

An Appraisal of Reflective Teaching Practice among Secondary School Islamic Studies Teachers in Ilorin, Kwara State

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Abstract

The main purpose of this study is to investigate the level of Islamic studies teachers' reflection on the Qur'an and Prophetic Sunnah in Nigeria secondary school. Developing good moral and ethical character in learners has become an important matter in this age of globalization. Religious education curricula currently in use in Nigeria completely focused on learner's academics achievement. The rate of immorality and many other social vices among the youths particularly those who are secondary school leavers is alarming. Against this background, the study focuses on teachers' reflection on the Qur'an and Prophetic Sunnah to foster students' intellectual upliftment and cultivate Islamic ethical values in them. The researcher purposively selected six teachers from selected secondary school in Ilorin, Kwara State, Nigeria. The results of semi-structured interviews revealed that the participant teachers believed that reflection on the Qur'an and Prophetic traditions has the potential to instil knowledge, cultivate intellectual skills and inculcate good values and Islamic ethics in the learners. It was also found that insufficient period, negligent attitudes of parents towards their children's education as well as students' lack of interest had to some extent influenced teachers' effort to fully implement the curriculum to inculcate the right type of values in the students.

Keywords: *reflective teaching, Islamic education, teachers of Islamic education, Qur'anic injunction, prophetic sunnah*

INTRODUCTION

It is not an exaggeration that education in Islam is as important as the religion of Islam itself. Knowledge derived from revelation, in the Qur'an and Hadith of the Prophet, or acquired in nature and society can only be transmitted to learners through a proper education. Thus, education is an obligation on the Muslim believers to be able to carry out their duty as Muslims properly, particularly the Knowledge of the Qur'an and Sunnah of the Noble Prophet.

Knowledge seeking/learning is an important aspect of human life and a religious duty and responsibility of every individual Muslim to obey. To fully understand the significance of education in Islam, the very first revelation of the Glorious Qur'an revealed to the Prophet (SAW) is "Read in the name of your Lord Who created" (Q. 96:1). Thus, education from the Islamic perspective is an obligatory act to all mankind for complete submission to the decree of Allah (SWT). This makes Islam the religion of knowledge.

Emphasizing the significance of knowledge in Islam, Allah says in the Qur'an: "Allah will raise up to (suitable) ranks (and degrees) those of you who believe and who have been

granted Knowledge: and Allah is well-acquainted with all ye do" (Q. 58:11). The Prophet (SAW) on the significance of knowledge also says: "the seeking of knowledge is obligatory on every Muslim" (Ibn Mājah 224, Al-Tirmidhi.74). He (SAW) also says: "Who goes seeking knowledge, then he is in Allah's cause until he returns", (Al-Tirmidhi 2646). In another Hadith he says: "Whoever takes a path upon which to obtain knowledge, Allah makes the path to Paradise easy for him" (Al-Tirmidhi 2647; Sunan Abu Dawud, 3643).

Both the Glorious Qur'an and Prophetic Sunnah have meticulously explained the importance of knowledge and education for the believers. Without accurate and proper Islamic education, human life will be meaningless. Therefore, training Muslim youths in Islamic way of life should be the focus of the teachers of Islamic religious studies and the Muslim schools in general. Corroborating this assertion, al-Attas (1999) submitted that education for Muslim should aim at the balanced growth of the total personality of man through the training of man's spirit and rational self and feelings so that faith may be inculcated into the whole personality.

Parents are the first teachers and the most crucial agents to educate the children at home, particularly when they are at a tender age. Their role in a children's growth and education are immeasurable. They play major role in shaping children's character, providing them with knowledge and skills needed for their development and preparing them to lead a fruitful life. In this regard, Akin (2012) opined that the family is responsible for meeting those needs including but not limited to, teaching reading and writing, moral education, character education, sports, and career choice.

Educating children is part of parenting duties in Islam. Muslim parents are expected to be role models of virtue for their children. They are obliged to nurture, educate, and train their children to the highest level of their capacity. For this, the Prophet (SAW) ordered a group of companions after twenty nights of their stay with him: "Return to your families and teach them (religious knowledge) and order them (to do good deeds) and offer your prayers in the way you saw me offering my prayers" (Al-Bukhari: 6008). This Hadith explained that the best gift a parent could bestow to a child is education.

