

Comparative Analysis on the Performance of Islamiyya Students of Some Selected Schools in Birnin Kebbi Metropolis

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Abstract

The Islamiyya school system of education is an informal though wide spread method of education dating from the 1950s. It engages in the teaching of Islamic education to the children and adults, men and women, using formal and informal buildings and places as might be available like sheds. The framework within which this paper is discussing Islamiyya schools and their activities was due to a perception that Nigeria's education system has either not sufficiently addressed the Islamic education or the Muslims are even apprehensive of it. Thus it becomes an aspect of Ibadah to establish and run them especially by the philanthropists in the society. In this paper four Islamiyya schools in Birnin Kebbi metropolis in North-Western Nigeria that offer similar curriculum were selected and compared using Graeco-latin square design to determine whether there is any significant difference in their performance with respect to the four variables of interest namely: teachers, schools, subjects and tests conducted. Each response was recorded in the presence of 1 level of each of the four factors so that the experiment was designed as a 4x4 GraecoLatin square design. Results obtained from the analysis of the collected data indicated that F-calculated for Rows, Columns, Latin and Greek letters are less than the table value of 9.28 at 5% level of significance which led to the acceptance of the null hypotheses. It was concluded that there is no significant difference in the students' performance with respect to the schools, subjects, teachers and tests under consideration. It is therefore recommended that government should effectively and sufficiently address the Islamiyya school system in the country and intervene appropriately to regulate their activities and curriculum.

Keywords: Islamiyya schools, Graeco-Latin square design, Birnin Kebbi and Curriculum

Background to the Study

According to the Encyclopedia of Islam, the Arabic word Madrasa (Islamiyya) generally has two meanings: 1. In its more common literal and colloquial usage, it simply means "school"; 2. In its secondary meaning, a madrasa is an educational institution offering instruction in Islamic subjects including, but not limited to, the Qur'an, the sayings (hadith) of the Prophet Muhammad, jurisprudence (fiqh), and law.

In many countries, including Egypt and Lebanon, Madrasa refers to any educational institution (states-sponsored, private, secular or religious). In Pakistan and Bangladesh, madrasa commonly refers to Islamic religious schools. This can be a significant semantic marker, because an analysis of "madrasa reform" could have different implications within various cultural, political, and geographical context unless otherwise noted in this paper, the term madrasa refers to Islamic religious schools at the primary level.

The Islamiyya schools' system of education is an informal though wide spread method of education dating from the 1950s (Gidado et al). It engages in the teaching of Islamic education to the children and adults, men and women, using formal and informal buildings and places as might be available like sheds.

In Nigeria and Kebbi State in particular, the Islamiyya School system of education can still be considered new if one considers the earlier trend of the Almajiri system of education that many governments are clamouring to re-address.

The framework within which this paper is discussing Islamiyya schools and their activities was due to a perception that Nigeria's education system has either not sufficiently address the Islamic education or the Muslims are even apprehensive of it. Thus it becomes an aspect of Ibadah to establish and run them especially by the philanthropists in the society.

Some of the Islamiyya schools have introduced hierarchy of classes while others have not. The syllabus of the schools are overwhelmingly based on Islamic education with subjects like Qur'an, Seerah of the Prophet (peace be upon Him) and the immediate companions of the Prophet Muhammad (peace be upon Him) and also fiqh (jurisprudence).

Islamiyya schools then began to emerge in the 1950s to generally cater for Islamic education in the evenings after the formal school system. It should be clear that, this type of schools was different from the Qur'anic schools system that specializes only in the teaching of the Qur'anic and also the Islamiyya primary schools that attempt to combine the formal and the informal systems in one.

The proprietors of Islamiyya schools were generally individual philanthropist, who would allow the use of their build classes or pay the rent. Even though paltry amounts were charged as fees, it was the philanthropist who would pay the monthly salaries or better called allowances seeing it as a contribution to the development of the community. All these were believed to be part of Ibadah and could lead to reward from the Almighty Allah.

The contribution of Islamiyya schools to the development of Qur'anic education has been monumental in the sense that it has popularized and simplified the teaching and learning of the Qur'an. It has made learning the Qur'anic more interesting and challenging to the children. It has also introduced the understanding of the Qur'an by translation into a language or language understood by the children and adults alike. The introduction of the science of Tajweed has not only made the teaching and learning of the Qur'an a profession but has made the products of international standard and materials for employment in mosques, schools and other places. These were all despite the absence of government in running the schools or developing materials and teachers. This is to say, with the intervention of government, the development of Qur'anic education using Islamiyya schools could have expanded to all nooks and corners and accepted as to make begging in seeking Qur'anic education a matter of history. This is not to forget that grants were sometimes in the past given to some of such schools.

