

The Apathy of students towards the study of Islamic studies in Nigerian Higher Institutions (Tai Solarin University of Education (As a Case Study)

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ABSTRACT:

This study investigates factors responsible for apathy or lack of interest in the study of Islamic Studies Education as a course in Tai Solarin University of Education, Ijagun, Ijebuode, Ogun State of Nigeria. It is believed generally that some students show lack of interest in some courses at the under graduate level and this eventually interferes with enrolment or population of students that study the course or affect their performance if they eventually enroll for the course. This study therefore investigates the factors responsible for the apathy of students towards Islamic studies and equally proffer solution to the identified problems. In carrying out this research the descriptive approach was used. The research instrument used are the Pearson correlation coefficient and simple percentages. A more positive correlation coefficient (closer to 1) reveals the validity and reliability of the instrument

This study unfolds that Inferiority complex, parental influence and poor back ground in Islamic Studies are major factors responsible for the low enrolment of students in Islamic Education Department of Tai Solarin University of Education. It was therefore recommended that good remuneration of teachers, parental support, provision of Arabic remedial class and educating the masses on the relevance of Islamic studies will go a long way to increase the turnout of students who study Islamic Studies in the University.

Key words: Apathy, Study, Islamic Studies, University

INTRODUCTION

BACKGROUND TO THE STUDY

Islamic Education is as old as the religion of Islam in Nigeria. The discipline appeals to the spiritual need of man through the training of the spirit and the body. In appreciating man's relationship with the fellow man and Allah, Islam as a religion and way of life emphasizes on seeking of knowledge especially the one that deals with spiritual aspect of man. This is mentioned by Allah in the Glorious Qur'an; those truly fear Allah, among His servants are those who have knowledge (Q35:28). In the light of this, the Prophet (SAW) is reported to have said 'seek knowledge from cradle to grave'. Also, in another tradition, he says; "He whom Allah wishes well for, He endows him with the knowledge of the religion". It is worth to note that the aim of including religion and moral studies in the curriculum of school is to produce citizens that will be of benefit, to the society (Salisu, .,2002).

The mandatory statement of the National Policy on Education on the teaching of religious and moral instruction in schools is reinforced by the deterioration of social values since early 1970 it, is believed that there could really be no education worth of the same without religion. It is religion that gives meaning to life.(Salisu, 2002)

This attests to the fact that any curriculum which fails to give adequate attention to Religious and moral studies will not achieve its aim and objectives. Though other subjects might be taught thoroughly as we are witnessing today in the Nigerian Educational System.

In recent years it has been noticed that there are insufficient Islamic teachers in both secondary and Primary Schools compared to other schools subject including Christian Religious Studies. This view was expressed by Saaba (2002). This has led to the relegation of the subject to be taught at the hour in which the students would have been tired. This has been a great concern to Muslim parents Muslim in educational sector and concerned Islamic organizations. It is believed that teaching Islamic studies in schools will go a long way in uplifting the moral standard and religious understanding of the Muslim students in future.

Before the advent of the colonial Master or Europeans, most Muslim parents enrolled their children in the western oriented schools, though, it was Christian Religious Studies that was being taught in these schools but when the Muslim parent protested in 1916. Then, most of those who taught Islamic studies were mostly mallams drawn from Arabic and Islamic Schools who have not undergone any formal training in teaching. Still the manpower needed to teach this subject was not enough as population of Islamic Studies teachers to Muslim students was low. To worsen the situation, the Federal Government and Nigerian Union of Teachers (NUT) introduced the minimum qualification for teaching in schools to be The Nigeria Certificate in Education (N.C.E). This automatically disqualify and displace the local mallams from teaching Islamic Studies in schools. Though Islamic studies like any other course is being offered at both colleges of Education and Universities even with low-cut-off mark for easy admission. It was realized that most students do not put in for the course

and even those admitted for the course most of them always turn down the admission and even prefer to stay at home rather than studying the course. Uthman (2002) observes that this had invariably affected the number of those that study the course and subsequently the population of Islamic studies teachers in schools. This has led to pathetic situation which include employing some non-Muslims to teach Arabic and Islamic studies. It is a known fact that a person who does not cherish and believe in Islam cannot teach Islamic studies correctly and without prejudice. Those teachers might be non-Muslims who have studied Religious studies or have idea of the course. What we expect of this is nothing but indoctrination of Muslim students who have been denied of their religious and educational right of learning and understanding their religion as contained in the constitution of Nigeria of 1999. It is unfortunate that in many schools where there are no Islamic studies teachers the Muslim students do not have any option but to attend or force to join Christian Religious Studies class. Even, where there are Islamic studies teachers, the workload is always too much. Though, we Muslim have been crying of educational marginalization but it is saddening that we are the architects of this ugly scenario. Hence, this prompted the research into the topic “Apathy of students towards the study of Islamic studies in Higher Institution: Tai Solarin University of Education as a case study”. The topic shall examine and reveal the remote and immediate causes of this problem, its impacts on the Muslims in Nigeria .and lastly the proffered solutions to this problem. This will afford the Muslim community the opportunity of finding its place in the society and contribute her meaningful quota to the development of the society.

STATEMENT OF PROBLEM

The major problem which this research work will look into are:-

- (1) What are the causes for the low enrollment of students in Islamic Studies in Higher Institution?
- (2) What is being responsible for the relegation of Islamic Studies?
- (3) What has been responsible for the negative attitudes of students toward Islamic studies?
- (4) How can students develop a good or positive attitude toward Islamic studies in the Society?
- (5) What are the factors that led to the low social status accorded to Islamic studies and its teachers in the society?

PURPOSE OF THE STUDY

The purpose of this study are summarized as follows:

1. To unveil the cause of apathy of students toward the study of Islamic studies in Higher Institution.
2. To assess the effects of the apathy of students toward the study of Islamic studies in Higher Institution.
3. To examine the impacts Islamic studies plays in in the life of the Muslim students.

4. Proffer solutions to the apathy of students toward the study of Islamic studies in Higher institutions.

SIGNIFICANCE OF THE STUDY

The result of this study will provide avenue for Muslim students to assess the implication of not accepting offer of admission. It will assist in gearing up the call by Muslim educationalists for a change in status of Islamic studies to senior secondary level being an elective subject to core course as it is in the junior secondary school level. It will also call the attention of government to the shortage of manpower in Islamic studies. The study will also help to ginger Islamic organizations to sensitize Muslim students on the need to study Islamic studies in Higher Institution. It will give analysis of number of students studying Islamic Studies in a selected Higher Institution. It will help to further enlighten parents on the need not to discourage their children from pursuing Islamic studies as a course in Higher Institution, lastly, it will proffer solutions to the cause of apathy students toward studying Islamic studies in tertiary Institutions.

DELIMITATION OF THE STUDY

The topic will center on the students attitude toward pursuing Islamic studies as a course in Higher Institution and their perception about Islamic studies.

SCOPE AND LIMITATION

The study focuses majorly on the students Tai Solarin University Of Education as a case study, and will draw interference from some selected secondary school students in Ijebu-Ode and Ikenne Local Education District.

RESEARCH QUESTIONS

- i. What is the general attitude of students toward the study of Islamic studies in Higher Institution?
- ii. Can the students of Islamic studies in Higher Institution be reckoned with?
- iii. If one is given Islamic Studies and other courses of study in Higher Institution which one should be preferred?
- iv. What are the parents' attitudes toward Islamic studies in Higher Institution?