However, in this age of globalisation and economic imbalance, many Muslim parents in Nigeria, as in many other parts of the world, have become a carer oriented and thus shifted all their responsibilities to teachers. This has compounded teachers' responsibility. Therefore, the responsibility of educating children does not lie with the parents alone; teachers equally must play a major role to realise lofty objectives of education. Teachers are the primary contacts at school whom learners look up to for guidance and inspiration. For this reason, al-Otaibi and al-Ghobaiwi (2021) noted that teachers must develop effective teaching practices through observation and conscious reflection on how to teach, the outcome of their teaching and the types of educational instrument they will make use of inside and outside the classroom. This study assesses teachers' reflection on the Qur'an and Prophetic Sunnah when teaching Islamic studies at secondary school.

GOALS AND OBJECTIVES OF ISLAMIC EDUCATION

The primary goal of Islamic education as observed by Sakiru (2020) is to teach every individual Muslim the knowledge of Islamic studies as the requisite for proper understanding of the religion and to inculcate moral and ethical values. Abdulazeez (2020) further opined that the fundamental aim of Islamic studies is to give mankind wisdom and knowledge that bring about standard in human value and judgment applicable to all facets of human endeavours and activities. Similarly, in agreement with the above, Lemu (2013) explained that

the main objective of the Islamic education was to introduce Muslims to the basic tenets of Islam.

The achievements of the above mentioned Islamic educational goals depend on parents, schools, teachers and even the individuals and the community at large to work hand in hand to educate and inculcate Islamic and high moral standard in the Muslim young generation. In line with this assertion, Wynne and Ryan (1993) stated that if schools work cooperatively and comprehensively with parents and other social institutions, the outcome will be an increase in ethical and social values and behaviour.

Therefore, considering the present situation of the Muslim community and the current situation faced by Muslim youths, in particular, it is obvious that Islamic education is unable to achieve its aim of developing God-fearing individuals. To achieve this aim, Islamic education should present the teachings of the Glorious Qur'an and Prophetic Sunnah as the primary source of education and offer skills that are built on Islamic principles as manifested in the Glorious Qur'an and the Prophetic Sunnah to the Muslim young generation. Therefore, education in the light of faith is the priority of Muslim teachers, parents and Islamic institutions the sources of which are the Glories Qur'an and the Prophetic Sunnah.

The general aim and objective of education in Nigeria is the inculcation of the right type of values and attitudes for the survival of the individual and the society. It is also designed to train the mind in the understanding of the world around and the acquisition of appropriate skills, abilities and competences both mental and physical as equipment for the individual to live in and contribute to the development of his society (FRN, 2004).

Consequently, the main objective of Islamic religious studies in Nigeria primary and secondary schools is to teach Muslim children the fundamental knowledge of Islamic studies for proper understanding of their religion and to inculcate Islamic moral and ethical values to live a fruitful life in them. Subsequently, the Federal Ministry of Education (2018) pointed out that the aim of Islamic Studies in secondary schools was to develop morally and academically balanced individuals who can make informed decision, problem solving and critical thinking skill to become obedient and committed Muslims and responsible citizens (FRN, 2004; Idoko, 2023). In this connection Abdulazeez (2020) viewed that Islamic Studies in Nigeria school curriculum was purposely designed to promote overall competence in nurturing Islamic moral values for use in adult life.

If this kind of objective is successfully achieved, Muslim children/students of Islamic studies will be morally upright. To this end, Muslim parents, the society and the teachers of Islamic religious education have a crucial role to play. They must have proper knowledge of both the Glorious Qur'an and Prophetic Sunnah, as well as the ability to reflect and integrate them in their teaching practices.

Despite the availability of the incontestable wisdoms of the Glorious Qur'an and the teaching of the Prophetic Sunnah, Islamic schools and organizations still failed to inculcate the right type of Islamic ethical values in the learners. In this regard, Hashim (2005) wrote that teachers of Islamic Education, unfortunately, failed to reflect upon the goals of education from the Islamic perspective; they are just repeating what earlier teachers taught them regardless of whether the content or the methodology applied is relevant to the current occurrence and effective on the learners. She added further that teachers only teach students to prepare for public examinations and excel in knowledge of the subject and are least concerned whether students internalize the values imparted and become better behaviourally, mentally, spiritually, or morally (Hashim, 2005).