The schools have helped children to learn, read and memorize part of full, of the Qur'an in a relatively very short period of time while in the past this was a matter of a lifetime activity.

There are numbers of problems faced by Islamiyya schools. There is lack of sufficient places to accommodate the teeming students, the teachers are generally not adequately qualified, there are not standard and harmonized syllabuses, no standard instructional materials, unprofessional administrators, etc. (Siraj, 2009).

Objectives of the study

This research work has the following as objectives:

1. To compare the performance of the selected Islamiyya students in order to determine if there is any significant difference in their performance with respect to schools, teachers and subjects.
2. To determine the variation associated with teachers, subjects, schools and tests if any.

Research Hypotheses

This research work will seek to test the following hypotheses

1. Ho: There is no significant difference in the students' performance with respect to schools.
2. Ho: There is no significant difference in the students' performance with respect to Teachers.
3. Ho: There is no significant difference in the students' performance with respect to subjects.
4. Ho: There is no significant difference in the students' performance with respect to tests

The scope of this research work is Birnin-Kebbi metropolis. The limitation is the non-availability of a reliable sampling frame from which the schools to be included in the study are to be selected so as to make an unbiased choice on the schools to be included in the study. For this reason random selection was not possible so the research included four schools on the consideration of those that offer similar curricula for the experiment to be successful.

Theoretical Framework

During the nineteenth and early twentieth centuries, in the era of Western colonial rule, secular institutions came to supersede religious schools in importance throughout the Islamic world. However; Islamiyya schools were revitalized in the 1970s with the rising interest in religious studies and Islamist politics in countries such as Iran and Pakistan (Blanchard, 2009).

In the 1980s, Islamiyya schools in Afghanistan and Pakistan were allegedly boosted by an increase in financial support from the United States, European governments, Saudi Arabia, and other Persian Gulf states all of whom reportedly viewed these schools as recruiting grounds for anti-Soviet Mujahedin fighters (Weaber, 1995).

However, in recent years and in more impoverished nations, the rising costs and shortage of public educational institutions have encouraged parents to send their children to Islamiyya schools (Blanchard 2009). The U.S. Agency for international development (USAID) 2003 strategy paper strengthening Education in the Muslim World advocates that reforms should be institutionalized primarily within Islamiyya schools in order to ensure a well-rounded curriculum at these popular institutions.

As of January 2007, over 12,000 of Pakistan's estimated 13,000 Islamiyya schools had registered with authorities. (Stern, 2011). It is important to understand that the position of Islamic civilization gave to knowledge and those who are learned might not have been given by other civilizations. As indicated above, with the introduction of a western oriented education, there was a general apathy to the system by the Muslims. Even though Muslims parents had enrolled their children in the Western oriented schools, they felt, there still the need for more Islamic education that was either totally neglected or insufficiently attended to the formal schools' System (Siraj 1996).

In the recent past, Islamiyya schools known for the children conducted in the evening have begun to change drastically. Islamiyya schools are expanding in their number and types of students. The adults especially females are increasingly becoming students of these schools who normally use the mornings/nights, the children use evenings while the men, nights. This positive development in education needs the urgent intervention of the government to make education for all in the year 2015 a reality (siraj, 2009).

Materials and Methods

The data for this study was obtained as primary data by conducting statistical experiment one of the data collection procedures. Four islamiyya schools within Birnin Kebbi metropolis that offer similar subjects and curriculum were selected due to non availability of a reliable sampling frame and irregular curricula of the Islamiyya Schools namely:

1. Marja us-Sunnah Islamiyya Bayan kara Birnin Kebbi
2. Madrasatul Kitabu Wassunatu Rafin Atiku Birnin kebbi
3. Madrasatul Ihlya'us sunnah Fil Kiratul Qur'an kareem makerar Gwandu B/Kebbi
4. Tanbihul Ummati Islamiya Tsohuwar mayanka Birnin Kebbi were selected to constitute the sample for this research.