HYPOTHEESIS

- i. Societal attitudes determine students' attitudes toward studying Islamic studies in Higher Institution.
- ii. Students' attitude towards studying Islamic Studies in Higher Institution will depends to a large extent on their experience in secondary school.
- iii. Parents' attitude and perception influence the choice of, course of study of their children in Higher institution.
- iv. Most students consider Islamic studies as irrelevant course in Higher Institution.

DEFINITION OF SOME RELATED TERMS

- i. EDUCATION- A processes of teaching, training and learning, especially in school or colleges.

ii .LEARNING- A relatively permanent change in behavior as evidence by a change in performance through practice training or experience.

iii. TEACHING- A process which entails mental and physical involvement of a specie in a well ordered approach and which brings about a realization of these of these goals through overt behavior.

iv.MORAL- The norm, or code or rules and principles of human conduct at personal and interpersonal and societal level.

V.APATHY- To develop a negative attitude towards something or feeling of not being interested in or enthusiastic about anything.

VI.STUDENT- Someone who is undergoing a training in school or college to acquire some specific knowledge.

VII.ISLAMIC STUDIES- A subject in school that involves teaching and learning about Islamic Religion.

LITERATURE REVIEW

In recent years, it has been observed that the number of students applying for Islamic Studies wither in faculty of Arts or Education in the Universities or Colleges of Education is not encouraging. This has drawn the attention of many Muslim especially those in educational sector. To this, there have been number of articles on the causes of the problem militating against the effective teaching of Islamic’ studies in secondary schools. But much has been directed to the apathy which students have for Islamic studies in Higher Institution so, this work is hope to fill the gap on apathy towards Islamic studies in Higher Institution. Literature will be reviewed on the following sub-themes:-

1. The concept of Education
2. The concept of Islamic Education
3. Brief history of Islamic studies in Nigeria.
4. The status of Islamic studies in National Policy on Education
5. Attitudes of students towards Islamic Studies.
6. Analysis of Students studying Islamic Studies in Tai Solarin University of Education.
7. Causes of apathy of students towards Islamic studies in Higher Institution.
8. Effects of the apathy of students towards Islamic studies.
9. Proffered solution to the apathy students towards Islamic studies in Higher Institution.

1.0 REVIEW OF RELEVANT LITERATURE

1.1 THE NATURE OF EDUCATION

Fafunwa (1980) observed that one of the major problem facing Nigeria as a nation on the part of the average citizens are of the three elements in the various cycle of ignorance, poverty and disease, the most deadly is ignorance which can only be eradicated when majority of the people become enlightened. It is in pursuance of this noble objective that the government of Nigeria adopted education as an instrument per excellence for effective national development. Education is an inevitable concept in the life of a man. It is what gives meaning to life.

Education equips individual with the tool of knowledge for facing the challenges of life and surmounting it. Dele Giwa et al (2003) asserts that education assists man in comprehending the society. It makes individual to be useful to himself and the society at large. Education may be in form of involvement in any purposeful human activities that are aimed at providing learning experience, education helps people to see positive things with society and as well being able to influence environment and contribute their meaningful quota to the society. Dele Giwa et al (2003) sees education as the process of socialization. Socialization comprises the culture indoctrination, dressing, school, region etc. they all come together to make up education. Education covers all aspects training and imitation into the life of the society. There is no univocal definition of education, but we shall examine some definitions.

According to Ayeni and Ajiboye (1999) education is seen as an organized and systematic step by step process of learning by which a student upon the successful completion of one level may progress to the next under the direction of a qualified teaching personnel and at which in the end the student receives some form of recognition e.g certificate or degree or diploma” Good (1959) defined education as the aggregate of all processes by means of which a person develops abilities, attributes and other forms of positive value in the society in which he or she lives. It therefore refers to a transformation process during which the future of any society is shaped through instruction of citizens so that they may learn.

According to Fafunwa (1980), as society becomes increasingly complex and becomes ever more institutionalized, educational experience become less directly related to daily life but more interesting in future endeavors. The concentrations of learning in a formal atmosphere allow children to learn more of their culture than they are able to do by more observing and imitating. A society attaches more importance to education. It also tries to formulate the overall objectives, content organization and strategies of education. Olatunde (2002) asserts that the function of education is related to the society and the individual on the society level, it helps each individual to become a functional member of her society by passing along to him the collective experiences of the past and present so as to enable him integrate with future and the inherent challenges therein. At personal level, it enables the individual to lead a more satisfying and productive life by preparing him to handle new emerging experience independently and successfully. Fafunwa (1974) writing on national Philosophy on Education, in consonance with the government educational policy writes on what should be the roles and functions of public “education in the development of the individual for national program and national reconstruction and educational values worth developing.

Nigeria education is geared towards self-realization, better human relationship, national consciousness, national unity, social and political progress, scientific and technological progress and national reconstruction.

Moreso, Taiwo (1980) observes that educational system influenced, shaped and determined by a number of factors and circumstances among

these are historical, social, political and economic factors. It then becomes imperative for the planners of the country's educational system to relate education to individual and societal needs. Education is an inalienable right of an individual (NPE) (1981) states that the Federal Government of Nigeria has adopted education as an instrument per excellence for effective national development. It should be noted that a well-defined qualitative education will lift a nation from an under developed country to a well-developed nation. The level of development and civilization of any nation is always determined by its educational standard.

No one even, a nation has ever disputed the fact that, education is a variable instrument for liberating people from the shackles of ignorance, illiteracy, poverty and the likes. There is over whelming evidence that education is a weapon in the fight against poverty. In the same vein, education is also useful to fight for ones rights itself being a basic natural human right. The roles right itself being a basic natural human right. The roles of education towards the development of the individual, the society and the nation as whole cannot be over emphasized, hence, there is need to give proper adequate and equal education to everybody, regardless of sex. Yolah (2001) asserts that education is a harbinger potentialities so essential for full productive life. Adamu (1999) maintained that formal education has been recognized as a means through which political, economic, social change as well as religious sectors can be fostered. Education is one of Nigeria's biggest industries and it touches on every human endeavor in any given society. Education is regarded as an instrument that later germinates good fruit for society. It teaches knowledge, attitude and skills that liberates, empowers and permits self-actualization.

THE CONCEPT OF ISLAMIC EDUCATION

Islam as a religion gives premium value to education and has faith spread among diverse people education became imperative tool towards realizing a universal and cohesive social order. Islam has a religion with divine purpose encompasses all spheres of human endeavor including education Islamic education has its origin from Islam. According to Nasir (1991) Islamic education is the kind of education, which is given according to the injunction of the Quran and Sunnah of the Prophet (SAW) so that the child can live a happy, pious, upright and useful life. Lemu (ND) Opine that the Islamic concept of education can be understood from its aim and objectives. The true aims of education according to the consensus of Muslim scholars is to facilitate the balanced growth of the personality of man thorough the training of man's spirit, intellectual, rational self-feeling and bodily senses. Islamic education is built around the development of a balanced personality comparable to the prophet as described in (Q33v21) Indeed in the Messenger of Allah (Muhammed (SAW) you have a good example to follow for him who hopes for (Meeting with) Allah and the last day and remember Allah always". The teaching of the tenets of Islam like those bothering on character (akhlaq) enhance the deep comprehension of tire value of Islam itself, its teachings on God man relationship and its teaching on man to man relationship. It is but a perfect code of life which

embodied among other things, socio economic, political legal and intellectual sphere of human life. Islamic education will enhance the following for the Muslim children.