Accordingly, Kazeem and Balogun (2013) remarked that Islamic education has not promoted Islamization of knowledge aims at reshaping all the branches of human knowledge and humanities. Nowadays, many Muslims do not live up to the principles and values of their religious belief, and most of them are leavers of Islamic schools. This is evident in that reflections on Islamic sources of knowledge are overwhelmingly neglected among the teachers of Islamic education. The quality of teaching and learning of Islamic education in schools has not been able to produce good and righteous persons who could live happily in this life and aspire to obtain felicity in the Hereafter. And this is considered as failure to the achievement of supreme aims and objective of Islamic education. Consequently, to raise the significance of teaching and learning of Islamic education, it is necessary for teachers of Islamic education to adopt reflective practice of Islamic values and principles as stipulated in the Glorious Qur'an and Prophetic Sunnah to serve as guidance for the learners.

UNDERSTANDING REFLECTIVE TEACHING

Reflective teaching in a simple definition is a teaching approach by which teachers reflect on their teaching practices in order to examine the effects of their teaching method on the learners. Reflective teaching is also considered as "a movement in teacher education in which teachers analyse their own practices and their underlying bases and then consider alternative means of achieving their ends" (Pennington, 1992). It is an inquiry method of teaching which underline an ethic of caring, an effective approach to teaching, and problem-solving technique (Henderson, 1989). According to Richards & Lockhart (1994), Reflective teaching is a teaching process in which "teachers and student teachers collect data about teaching, examine their attitudes, beliefs, assumptions and teaching practices, and use the information obtained as a basis for critical reflection about teaching" (p. 1). They noted that reflection in one's practices could enhance extensive understanding of teaching and add to one's professional improvement. Likewise, Purwanto et al. (2023) explained that reflective teaching not only helps teachers to effectively inculcate knowledge in learners but also contributes to the development of the teachers' professionalism as it helps them develop new strategies in addressing challenges within the teaching and learning process.

Suddahazai (2023) conducted an Islamically informed 'self-reflective' study of "lived experience" where he analysed his experience of teaching of Islamic studies in the United Kingdom. In the study, the author was the primary instrument of data collection and analysis, and thus experienced a process of what he termed "turning back onto a self", where the inquirer is at once an observed and an active observer. In such a scenario, reflective practice simultaneously plays the role of both a subject that reflects and an object that is reflected (Steier 1995; Mortari, 2015; Suddahazai, 2023).

Nurturing Islamic ethical values and love of the Islamic religion is actually the purpose of Islamic education and a duty incumbent upon every Muslim. Therefore, Islamic education is an approach to develop good conduct in individual, in relationship with nature and society, by way of teaching indispensable activities and other basic values (Mohamad Johdi, 2009).

Taking the above rationales into consideration, the researcher would define reflective teaching as teachers' ability to reflect and ponder upon the teachings of the Glorious Qur'an and Prophetic Sunnah in their teaching of Islamic education studies, their beliefs and judgment in their teaching and goal for teaching. Again, for the purpose of this study, reflection means emulating the Qur'an and Prophetic Sunnah in the process of teaching and learning of Islamic education.

WHY REFLECTING ON THE QUR'AN AND HADITH IN TEACHING OF ISLAMIC STUDIES?

It is generally agreed by Muslims that all knowledge starts with the Qur'an and Prophetic Sunnah as both are the most authentic and reliable sources of knowledge. The Qur'an aside being a revealed source of knowledge is also a complete guidance because of its reflective portions that call upon man to reflect on the signs of Allah in His creations which will not only serve as a manifestation of His Lordship over man but also give man a clue to a meaningful existence on the universe. For instance, Allah (SWT) says:

"So let man consider of what he was created. He was created of a gushing fluid, emanating from between the loins and the ribs" (Q. 86: 5-7).

Similarly, in Surat Al 'Imran, Allah (SWT) says:

those who remember Allah while standing, sitting or (reclining) on their backs, and reflect in the creation of the heavens and the earth, (saying): 'Our Lord! You have not created this in vain. Glory to You! Save us, then, from the chastisement of the Fire (Q. 3:191).

Also, in Surat al-Rum verse 8, Allah (SWT) says:

Do they not reflect within themselves: Allah did not create the heavens and the earth and what is between them two but with truth, and (for) an appointed term? And most surely most of the people are deniers of the meeting of their Lord.

In the same vein, the Prophet (SAW) in his tradition is reported to have said that "I have been sent (as the Messenger of Allah) only for the purpose of perfecting good morals" (Al-Bayhaqi, 1994, hadith no. 20571). In the Qur'an, the Prophet was recognised as an exemplary teacher and educator who taught mankind the Qur'an and wisdom (Q. 4:164, 62:2) and encouraged them to reflect on the content of his teaching (Q. 34:46). To make his teaching mission successful, he was endued with exceptional characters (Q. 33:21, 68:4).