From each of these schools four students were selected generally from class 2 of each of the islamiyya schools. The four subjects namely Qur'an, Fiqh, Hadith, Tajweed were included in the research. Four teachers were assigned each teaching a particular subject. Each of the teachers had the opportunity to teach each class only one subject. No teacher will teach twice on the class and no teacher will have the opportunity to teach another subject different from the one assigned to him initially. Finally tests were conducted after each class period in total there were a total of sixteen tests conducted in the experiment.

Statistical Analysis

To analyze the data collected from the experiment, Graeco Latin Square Design was used. It is the design of combination of n-Latin letters and n-Greek letters such that they form an $n \times n$ square matrix. Each n-Latin letter and n-Greek letter appear once in each block and each combination of Greek letter appear once in the design. The format of these designs is illustrated below:-

Latin letter	Greek letter
A B C D	$\alpha\beta\gamma\delta$
B C D A	$\beta\gamma\delta\alpha$
C D A B	$\gamma\delta\alpha\beta$
D A B C	$\delta\alpha\beta\gamma$

Arranging them correspondingly together. We have,

Table 1: An arrangement of 4 x 4 Graeco-Latin square design

B γ	A β	D δ	C α
A δ	B α	C γ	D β
D α	C δ	B β	A γ
C β	D γ	A α	B δ

The model for the design is given by:

$$Y_{ijkl} = \mu + \tau_i + \tau_j + \tau_k + \tau_l + \epsilon_{ijkl} \quad (i=1, 2, \dots, P, j = 1, 2 \dots P, k = 1, 2 \dots P, l = 2 \dots P)$$

Where Y_{ijkl} denote the response variable

- μ = Overall Mean
- τ_i = the i^{th} row effect
- τ_j = j^{th} column effect
- τ_k = k^{th} Greek letter effect
- τ_l = l^{th} Latin letter effect
- ϵ_{ijkl} = the random error term

The analysis is the same as that of ordinary Latin square design only that in this case the degree of freedom will be decreased by 1 as a result of introducing Greek letters.

Table 2: Analysis of variance Table for the Design

SV	SS	DF	MS	F- ratio
Row	SSR	$P - 1$	$\frac{SSR}{p - 1}$	$\frac{MSR}{MSE}$
Column	SSC	$P - 1$	$\frac{SSC}{p - 1}$	$\frac{MSC}{MSE}$
Greek letter	SSG	$P - 1$	$\frac{SSG}{p - 1}$	$\frac{MSG}{MSE}$
Latin letter	SSL	$P - 1$	$\frac{SSL}{p - 1}$	$\frac{MSL}{MSE}$
Error	SSE	$(P - 3)(P - 1)$	$\frac{SSE}{p - 1}$	$\frac{MSE}{MSE}$
Total	SST	$P^2 - 1$	$\frac{SSE}{(p - 3)(p - 1)}$	

Decision rule: reject H_0 if $F_{cal} > F(v_1, v_2)$

Degrees of freedom: for row = (r - 1), for column = (c - 1)

For Latin letter (l-1), For Greek letter (g - 1) and for total ($n^2 - 1$)

Discussion of Results

After compiling the results obtained by all the students, the resulting averages were arranged in a Graeco- Latin square design and analysed accordingly. In the design used rows represent schools, columns represent subjects, Latin letters represent teachers and Greek letters represent tests. The resulting analysis gave rise to the following results at 5% level of significance

Table 3: Results of the different sources of variation

SV	SS	DF	MS	F - ratio
Rows	278.5742	3	92.8581	4.58
Columns	102.7930	3	34.2643	1.69
Latin	614.2617	3	204.7539	1.01
Greek	92.2305	3	30.7435	1.52
Error	608.5117	3	202.8372	
Total	1696.3711	15		

These results were compared with the corresponding F-table value which was found to be 9.28. The F- values calculated for Rows, Columns, Latin and Greek letters are all found to be less than the table value of 9.28 (see table 3 above). Consequently, this led to the acceptance of all the null hypotheses.

Conclusion

The statistical experiment carried out in this researcher was about islamiyya students' performance of some selected Islamiyya schools in Birnin Kebbi metropolis on four key variables: schools, teachers, subjects, and tests in order to test whether any significant difference exist between them. Based on the findings of this study, it can be concluded that there is no significant difference in the performance of the selected students with respect to all the four variables under consideration. It is therefore recommended that government should effectively and sufficiently address the Islamiyya school system in the country and intervene appropriately to regulate their activities and curriculum.

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