1. Make them realize their purpose of creation
2. Enable them to make conscious effort toward achieving the purpose of religion (Islam) as a complete way of life.
3. Make efforts towards attaining success in this life and hereafter.
4. Recognize the moral precepts of Islam which they must internalize and be influenced by.
5. Put into the instruments which Islam prescribes for the Muslim towards maintaining moral relationship with God, the creator and cordial relationship with fellow human being.
6. Appreciate the Islamic culture, which must be projected and preserved.

The discipline aims at building society where tolerance, love and brotherhood are predominant. It serve as a tool in the liberation of the individual from selfishness, exploitation and hatred. It is also to liberate man from the darkness of this world to the light of Islam from the shackles of oppression and tyranny of man to his fellow human, being to the open space and freedom in all ramifications Islamic education also creates integrated, personalities and prepares both the learner and teacher for better living in this world and the hereafter. It also focuses on the material needs of man (Saaba (2002) such knowledge acquired with moral and spiritual values can never be instrument of evil. It is compulsory on every Muslim either male or Female, old or young to seek for Islamic education, acquire it and put it into use for the prophet (SAW) was reported by Abu Hurayah that he said, “seeking for knowledge is compulsory on the male and female Muslim (Burkari) from this saying, it can be inferred that acquiring Islamic education is compulsory. This also justifies the inclusion of Islamic education in the school curriculum. An x-ray of Islamic education curriculum reveals that the aim of it is to inculcate the Islamic moral value in the students. It is against this back drop that moral objectives in our educational programme is being laid. At the Nigerian Certificate in Education (NCE) level the discipline aims at developing “God consciousness” in the students and ensuring that they uphold the value and teachings of Islam. Undoubtedly, the teaching of Islamic studies effectively at all levels of Nigeria educational system will inculcate in Nigeria’s right from childhood the consciousness of Allah, the Omnipotent and Omniscient.

BRIEF HISTORY OF ISLAMIC EDUCATION IN NIGERIA

Islamic education is as old as Islam itself Nigeria. According to Fafunwa (1974) Islamic religion is the basic of Islamic education, it is education in Islamic context and culture. Islam came to West Africa through the trade merchant in the 7th century. Islam came to Nigeria through the North. It was brought in the early 14th century by traders, scholars, cattle rearers. It came through the trans-Saharan trade route. Their first point of call was Kanem Borno in about 986 C E from where it spread to Katsina, Kano, Sokoto, Borno, Bauchi and Nupe. Kano had been centre of Islamic learning

as far back as 16th Century. In these places, they established Islamic centres of learning and also introduced books on divinity and technology Islam further spread to Ilorin, Ibadan, Oyo, Iseyin, Abeokuta. By the beginning of 20th century, Islamic education had started to enjoy wide popularity in the south western part of Nigeria.

Whatever Islam spread, rudimentary knowledge of the Quran, the Hadith, Sharia, Shirah e.t.c are still taught to its followers. One of the factors that aided the spread of Islamic education is the emphasis the prophet put on seeking of knowledge. One of such prophetic advice is “the best man among you is the one who learns the Quran and then cares to teachers other” (Bukhari).

According to Fafunwa (1974) learn are brought under the same roof often referred to as “makaranta to receive training under a competent teacher (mallam) Islamic education is also literate, functional and is international in standard.

The sole aim of Islamic Education in its developmental stages, Islamic education in Nigeria was characterized by feature that differ from the western oriented education system.

There was no clear cut division into primary, secondary and tertiary levels.

There was no classes, no age limit, and no rigid time table with neatly timed periods for subject. What we have instead is a structure of utmost simplicity.

According to Fafunwa (1974) he assert that Islamic teacher wanders from place to place looking for charitable Muslim to shelter him. This reduced the status of a teacher (Mallam) to that of a begger. He came to occupy socially a rather low status. He described the essence and structure of teaching Islamic education as such that did not facilitate performance in learning. He inferred that in a typical Quranic school the teacher sits under a tree or in a parlour, verandah or posh, surrounded by volumes of the Quran and other Islamic books.

A little further off, but near enough to be within reach is his long cane, surrounded some ten to forty pupils in a semi-circle. The teacher is assisted by one of the pupils who is considered. The brightest or the oldest or both.

As early as 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 Quran. Through repetition and by rote, the pleasure they derive from the system at this stage lies in the choral recitation, which often follows a sing song pattern. The teacher explains the Arabic text, which is often difficult for the pupils. Furthermore, pupils are introduced to other aspect such exegesis of the Quran (Tafsir). Theology, hadith, jurisprudence, logix, Arithmetic etc. at this level the translation is being adopted and students still used reception in readings. It is at this stage that a student chooses a specific field he is going to specialize. Malik (1993) observed that the Muslim parents in the south, felt reluctant in enrolling their children in Christian Mission schools for fear of being converted to

Christianity. This, further arouses their interest in setting up Quranic schools. At time went on, the western education with conducive environment, availability of furniture and variety of subjects that could make the products of such become professionals in different fields led to a relative decline of students enrolling for Qur'anic schools in some areas the interest of some Muslim children and their parent were developed towards western education.

INRODUCTION OF REFORMS INTO ISLAMIC EDUCATION

After seeing the rate of decline in enrolment in Quranic schools due to the presence of western oriented school and the insufficiency of Arabic and Islamic studies teacher Fafunwa (1987) asserts that in 1934 a school was set up in Kano by Alhaji Abdullahi Bayero called Northern provinces law school and was later change to school for Arabic Studies and Islamic Studies and maintained by the government. The school was charged with the responsibility to train teachers for Arabic and Islamic studies subjects as well as English and Arithmetic. The government introduced a scheme by which untrained junior primary school teachers attended course at school for Arabic and Islamic studies. The then Northern Region Ministry of Education and Northern Province law school which metamorphosed to Abdullahi Bayero College worked out comprehensive plan whereby the traditional way of imparting knowledge is directed to follow the westernized ways so as to bring uniformity at the pre-university level.

The school of Arabic studies at Sokoto started in this direction. In the south, university of Ibadan established department of Arabic and Islamic studies in which one year certificate course and two year Diploma course was introduced.

This is meant to raise the poor status and standard of Arabic teachers and graduates of the traditional schools. But despite the training they have undergone, the certificate was not recognized by the ministry of education when presented for employment Balogun (1983).

