents the values of the identified correlation tests; Table (5) shows the correlations between the scales using person correlation. Correlation analysis is determined the strength of relationship between variables. The researcher correlated personal as independent variable with teaching Islamic studies as dependent variable.

According to correlation test, the researcher found out that technology has significant correlation (r=.571**, p<0.01) with teaching Islamic studies. Concerning the strength of the linear relationship is moderately strong between personal value and teaching Islamic studies.

Table.6: Model Summary of Personal

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.571^a	.326	.326	.35991
a. Predictors: (Constant), Technology				

The teaching Islamic studies' overall difference could be measured by its variance. The differences are measured as the sum of the square between participant's forecasted teaching Islamic studies values and the total mean divided by the number of participants. After division it will clarify variance by the total variance of teaching Islamic studies, the

researcher found out the amount or the number of total difference or variance that is accounted based on regression calculation. The number should vary between 0 -1 and is symbolized by R Square. Table (6) shows the value of R square = .326 this indicates that 33% of total variance has been explained.

Table.7: ANOVA of Personal

ANOVA						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	62.182	1	62.182	480.047	.000^b
	Residual	128.368	991	.130		
	Total	190.550	992			
a. Dependent Variable: Teaching Islamic studies						
b. Predictors: (Constant), Personal						

Table (7) explains F value for personal as independent variable =480.047, since (480.047>1) this indicates there is a significant relation between technology and teaching Islamic studies.

Table.8: Coefficient of Personal

Coefficients						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.947	.089		21.779	.000
	Personal	.510	.023	.571	21.910	.000
a. Dependent Variable: Teaching Islamic studies						

Table (8) explains the result of second research hypothesis, Personal has significantly predicted teaching Islamic studies (Beta is weight 0.571, p<.001) this indicates that technology will have a positive association with teaching Islamic studies based on this result the second research hypothesis supported.

Third research hypothesis

H3: Culture will positively associate with teaching Islamic studies

Table.9: Correlations between culture and teaching Islamic studies

Correlations			
Variables	Pearson Correlation	Teaching Islamic studies	Personal
Teaching Islamic studies	Pearson Correlation	1	.529[**]
	Sig. (2-tailed)		.000
	N	108	108
culture	Pearson Correlation	.529[**]	1
	Sig. (2-tailed)	.000	
	N	108	108
**. Correlation is significant at the 0.01 level (2-tailed).			

Correlations analysis presents the values of the identified correlation tests; Table (9) shows the correlations between the scales using person correlation. The researcher correlated personal as independent variable with teaching Islamic studies as dependent variable. According to correlation test, the researcher found out that ***culture***has significant correlation (r=.529[**], $p<0.01$) with teaching Islamic studies. Concerning the strength of the linear relationship is moderately strong between personal and teaching Islamic studies.

Table.10: Model Summary of culture

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.529[a]	.280	.279	.37205
a. Predictors: (Constant), *culture*				

The differences are measured as the sum of the square between participant's forecasted teaching Islamic studies values and the total mean divided by the number of participants. After division it will clarify variance by the total variance of teaching Islamic studies, the researcher found out the amount or the number of total difference or variance that is accounted based on regression calculation. The number should vary between 0 -1 and is symbolized by R Square. Table (10) shows the value of R square = .280 this indicates that 28% of total variance has been explained.

Table.11: ANOVA of Personal

ANOVA						
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	53.372	1	53.372	385.570	.000[b]
	Residual	137.178	991	.138		
	Total	190.550	992			
a. Dependent Variable: Teaching Islamic studies						
b. Predictors: (Constant), *culture*						

Table (11) explains F value for personal as independent variable =385.570, since (385.570>1) this indicates there is a significant relation between personal and teaching Islamic studies.

Table.12: Coefficients of Personal

Coefficients						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.261	.084		26.965	.000
	culture	.440	.022	.529	19.636	.000
a. Dependent Variable: Teaching Islamic studies						

Table (12) explains the result of third research hypothesis, culturehas significantly predicted teaching Islamic studies (Beta is weight 0.529, p<.001) this indicates that personal will have a positive association with teaching Islamic studies based on this result the third research hypotheses supported.

Fourth Research Hypothesis

H4: Competence will positively associate with teaching Islamic studies.