It is worth noting that education as discussed in Islamic context revolves around three key concepts: *Tarbiyah*, *Ta'dib* and *Ta'lim*. *Tarbiyah* is derived from the word "*rabba*" which means to nurture or to grow. It implies nurturing one's physical, ethical and spiritual wellbeing. *Ta'dib* is from the word "*addaba*" which means to discipline and refine one's manner. Lastly, *Ta'lim* comes from the word "*allama*" (to teach or inculcate knowledge. These keywords collectively contribute to wholistic conception of education in Islam (Ibrahim, 2016). While all these concepts are necessary for an effective knowledge acquisition and dissemination, *Tarbiyah* increasingly draws more attention, particularly when it comes to reflective teaching practice. Accordingly, Sahin (2013) and Suddahazai (2023) opined that reflective practice shares similarities to classical Islamic understanding of education as "*Tarbiyah*" where 'leaders' as teachers or educators are demonstratively familiar with the extensive nature of pedagogical methods and their appropriate applications in accordance with the contextual circumstances and situation.

It can be concluded from the foregoing discussion and the above Qur'anic verses and the sayings of the Prophet (SAW) that the most important and the most suitable knowledge to acquire is the one that reflect the teaching of the Qur'an and Hadith. Allah (SWT) in the Glorious Qur'an urges mankind to use their faculty of reasoning to think, to discover and to

know the truth and reflect upon them. Thus, Allah (SWT) encourages Muslims to reflect on the revelations given to them to perfect their characters in the light of Islamic principles. In this connection, teachers of Islamic education should always reflect on, refer to and integrate the teachings of Glorious Qur'an and the Noble Prophetic Sunnah in their teaching process so that the learners will be able to apply Islamic rules in their daily lives. That suggests that in Islam, education without awareness of Allah is meaningless.

Teachers of Islamic education presently are apparently deviating from the main purpose of Islamic education to develop individuals with high level of moral and ethical character. They abandon the teachings of the Glorious Qur'an and Prophetic traditions which are the primary sources of knowledge in Islam and the foundation of Islamic education. Based on this notion and the current situation of the Muslim young generation, this research work is an attempt to investigate the extent to which the teachers of Islamic studies reflect and emulate the Qur'anic ethics and Prophetic teaching to produce individuals that are responsible towards themselves, their family, and the community at large by answering the following questions:

1. What is the background knowledge of Islamic studies teachers of the Glorious Qur'an and Prophetic Sunnah and their perceptions towards reflection on them in their teaching?
2. To what extent do the teachers of Islamic education reflect on the Qur'anic teaching and Prophetic Sunnah in their teaching?
3. What are the challenges faced by teachers in using reflection on the Qur'anic teaching and Prophetic Sunnah approach in nurturing students' moral and Islamic ethical values?

METHODOLOGY

This study is basically a qualitative research that employs case study research approach. The researcher purposively selected 6 teachers with long time experience in teaching Islamic religious subject at both junior and senior secondary school level in Ilorin Kwara State. The participants were four male and two female teachers of Islamic Studies between the age of 27 and 33 years old with teaching experience ranging from 7 years to 17 years at school, as shown in Table 1. This indicates that they were all in the normal age for a teaching career with not less than 7 years of teaching experience. The semi-structured interview questions mainly focused on the teachers' knowledge of the Qur'anic and Prophetic Sunnah approach to moral development and the challenges facing them in their teaching process. Classroom observation focused on the reflection on their teaching processes. In conducting the interviews, the researcher gave a clear statement of confidentiality and made a request for honesty to ensure the anonymity of participants and enhance the validity of their information.

To fulfil the aims of the study, the researcher followed qualitative data analysis and used different techniques to collect the needed information. The contents and the purposes of Islamic studies curriculum were investigated in relation to moral and ethical development. This study used semi-structured interview, analysis of relevant documents and classroom observation to identify perceptions and explore the insights and beliefs of the participants. Schedules were planned with each of them with dates for interviews and days for classroom observations.

Concerning ethical consideration of the participant, the researcher briefed them about the importance and the procedure of the study, permission was asked from all the participants

before audiotaping. Besides that, they were assured that their names and other data will be kept confidential. The respondents' right to privacy was respected by not giving them any pressure. They were informed of their rights to refuse to answer any questions they did not feel comfortable with, and they were allowed to withdraw at any time. The data collected was analysed and shaped by the participants' description of their perceptions in response to the questions asked during the interviews and what was seen during the observation exercise.