Yaqub (1986) asserts that due to the problem caused by western education through absence of Arabic and Islamic studies in its curriculum brought about the demand and agitation by the Muslim for the introduction of these two subject and the establishment of Muslim schools. In achieving this demand balogun (1983) asserts: in their effort to preserve the knowledge of Arabic and Islamic culture, some Muslim dignitaries in Nigeria Held a meeting in 1953, with the then Northern Region minister off education, kaduna, with the view of including Arabic and Islamic Religion Knowledge's among the subjects for the West African Examination Council (WAEC) consequently school starts to preparing for examination in both subjects in the late fifties" In further response to the agitation of the Muslim, the colonial government established the first Muslim organisation like Zumratul Islamiyyah, Ansarudeen nawar-ud-deen etc set to their own school to cater for both Islamic and western education. The name "Islamic Studies" was officially adopted in 1983 as the name for the teaching of Islamic education taught in primary and post primary schools in Nigeria. It was adopted at the first workshop of Islamic the auspices of the Nigeria

education Research Council (NER) now NERC. At the end of the workshop the Nation Islamic studies curriculum was fashioned and published in 1985 by the Federal Ministry of Education. The reason advanced for choosing the title “Islamic Studies” that it is more appropriate and comprehensive to the subject matter in the curriculum than Islamic Religion knowledge.

THE STATUS of ISLAMIC STUDIES IN NATIONAL POLICY OF EDUCATION

Nigeria is a non-theocratic nation. It is a multi-religion nation that guaranteed the freedom of worship and the freedom of religious instructions as embedded in Nigeria’s constitution, with effective constitution protection.

The 1999 constitution of federal republic of Nigeria chapter iii, subsection 2 states:

“no person attending any place of education shall be required to receive religious instruction or observance relates to a religion other than his own or a religion not approved by his parent or guardian”.

The federal Republic of Nigeria national Policy on Education section 1 Subsection7

(ii) States on page 5 as follows

“Opportunity will continue to be made available for religious instruction. No child will be forced to accept any religious instruction which is contrary to the wishes of his parents”

Section3, subsection 15(v) also states

“For improving the teaching moral and religious education. Government will ensure through the various ministries of education, the provision of suitable curriculum and the training of teachers for the subject”

With the above quotation from the constitution of the country and National Policy on Education it can be easily understood that there is Jurisdiction for the inclusion of Islamic studies in the school subject. In the national policy on education (1981) and also revised (1988) provision is made for the teaching of Islamic studies as a core subject in Junior Secondary school and as an elective in senior secondary school, Islamic studies is also geared toward achieving the broad aim of the national’s educational system among others is the preparation of youth for better living within the society and above all, the desire to raise a generation of people who can thinks for themselves, respect these views and feelings of others respect the dignity of labor, appreciate good values and lives as a good citizens Olaogun (2001). The relevance of Islamic studies, as a component of the school syllabus in facilitating the achievement of this part of the policy especially in a multi religious society like Nigeria cannot be over emphasized.

ATTITUDES OF STUDENTS TOWARD ISLAMIC STUDIES

It is unfortunate that despite the fact that the government through the school curriculum provides equal opportunity for the Muslim and Christian students to know more about their religion the Muslim students have always shown lackadaisical attitudes to Islamic studies. This has always been expressed in different forms. First, most student do not always attend the

class especially in the senior secondary school class. This they base their argument on the fact that it is not compulsory for them since whether they pass or fail it they will still be promoted to the next class if other compulsory subjects are passed. Most of them see Islamic studies teacher as replica of their Arabic Teachers who always beat them. To some students, there is no Justification for the inclusion of Islamic studies in the school time tables.

This they believe they have been taught all what is in the Islamic studies curriculum at their Arabic school, which in essence is tantamount to waste of time and irrelevance.

ANALYSIS OF STUDENTS STUDYING ISLAMIC STUDIES IN TAI SOLARIN UNIVERSITY OF EDUCATION (TASUED).

The number of students admitted into Islamic studies, Christian religious studies and history department in the college of humanities from 2005/2006 session up to 2008/2009 is shown in the table below.

Session	Islamic Studies	Christian Religion Studies	History
2005/06	36	45	102
2006/07	26	30	115
2007/08	02	10	50
2008/09	05	08	23

CRITICAL ANALYSIS OF STUDENTS STUDYING ISLAMIC STUDIES IN TASUED

Using the information above it is obvious that students opt for other courses than Islamic studies. The Number of student applying for Islamic studies is grossly in efficient compared with other courses. The table shows for first year was 36 while Christian religious studies was 45 and history was 102 for the second year, the college admitted 26 students for Islamic while 30 and 115 were admitted for Christian religious studies and history respectively.

For the third year the college admitted 2 only while Christian religious studies 10 and history 50 respectively. For the fourth year, the college admitted 5 while 8 and 23 students were admitted for Christian religious studies and history respectively. The table shown that the number of students admitted for Islamic studies in the first year was low compared subsequent years.

CAUSES OF APATHY OF STUDENTS TOWARD ISLAMIC STUDIES IN HIGHER INSTITUTION

According to oxford advanced learners dictionary (2001). Apathy is defined as the feeling of not being interested in or enthusiastic about anything. Also Longman Dictionary of contemporary English 2002 defined apathy as the feeling of not being interested or not caring either about a particular thing or life.

The attitude of most Muslim especially those studying in higher institution shows that most of them show apathy to studying Islamic studies in comparison to other courses in faculty or school of art and social sciences.

The causes of this apathy are:

1. Government grand design
2. Problem of educational administration
3. Parental Problem
4. Attitudes of students and wrong notion
5. Problem of Arabic
6. Social Influence
7. Inferiority complex of students

GOVERNMENT GRAND DESIGN: It is unfortunate to say that most of the problems encountered by Islamic studies in secondary school does not occur without the knowledge of the government. Starting from when the three region were still in existence in 1959. The western Region government after realizing that there were not enough Islamic studies teachers in secondary schools started recruiting Islamic studies teachers to teach in both secondary and primary schools. This excise has been abandoned since 1968. Those there were employed were not provided with refresher courses to upgrade their knowledge Agbetola (1980).

Also in 1975, the Western state government introduced a one year programme under the free universal primary education scheme for the training of teachers of Islamic studies. The programme was handles jointly by the department of Arabic and Islamic studies and the faculty of Education both in the University of Ibadan. The first twenty one intake were also the last set of students to attend the programme.

Agbetola (1998) notes that to further complicate the issue many of those trained teachers who came for the one-year course were made not to teach Islamic studies in their various schools on the pretext of giving them their duty posts as head of giving them their duty post as head of schools. Also, Islamic studies have not been given its due position in the national policy on education.

Islamic studies remains on the elective list in our senior secondary school subjects. This assumption stems from the erroneous belief of the secularity nature of Nigeria and therefore cannot make Islamic studies an elective subject in senior secondary school, the curriculum for Islamic studies in junior secondary school is overloaded such that it is impossible for teachers to teach the topic very well and also finish the syllabus of each level.

Also Uthman (2002) asserts that there are some universities and colleges of education in which non-Muslim are appointed lecturers of Arabic and Islamic studies.

Though, some of them have distinguishes themselves in the field of Arabic. But it is a known fact that a person who does not believe in the beauty of Islam cannot teach the course efficiently without bias. This does make some students not to be willing to study the course since they know and believe that a non-Muslim cannot convey the message satisfactorily.

The government has also relegated the subject to the background in the area of administration. This happens mostly during the military era. This is usually done by promoting holders of certificate of other disciplines at

the expense of holder of certificate of Islamic Studies. In most cases, degree holders of Islamic studies do not always go beyond the position of director in both state and federal ministries of Education no matter their accumulated experience in administration Jafar (2001).