Table.12: Correlations between Competence andteaching Islamic studies

Correlations			
Variables	Pearson Correlation	Teaching Islamic studies	Competence
Teaching Islamic studies	Pearson Correlation	1	.774**
	Sig. (2-tailed)		.000
	N	108	108
Competence	Pearson Correlation	.774**	1
	Sig. (2-tailed)	.000	
	N	108	108
**. Correlation is significant at the 0.01 level (2-tailed).			

Table (12) shows the correlations between the scales using person correlation. The researcher correlated combination of Competence as independent variable with teaching Islamic studies as dependent variable. According to correlation test, the researcher found out that Competence has significant correlation (r=.774**, p<0.01) with teaching Islamic studies. Concerning the strength of the linear relationship is strong between Competence andteaching Islamic studies.

Table.13: Model Summary of the Competence

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.774a	.599	.598	.27810
a. Predictors: (Constant), Competence				

As seen in table (13) the researcher found out the amount or the number of total difference or variance that is accounted based on regression calculation. The number should vary between 0 -1 and is symbolized by R Square. The value of R square = .599 this indicates that 60% of total variance has been explained.

Table.14: ANOVA of the Competence

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	114.042	1	114.042	1474.527	.000[b]
	Residual	76.491	989	.077		
	Total	190.533	990			
a. Dependent Variable: Teaching Islamic studies						
b. Predictors: (Constant), Competence						

Table (14) explains F value for Competence as independent variable =1474.527, since (1474.527>1) this indicates there is a significant relation between Competence and teaching Islamic studies.

Table.15: Coefficients of the Competence

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	.801	.081		9.894	.000
	Competence	.802	.021	.774	38.400	.000
a. Dependent Variable: Teaching Islamic studies						

Table (15) explains the result of hypothesis four, Competence has significantly predicted teaching Islamic studies (Beta is weight 0.774, p<.001) this indicates that Competence will have a direct positive association with teaching Islamic studies based on this result the hypothesis four was supported.

Research Hypothesis Five

H5: Ability will positively associate with teaching Islamic studies.

Table.16: Correlations between the Ability and Teaching Islamic studies

Items		Teaching Islamic studies	Ability
Teaching Islamic studies	Pearson Correlation	1	.565[**]
	Sig. (2-tailed)		.000
	N	108	108
Ability	Pearson Correlation	.565[**]	1
	Sig. (2-tailed)	.000	
	N	108	108
**. Correlation is significant at the 0.01 level (2-tailed).			

Table (16) shows the correlations between the scales using person correlation. Correlation analysis is determined the strength of relationship between variables. The researcher correlated the Ability as independent variable with teaching Islamic studies as dependent variable. According to correlation test, the researcher found out that Ability has significant correlation (r=.565[**], p<0.01) with teaching Islamic studies. Concerning the strength of the linear relationship is moderately strong between Ability and teaching Islamic studies.

Table.17: Model Summary of the Ability

Model Summary				
Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.565[a]	.319	.318	.36192
a. Predictors: (Constant), Ability				

The researcher found out the amount or the number of total difference or variance that is accounted based on regression calculation. The number should vary between 0 -1 and is symbolized by R Square. Table (17) shows the value of R square = .319 this indicates that 32% of total variance has been explained.

Table.18: ANOVA of the Ability

ANOVA					
Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	60.741	1	60.741	463.720	.000[b]
	Residual	129.808	991	.131		
	Total	190.550	992			
a. Dependent Variable: Teaching Islamic studies					
b. Predictors: (Constant), Ability					

Table (18) explains F value for the Ability as independent variable =463.720, since (463.720>1) this indicates there is a significant relation between Ability and teaching Islamic studies.

Table.19: Coefficient of theAbility

Coefficients						
Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	2.008	.088		22.782	.000
	Ability	.499	.023	.565	21.534	.000
a. Dependent Variable: Teaching Islamic studies						

Table (19) explains the result of research hypotheses five, Ability has significantly predicted teaching Islamic studies (Beta is weight 0.565, p<.001) this indicates that factor of the Ability will have a direct positive association with teaching Islamic studies based on this result the research hypothesis five was supported.

IV. CONCLUSION

The main aim of this research was to examine the prospects and problems inteaching Islamic studies in Kurdistan region of Iraq as general and Akree as particular. However, the researcher developed five research hypotheses to be tested and measured in order to evaluate teaching Islamic studies. The researcher implemented simple regression analysis to measure the developed research hypotheses, it was found that the highest value was for technology, this indicates the technology has the most powerful and positive association with teaching Islamic studies, on the other hand the least powerful was found to be personal that influences and related to teaching Islamic studies in Kurdistan region of Iraq.

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