RESULTS

Question One: What is the background knowledge of Islamic studies teachers of the Glorious Qur'an and Prophetic Sunnah and their perceptions towards reflection on them in their teaching?

The informants in this study established that the aim of Islamic education is to teach the learners the fundamentals knowledge of Islamic principles, Islamic values and infuse knowledge that would enhance learners to live a successful life based on the Qur'an and Prophetic tradition. They also agreed with the statement that both the Qur'an and Prophetic Sunnah are the primary source of Islamic knowledge/education, and importance of knowing reflecting in both sources emulate them in their teaching. They are of the view that, teachers should focus on nurturing students' behaviour in line with the Qur'anic and Prophetic guidance.

They also recognized the need for them as a teacher of Islamic religious studies to master the knowledge of the Glorious Qur'an and Prophetic Sunnah, and to always reflect and follow them in their teaching practice. They agreed with the researcher that as a teacher of Islamic education they should have a leadership role in preparing the students to be better human beings. On this, the Qur'an says "Verily in the messenger of Allah ye have a good example for him who looketh unto Allah and the Last Day, and remembereth Allah much" (Q. 33:21).

Therefore, the teaching practices and the models of behaviour which teachers display in their actions in the classroom must always be a reflection of both the Qur'an and Prophetic Sunnah in a morally acceptable method. This by implication requires teacher to serve as role model for students to emulate by always displaying good values and moral and ethical character within and outside the classroom. These could aid students' moral and ethical development and perhaps reduce the moral degeneration and other social problems among learners and the Muslim young generation. The following remarks captured their narration on this issue. The first teacher remarked that:

the aims and objectives of Islamic studies education is to nurture and instil Islamic values in the learners, and to develop good values, piety and harmony and provide them with the knowledge that will help them execute their duties of faith according to its principles as laid down.

Another teacher explained that:

the Qur'an and Prophetic Sunnah is the primary source of knowledge in Islam and always relate every topic to the events in the Qur'an or to the stories of the Sahaba (the companion of the noble Prophet).

Thus, majority of the participant teachers agreed that having the accurate knowledge of the glorious Qur'an and Sunnah of the Prophet is obligatory on every Muslim to be able to perform obligatory duties to the Almighty Allah. The teachers also agreed that the Qur'an has been revealed for the guidance of mankind, and that the Prophet (SAW) through his deeds and sayings has interpreted and explained the Qur'anic teaching for the benefit of mankind. They believed that the knowledge we want to transmit to Muslim children should be guided by the Qur'anic and Sunnah injunctions and we should make the Qur'an and Sunnah our supreme guidance and references. In that case, reflection requires emulation whereby the ideal characters of the Qur'an and Sunnah are followed.

Question Two: To what extent do the teachers of Islamic education reflect on the Qur'anic teaching and Prophetic Sunnah in their teaching?

The respondent teachers believed that the Glorious Qur'an contains and addressed all aspects of man's daily life and that Prophet Muhammad (SAW), through his life, deeds, sayings and personal qualities, gives detailed explanations of the Qur'anic messages which deems it fit for teachers of Islamic education to refer to as a basis of all knowledge. Additionally, they agreed that it is their duty as a teacher of Islamic religious studies to develop students' social skills and create a learning environment that will engaging students in their learning through role model teaching and inspire learners to learn to be an obedient servant of Allah; and recognized their responsibility as vicegerent of Allah (SWT) in the universe and become responsible citizens. For instance, one of respondents made the following comment:

I believe as teachers that our task goes beyond imparting knowledge of subject matter only to the students. But we have the role to educate them about the Islamic philosophy of life draws from the Qur'an and Hadith of the Prophet peace be upon him". So as a teacher of Islamic education we have to carefully study the glorious Qur'an and Prophetic Sunnah, understand their profound meaning, grasp their hidden knowledge and think about the way to impart such knowledge in our students through school subjects.

However, despite the Islamic teachers' claims of reflecting on the Qur'anic teaching and Prophetic Sunnah in their teaching, evidence from classroom observations revealed that teachers generally do not reflect or relate the lesson taught to Qur'anic value or Prophetic teachings in their process of teaching and learning. Though the analysis of classroom observations supports the fact that the teacher planned the lesson from the curriculum guide; however, their major concern was on knowledge achievement. For this reason, they planned their lesson in a way they could enable students acquire the required knowledge for mandated examination. Their lessons were mainly focused on the knowledge acquired which did not allow activities for the development of Islamic values or formation of attitudes. This implies that the mandated examinations greatly influenced teacher's decisions.