This is due to the erroneous belief that Islamic studies is a COLLECTION OF RITUALS relevant only in the mosque. Recently, the Osun state government retrenched some teachers retrenched was Islamic studies teachers to the Islamic studies teachers, the government advised them to go and preach I the mosque where their services are needed.

This shows the bias mind the government has for the subject and also will make anybody who want to study the course in higher institution to have second thought before accepting the offer of admission for it. The government has also failed to fund education very well. This has affected mostly the salary of teachers and provision of required teaching and learning materials. The teachers have found it very hard to keep faith with their teaching assignment.

2. PROBLEM OF EDUCATION ADMINISTRATION

This refers to those that are at helms of affair in the schools and colleges of Education, there are some heads of school who use their position of authority to suppress Islam for the other religion i.e. Christian simply because they have no proprietor whose religious interest they are to protect and promote Uthman (2002) observes that this is common in most public schools.

Available evidence shows that there is not enough freedom of worship and freedom to receive one's religious instruction for the Muslim children in most public schools and a lot of Christina owned institutions. Uthman further observes that student religion knowledge and to take part in all modes of Christian worship. There have been several cases in which the deliberately omitted on the time-table. There are also cases in which teachers posted to school to teach Islamic studies are later converted to another subject teacher by the school heads there are also cases in which the Islamic studies teacher is always been over burden with other school assignment and extra-curriculum activities such that he will not have enough time for the subject and himself. There are many colleges of Education and faculty of education in universities to combat the shortage of teachers in the country.

Many of these colleges are not skeptical about the inclusion of Islamic studies and Christian Religious Studies as separate courses combinable with other courses. Conversely, there are few which do not want to accommodate Islamic studies at all. An example of such college, which is religiously intolerant to Islam is the college of Education at Ikere Ekiti. Agbetola (1980) notes that in 1975, spite all representation and rains of protest letters to the authority of the college and to it superior officers in the state ministry of Education, this anomaly was not corrected to favor the inclusion of Islamic studies as a separate discipline and as a combinable subject with other sister subjects in the group of Humanities. The use of the term Religious studies to have included Islamic studies is an attempt to

deceive thousands of Muslim taxpayers in Ondo State and nation as a whole. Like college of Education Ikere Ekiti, most college of education Ikere Ekiti. Most college of education and faculty of education do not always recruit Islamic studies.

It will be recalled that when the college advertised for the recruitment of teachers of Religious studies some times in 1979/1980 session, many graduates of Arabic and Islamic studies in Higher Institution applied.

It is on record that no one of those appoint able and competent graduate were invited for interview furthermore, many students, who were qualifies to read Islamic studies and applied for admission were appointed on the pretext that there were no teachers or Lecturers. And where as the aspect of same college was given to the lecturers of Christian religious studies to teach. If there are no discrimination on the ground of religion with regard to access to places of welfare and utility, why is Islamic studies in these colleges and faculties of Education.

3. **PARENTAL PROBLEM:** it is a known fact that parent play and important roles in choice of course of their children. Many parents always dictate the course of study for their children. Whenever their children want to choose any course which they feel be little their social status on their children status, they do turn them away from it. Many parents prefer course that will boost their ego and status and to them is creative forgetting the fact that it only Allah that shower, blessings to whatever ones engages in also, most often parents do not always like their children to study Islamic studies at higher institution. They have that erroneous belief that it is not marketable and anybody that studies it will end up being a teacher and might not be reckoned with when matters concerning education are being discussed some parent even prefer that their children should stays at home rather than studying Islamic studies. It is only those that are conscious of religion and firmly believed. That blessings come only from Allah that allow their children to study the course. Some parents also believe that if their children study any religious course especially Islamic studies such children becomes fanatic, therefore, they debar their children from studying it. And even go to the extent of threatening such child with not paying his school fees if he remains adamant.

4. ATTITUDES OF STUDENTS AND WRONG NOTION: There are some students because of their experience at secondary school will not like to offer the course at Higher institution. This may because by their Islamic studies teacher or the government who might have failed to provide teacher for the subject thereby perceiving it as inferior or fail to motivate them by providing incentives for them, the students who have not been taught this subject both their elementary and secondary school levels of education will develop erroneous notion against the course in tertiary institution and may not be motivated to study it. Also, there are some students who believe that there are some courses which are more lucrative and marketable and more recognized than others. When such are asked about what they intend to

study in tertiary institution, hardly will you see anybody mentioning Islamic studies because they think Islamic studies is not relevant and lucrative.

5. PROBLEM OF ARABIC LANGUAGE: without an iota of doubt, Arabic language is the backbone of Islamic studies. It is the language in which the Quran was revealed which is the primary book of Islam. The prophet (SAW) was an Arab and the language in which he preached was Arabic.

Thus, it is very difficult to draw a line of demarcation. For anybody who wants to study Islamic studies, he must be averagely proficient in Arabic. But unfortunately, most students who are always admitted to study Islamic studies do not have good foundation in Islamic studies. Most of them think it is possible to study Islamic studies knowing how to read and write in Arabic. Also because of the poor foundation most of them have in Arabic, they are not motivate to study Islamic studies in tertiary institution and develop the erroneous notion that the course is too difficult to learn especially those of the who did not attend Quranic School before.

6. INFERIORITY COMPLEX OF THE STUDENT: - it is unfortunate that most students of Islamic studies always feel inferior among their colleagues on campus. Often, when some of they are asked about their course of study either at home or on campus, they mention other courses, which they feel are superior to Islamic studies. This always creates the impression in some students who are always creators the impression n some students who are yet to be admitted and other people that the course in irrelevant and not worth of studying. Adetona (2003).

7. SOCIAL INFLUENCE: - It is known fact that education is the only legacy which any parent can bequeath his or her children. Also, it is agreed that there is no education without good character. A critical analysis of our contemporary society shows that there is moral degeneration and lack of ethical orientation. The preponderance of moral decadence e.g. cultism, drug addict etc. in the country could be traced to the secular features already entrenched in the running of the society Uthman (2002). These secular features have also affect adversely the teaching and learning of Islamic studies in public schools as displayed by lack of interest in Islamic studies by the students. Uthman (2002) asserts that the society does not attach value to Islamic studies rather they see it as not necessary in the curriculum for the development of the nation. The society also find it difficult to differentiate Islamic studies in school from the Arabic class organized at home for Muslim children. They see both of them at aims at achieving the same end and therefore are a repetition. Some people in the society believe religion is a personal affair.

EFFECTS OF APATHY OF STUDENTS TOWARD ISLAMIC STUDIES IN HIGHER INSTITUTION

The apathy of students towards Islamic studies has led some unsanitary effects on the school system and Islamic studies as school subject. Some of the effects are:

1. Moral laxity
2. Inadequate of Islamic Studies

3. Relegation of Islamic Studies

4. Poor Understanding of students concerning their religion

1. MORAL LAXITY: The rate of morality is on the increase in our schools today the family or parent who supposed to give the child the primary moral aspect of life has neglected its duties. It has been shifted to school which itself has been secular due to the nature of the society and provides little or no moral education for the students. Morality which is the norm of education has now departed our schools. The major cause of this is that religious education especially Islamic studies have been taken with levity by the school authority it has not been allowed to achieve its aims of inclusion in the school curriculum.

2. INADEQUATE OF ISLAMIC STUDIES TEACHERS: Due to the gross decline in the number of students who enrolls for Islamic studies in tertiary institution this has led to the inadequacy in number of Islamic studies teacher in both primary and secondary school. It is unfortunate that most schools do not always have required number of Islamic studies teaches in their schools in some cases there is total lack of it.

3. RELEGATION OF ISLAMIC STUDIES

Because of the apathy of students towards Islamic studies some schools always deliberately omitted it from the school time table as if the subject is not existing. This creates impression that Islamic studies is not a subject being offered in the school or there are no Muslim in the school.

RESEARCH METHODOLOGY

RESEARCH DESIGN

The purpose of this study is to investigate the validity of the variables mention earlier in the hypothesis. These variables include societal attitudes determine students' attitude toward Islamic Studies in Higher Institution Most student consider Islamic studies as irrelevant course in Higher Institution etc.

In carrying out the research, a descriptive design approach was used, it adopted the strongly agree, agree, strong disagree, disagree and undecided. Each of the hypothesis were postulated and tested. Base on this analysis were carried out and interpreted.

POPULATION OF THE STUDY

The targeted population involved, student of Tai Solaring University of Education (TAUSUED).

SAMPLE AND SAMPLING PROCEDURE

Students from the department in college of Humanities and Social Science were selected as population. The department are Islamic Studies, Christian Religious Studies, Yoruba Economics, Accounting, Geography, and history, Creative Arts, Social Studies and Political Science.

INSTRUMENTS FOR DATA COLLECTION

In testing the hypotheses, the instrument used was a questionnaire, various textbooks were also consulted. The questionnaire was divided into parts. The first part requires the respondent to indicate his/her age, sex, department and course of study and level. The second part takes care of four sections, each section contains ten items which relates to the four

hypotheses developed for this study. Respondents are expected to tick the column in front of each item which best expresses their feeling based a fair point scale.

The following were constructed form of scale; it ranges from strongly agree (SA) Agree (A) Strongly Disagree (SD), Disagreed (D) and Undecided. The questionnaire was administered personally by hand and collected some hours later. Each respondent was allowed to respond freely to the statement of questionnaire without any form of influence.

PROCEDURE FOR DATA COLLECTION

The instrument was personally served to the respondents by the researcher, To carry out this research, the researcher visited the department in the college.

DATA ANALYSIS

After the questionnaire has been collected, the researcher examine them and checked if they were properly completed them and checked if they were properly completed considering the nature of this research. The data collected was analyzed logically in a tabular form. Only the questionnaire that were fully completed were used in analyzing the data and in testing the hypothesis the percentage of those that agree and disagreed were collected by first obtaining the frequency of those who agreed and those who disagreed. This was done by merging strongly agreed with agreed. This was also done for the strongly disagreed and disagreed.

RESEARCH ANALYSIS AND RESULTS

This section shows the descriptive analysis of the data for the study through the questionnaire administered to tri-students. To test the four hypotheses formulated earlier on the topic. “The Apathy of students towards the study of Islamic Studies in Higher Institution. A case study of Tai Solarin University of Education.

DATA ANALYSIS

The Questionnaire is divided into two sections namely A and B Section A dealt with personal information such as Age, Sex, Department, Course of study and level.

Section A

Table 1 Age Distribution of Respondents

Age	Frequency	Percentage
17-22	18	45%
23-Above	22	55%
Total	40	100%

From the above table, forty respondents were given the questionnaire out of which 18 (45%) were between the age of 17-22 years while 22 (55%) of the respondents were between the age of 23 and above. The implication of this is that the respondents were the set of mature students.

Table II Bio Data of respondents

Sex	Frequency	Percentage
Male	20	50%
Female	20	50%
Total	40	100%

This table show 20 (50%) of the respondents were both males and females. It shows that the questionnaire was evenly distributed.

Table III Department of Respondents

Department	Frequency	Percentage
Islamic Studies	4	10%
Political –Sc	4	10%
Economics	4	10%
Account	4	10%
Geography	4	10%
Social studies	4	10%
Yoruba	4	10%
Christian Religious Studies	4	10%
Creative Art	4	10%
History	4	10%
Total	40	100%

Table III Shows that the four questionnaire were given to each Department with 10% each. This shows that the questionnaire was evenly distributed.

Table IV Level of Respondents

Level	Frequency	Percentage
100	2	5%
200	3	10%
300	17	42.5%
400	17	42.5%
Total	40	100%

Table iv shows that majority of those that completed the questionnaire were those that have stayed on campus for at least a year and possessed the experience.

DATA ANALYSIS

The information gathered under this sub-heading were divided into four (4) different tables and followed by the hypothesis, which ascertained the relationship between the responses and the statement of the hypothesis. In this research work, as earlier shown, forty (40) questionnaire were distributed to the targeted areas and a total of forty (4) questionnaires were returned and simple parentage was used. For the analysis.

Hypothesis to be tested

Hypothesis One

Hoi: SOCIETAL ATTITUDE DETERMINES STUDENTS ATTITUDE TOWARDS STUDYING ISLAMIC STUDIES IN HIGHER INSTITUTION.

To test the ability of first hypothesis, the frequency, mean and standard deviation of responses on each item was obtained and equally used to complete the percentage and correlation to make decisions as shown by the breakdown of the analysis.

Table 1

S/ N	Statement	A	%	D A	%	U D	%	MEAN	SD	R	DECISION
1	The society attaches value to Islamic student	18	45	21	52.2	1	2.5	4.65	.765	.541	Accept Ho
2	Religion is a personal affair	21	52.5	17	42.5	2	5	4.55	.846		
3	Islamic studies is a collection	21	52.5	19	47.5	-	-	4.55	.846		
4	There is no job opportunities for Islamic student graduates except teaching	23	57.5	16	40	1	25	4.45	.904		
5	Islamic studies is not lucrative and marketable	23	57.5	16	40	1	2.5	4.45	.904		

FINDING: The finding show that 106 (53%) of the entire respondents agreed with the notion that the societal attitude: determines students attitudes toward studying Islamic studies in Higher institution, while 89 (44 $\frac{1}{2}$ %) of the total respondents disagreed with the statement. There is, also 5 (2 $\frac{1}{2}$ %) of the total number of respondent did not decide whether or not the societal attitude determine, students attitude towards studying Islamic studies in Higher Institution. From the table above it is clearly shown that the hypothesis was accepted and correct based on the larger population that agreed with the hypothesis.

HYPOTHESIS TWO

Ho2” STUDENT ATTITUDES TOWARDS STUDYING ISLAMIC STUDIES IN HIGHER INSTITUTION WILL DEPEND TO A LARGE EXTENT ON THEIR EXPERIENCE IN SECONDARY SCHOOL

To test the validity of the second hypothesis, which is stated above, the data was collected analyzed as shown below.

S/ N	Statement	A	%	D A	%	U D	%	Mean	SD	r	Decision
1	Islamic studies teachers are not enough in public school	37	92.5	2	5	1	2.5	4.45	.904	.617	Accept Ho
2	Islamic studies teacher are not dedicated	17	42.5	22	55	1	2.5	4.45	.904		
3	Students do not like to study Islamic studies because of Arabic language	30	75	9	22.5	1	2.5	4.40	.928		
4	School authorities do hamper students learning of Islamic studies in secondary school	34	85	3	7.5	3	7.5	4.40	.928		
5	Student'	3	75	8	20	2	5	.430	.95		

	performance in Islamic studies is low	0							6		
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FINDING: The finding showed that 148 (74%) of the entire respondents supported the assertion that students attitude toward studying Islamic studies in Higher Institution will depend to a large extent on their experience in secondary schools, 44 (22%) disagreed while 8 (4%) of the entire respondents are undecided. It is worthy of note that the hypothesis was strongly agreed by the highest figure of total number of respondents. This was supported based on the fact that the government is not given adequate attention to educational sector as especially in the area of payment of salary, motivation, recruitment of more teachers etc. this has manifested in many ways such as inadequacy of Islamic studies teachers poor performance of students in Islamic studies etc.

HYPOTHESIS THREE

Ho3: PARENTS ATTITUDE AND PERCEPTION INLUENCE THE

S/ N	Statement	A	%	D A	%	U D	%	Mea n	SD	r	Decisio n
1	Parent play important role in the course of study of their children	38	95	1	2.5	1	2.5	4.20	.992	.718	Accept Ho
2	Parents to encourage their children to study Islamic studies	9	22.5	27	67.5	4	10	4.10			
3	Muslim parents are religiously conscious	16	40	22	55	2	5	4.05	1.01		
4	In absence of Islamic studies, some school authorities do force Muslims students to participate in Christian activities	31	77.5	9	22.5	-	-	4.05	1.01		
5.	Muslim parents attach less value to Islamic studies	29	72.5	11	27.5	-	-	4.00	1.01		

CHOICE OF COURSE OF STUDY OF THEIR CHILDREN IN HIGHER INSTITUTIONS

Table III

FINDING: From the response of the hypothesis, it shows that 123 (61 $\frac{1}{2}$ %) agreed with the statement in the hypothesis while also 70 (35%) disagreed with the assertion and 7 (3 $\frac{1}{2}$ %) are yet to decide whether or not parents attitude and perception influence the choice of course of study of their children. But it could be inferred that the hypothesis which says that parents attitude and perception on the choice of course of their children in Higher Institution was accepted and agreed with by the highest number of the respondents which represents 123 (61 $\frac{1}{2}$ %).

HYPOTHESIS IV**Ho4: MOST STUDENTS CONSIDER ISLAMIC STUDIES AS IRRELEVANT COURSE IN HIGHER INSTITUTION**

S/N	Statement	A	%	D	%	U	%	Mean	SD	R	Decision
1	Islamic studies is not worth while of studying in higher institution	11	27.5	29	72.5	-	-	4.00	1.01	.921	Accept Ho
2	Islamic studies students are always proud of their course	17	45.5	22	55	1	2.5	3.90	1.10		
3	Islamic studies is inferior to other course	20	50	17	42.5	3	7.5	3.65	1.23		
4	There is low demand of Islamic studies teacher by both public and private school	27	67.5	11	27.5	2	5	3.35	1.42		
5	Islamic studies students can compete favourably with other student	32	80	8	20	-	-	2.95	1.72		

FINDING: the finding shows that 107 (53 $\frac{1}{2}$ %) of the entire respondents support the assertion that most students consider Islamic studies as irrelevant course in Higher Institution, 87 (43 $\frac{1}{2}$ %) disagreed while 6 (3%) of the entire respondent are undecided.

DISCUSSION OF THE FINDINGS, SUMMARY, CONCLUSION AND RECOMMENDATIONS**INRODUCTION**

The main purpose of this research work is to investigate the apathy of students towards the study of Islamic studies in Higher Institution. Tai Solarin University of Education as a case study. The chapter sets to discuss the findings as well as the summary of the study, conclusion and recommendations were also dealt with in this chapter.

DISCUSS OF FINDINGS

The section will explain the findings of the data earlier stated in chapter four. The first hypothesis states that “social attitude determines students attitude towards studying Islamic studies in higher institution. It was supported by 106 (53% of the respondents, 89 (44 $\frac{1}{2}$ %) disagreed while only 5 (2 $\frac{1}{2}$ %) did not decide whether truly societal attitude determine or not. However, the first item of the statement where 18 (45%) agreed that the society attaches value to Islamic studies while 21 (52%) disagreed while 1 (2 $\frac{1}{2}$ %) did not decide. This implies that an average man in the society gives less value to Islamic studies. This data shows that it is not totally irrelevant or too low in standard in comparison with other courses. This is due to the contemporary multi religious nature of the society which we are in which many people detach from religion and incline to mundane life and materialism is the other of the day Olatunde (2002). This makes most

people to have less value for religious education which Islamic studies is among. The society gives premium to other course which they believe are more relevant to the society as sit could be seen in 5th item of the questionnaire in which 23(51 $\frac{1}{2}$ %) of the respondents agreed with the statement that Islamic studies is not: lucrative and marketable while 16 (40%) disagreed and 1 (2.5%) did not decide. This further stressed the fact that most people see Islamic studies to be more religious in its content:

For the second hypothesis which state students' attitude toward studying Islamic studies in Higher Institution will depend to a large extent on their experience in secondary school. 148 (74%) agreed, 44 (22%) disagreed while 8 (4%) of the entire respondents are undecided.

However, look at the seventh (12) item of the questionnaire 17 (42 $\frac{1}{2}$ %) agreed with the statement that Islamic studies teachers are not decide. The percentage of the disagreed respondents implies that Islamic studies teachers are dedicated and hardworking. Though according to the 10th item on the questionnaire 30(75%) agreed that students performance in Islamic studies is low while 8 (20%) disagreed and 2 (5%) did not decide. This poor performance in Islamic studies can be attributed to many factors among which is the negative attitude of some school authorities towards learning Islamic studies is also pointed out by the ninth item respondents agreed that school in secondary school, while 3 (7 $\frac{1}{2}$ %) disagreed and 3 (7 $\frac{1}{2}$ %) did not decide. This implies further that school through hampering of the subject.

According to Akinola (1993) this they carried out through many ways among which is the changing of subject to be taught for Islamic students teachers posted to schools. This the school authorities carried out under the guise that some subjects are lacking teachers which are very important to the students than Islamic and that Islamic studies teachers should be able to teach the subject combined with Islamic studies. This some school authorities make the teacher to be frustrated and left with the option of either to take the combined subjects with Islamic studies or seek for reposting. This eventually affects the student's performance since there is nobody to teach them the subject. The further support the sixth item in which 37 (95.2%) of respondents agreed that the Islamic studies teacher are not enough in public school while 2 (5%) disagreed 1 (2 $\frac{1}{2}$ %)n did not decide.

The third hypothesis which stipulates that parents attitudes and perception influence the choice of course of study of their children in Higher institution was accepted by 123(61 $\frac{1}{2}$ %) of the total respondents, 70 (35%) of the total respondents disagreed with the assertion and 7 (3 $\frac{1}{2}$ %) did not decide. The implication of this is that parents are not more interested in the educational pursuit of their children. However, the percentage of those that disagreed still shows that parents attitude and perception still influence the course of study of their children in Higher Institution. Looking at the 12th item of the questionnaire which states that parent do encourage their children to study Islamic studies 9 (22 $\frac{1}{2}$ %)

agreed with the statement while 27 (67 $\frac{1}{2}$ %) disagreed and 4 (10%) did not decide.

This implies that Muslim parents give preference to other course at the expense of Islamic studies. This was also noted by Lemu (ND) in which he asserts that in modern society that a high is being given to other forms of education at the expenses of Islamic education. To further corroborate this fact in 15th item of questionnaire 29 (72 $\frac{1}{2}$ %) agreed with the assertion that Muslim parents attach less value to Islamic studies while 11 (27 $\frac{1}{2}$ %) disagreed.

This further implies that Muslim parents have not fully reckoned with Islamic studies as a course to be studied and this has affected the number of students studying the course in Higher Institution. Also, today most Muslim parents believe that religion is a private affair and this has equally affected them in seeking and allowing their children to study religion education in Higher Institution.

On the fourth hypothesis, which states that most students consider Islamic studies as irrelevant course in Higher institution 7 (53 $\frac{1}{2}$ %) of the entire respondents agreed with the assertion while 87 (43 $\frac{1}{2}$ %) disagreed and 6 (3%) did not decide. Looking at the 16th item of the questionnaire 1(27%) agreed with the assertion that Islamic studies is not worthwhile of studying in higher institution while 29 (72 $\frac{1}{2}$ %), disagreed with the assertion. This is contrary with the 18th item on the questionnaire which states “Islamic studies is inferior to other course 20 (50%) of the entire respondents agreed while 17 (42 $\frac{1}{2}$ %) disagreed and 3 (7 $\frac{1}{2}$ %) did not decide. The inferiority of the course can be called artificial one which can be attributed to the students might have for the course. Adetona (2003) noted that some Islamic studies students always feel inferior to other students of other courses due to wrong notion.

This has made some people to think that Islamic studies is inferior to other courses when some of the Islamic studies are always shy of mentioning other course of study outside and are not always proud of it. This was revealed by the 17th item of the questionnaire in which 17 (42 $\frac{1}{2}$ %) of the entire respondents agreed with the statement Islamic studies students are always proud of their course 22 (55%) disagreed with the assertion and 1 (25 $\frac{1}{2}$ %) did not decide. This has further created an impression that Islamic studies is not worthwhile of studying in Higher Institution.

SUMMARY

The main objective of this research is critically looked into apathy of students towards the studying of Islamic studies in Higher Institution Tai Solarin University of Education as a case study. In the course of investigating the problem of apathy of students towards Islamic studies in higher institution, questionnaire was used to collect the data on it. The concept of education was critically analyzed as well as that of Islamic education. Equally the brief history of Islamic education in Nigeria, which was dated back to 986 CE in which it came through the Northern part of Nigeria. Attempt was also made to examine the status of Islamic studies in National Policy of education. A critique was also made of the analysis of

students studying Islamic studies in Tai Solarin University of Education in comparison with social studies and Christian Religious studies. The cause of apathy was seriously looked into and some likely solutions were proffered which are capable of solving the problems.

In the chapter four of this work result analysis was made on the various data collected through the questionnaire prepared. However, during the course of analyzing the data collected in chapter IV, it clearly showed that all four-hypothesis were accepted and valid.

Conclusion

With regard to this research work which is meant to look into the apathy of students towards the study of Islamic studies in higher institution. A case study of Tai Solarin University of Education Attempt were made to explain the causes of apathy of student towards Islamic studies in Higher Institution. It was revealed that the apathy of students has created inadequacy of Islamic studies teachers in primary and post primary school, due to the fact most students do not want to study the course in higher institution. Also Muslim parents have not encourage their children and wards to develop a positive attitude to Islamic studies. This is due to fact that most Muslim parents now give premium to other forms of education. Furthermore, the finding revealed that inferiority complex often displayed by some Islamic studies students has created a wrong notion in people that Islamic studies is not worthwhile of studying in Higher institution. Since the national Policy of education recognized Islamic studies as one of the subjects in both primary and secondary school and the NCCE recognized it as a one the course to be offered at the college of education. Islamic studies as a course is relevant in the education system of Nigeria and could be pursued as a course in higher institution. However, the general conclusion is that societal belief and attitude have greatly affected the study of the course in higher institution. It is therefore incumbent on Muslim in educational sector and Muslims that are religiously conscious to sensitize people especially the Muslim on the relevancy and the need for Islamic studies in Nigeria educational system and to raise in status.

Recommendation

The following recommendation will be of immense benefits in solving the problem of apathy of students to Islamic studies in Higher institution. This concern the students, teacher and the society and the government.

PROFFERED SOLUTION TO THE APATHY OF STUDENTS TOWARDS ISLAMIC STUDIES

Having seen the unwholesome consequences of the apathy of students toward the study of Islamic studies in higher institution. It will be of immense benefit to provide necessary solutions to the problem. This will help in a long way in curbing the solution.

To this, the following solutions are preferred.

- (1) Good Remuneration for teachers
- (2) Change in parent belief and attitudes
- (3) Provision of Arabic Remedial class

(4) Education the masses About Islamic Studies

(5) Upgradement of Islamic studies in the curriculums.

EDUCATION THE MASSES ABOUT ISLAMIC STUDIES

The Nigeria Association of Teachers of Arabic and Islamic studies (Natais) and other relevant affiliate bodies should help in educating and enlightening the masses on the importance of Islamic studies in the curriculum. This could be in form of symposia, conferences, seminars in which the Muslim will be invited such as the parents, guardians, clerics, students etc.

Upgradment of Islamic status in the curriculum: In order to improve the situations the government should endeavor to raise the status of Islamic studies in the curriculum by changing it from elective status to compulsory status in senior secondary school.

EQUAL TREATMENT FOR ALL EMPLOYEES IN EDUCATIONAL SECTOR:- Graduates of Islamic studies should be given the opportunity to reach the peak of their carrier when they prove themselves worthy of it. The government should not discriminate against them in promotion

TRANSFER ON NOW CONFORMING STUDENTS:- It is high time the authority in the tertiary institution stopped using Islamic

6. Equal treatment for all employees in Educational sector

7. Transfer of non-conforming student

8. Counselling Islamic studies student teachers

1. **GOOD RENUMERATION FOR TEACHER**

The government should endeavor to pay teachers' salaries appropriate and provides initiatives to motivate them. This will go a long way to changing people's attitude to teaching and many Muslim will be willing to take to teaching as a profession.

2. Change in parental Belief and Attitudes: The parent should encourage their children to study Islamic studies such child should be given necessary support.

3. Provision of Arabic Remedial Class: In order to assist those students that are deficient in Arabic language. Salaudeen (2002) assert that Islamic studies Department should come to their aid by organizing remedial class for them to improve their proficiency in Arabic. This will go a long way in assisting them improve in their academic performance in Arabic language studies department as a dumping ground for students who are refused admission because of some academic problems. The school authority should admits student the course and have genuine interest in it. Also students should be allowed to either be transformed to a department of their choice if they cannot conform or cope with Islamic studies or should not be given admission at all.

8. COUNSELING ISLAMIC STUDIES STUDENT TEACHERS:- The department should devote time into counseling Islamic studies student teachers on various issues especially on essence of their course, morality, job opportunity that awaits them after finishing their course etc. This will help to correct the wrong notion in most of them that they can only become

teachers but whereas there are ample opportunities of working in various field of human endeavor.

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