Furthermore, classroom observations revealed that the teachers were teaching students to memorize a lot of facts in order to prepare them for mandatory examination. It showed that note taking was one of the major activities in all the classes. During the actual lessons, the notes were usually in the form of summaries with important points underlined. At the end of the lesson, most of the teachers gave the class detailed notes to be copied later.

Similarly, classroom observations of one case study supported that teacher were evidently teaching for examinations, in which I saw teachers repeatedly talk about the importance of knowing some key information for the sake of examinations. The dominance of examinations in the educational process will focus on developing the potential of student success in the examinations and success in securing a good job in the future. These kinds of situation, which may be overt or covert, affect proper reflection on the Qur'an and Prophetic approach in their teaching activities. Corroborating this, Abdul Kabir (2013) explains that Islamic teachers were teaching students a lot of facts and some religious obligatory acts, while connecting the acquired knowledge to students' life experiences was largely missing in their teaching practices. This also compares to the submissions of Hashim (2005) that the Islamic studies teachers should nurture students wholistically by incorporating students' behavioural, mental, spiritual, and moral wellbeing.

Question Three: What are the challenges faced by teachers in using reflection on the Qur'anic teaching and Prophetic Sunnah approach in nurturing students' moral and Islamic ethical values?

Answering the last research question, the respondent identified negligent attitudes of the government, inadequate material resources, class congestion, and problems of practical application, time factor, textbooks, and negligent attitudes of parents towards their children's education as well as students' lack of interest, among others, are the main factors. According to them, these facts militate their efforts to develop Islamic values among students. By implication, cooperation and collaboration between schools, parents and other social agents could positively contribute to the ethical and social upliftment of the learners (Wynne & Ryan, 1993).

Furthermore, majority of the participant teachers indicates structure of class, time allocated for the delivering of the curriculum, problem of getting current textbook and other teaching materials as big challenges facing them. Others claimed that the syllabus and contents of Islamic religious subjects are outdated and obsolete. For instance, a teacher reported that:

We've been using same syllabus for the past decades which are no more relevant to the happening in the society, and this kind of situation made it difficult to relate the lesson with the events in the society and to point out the moral values of such content in relation to the real world.

He stressed that curriculum of Islamic studies was published decades ago and are still in use till today.

In lieu of the above assertion, failure of the government to update the Islamic education curriculum also serves as an impediment to reflection on the Qur'anic teaching and Prophetic Sunnah in nurturing students' ethical values in Nigeria secondary schools. Some of the respondents felt that the failure of the government to provide them with needed material and the insufficient time allocated for the subject in school timetable is the major barrier to their effective teaching. For instance, the failure of Government to provide the teachers with some basic resources has perhaps reduced their morale in their profession.

Respondents also identified parent attitudes as one of the major challenges faced in teaching and cultivating Islamic values in learners. A teacher reported that:

Majority of parent this day dd not see Islamic education as a serious subject or subject of great importance for their children to learn in school. If we call them and discuss about their children behaviour towards or performance in Islamic studies subject, they feel less concerned than that of math or other science subjects; sometimes they won't even bother to pay attention to our complaint.

Another problem identified by respondent teachers is nonchalant or negligent attitudes of some of the parents towards their children's educational needs, particularly when it comes to Islamic studies education. While the parents take charge of their children education, particularly at a tender age, the school and the community also have their role to play in nurturing students' moral and ethical values. This phenomenon corroborates the submission of Kazeem and Balogun (2013) that the Nigerian society does not see anything beneficial in the Islamic system of education other than the religious knowledge. Another problem facing Islamic religious teachers is the lack of students' interest. The study revealed that majority of students at the study schools did not have interest in Islamic studies subject nor ready to practice or abide by Islamic principles since their parents are also not practicing it. This research question shows that there are several factors that militate the Islamic religious subject teachers against reflection on the Qur'an and Prophetic Sunnah to nurture student's moral and ethical values.

Table 1: Characteristics of the Participants

Teacher	A	B	C	D	E	F
Classroom	2a	3b	2c	1b	3a	3c
Gender	Male	Male	Female	Male	Female	Male
Age	27	32	38	29	36	33
Subject Area	Arabic & Islamic Studies	Islamic Religious Studies	Islamic and religious Studies	Arabic & Islamic Studies	Islamic Studies	Religious Studies
Grade taught	1-3	1-3	1-3	1-3	1-3	JSS and SSS 1 & 2
Experience	7 years	8 years	12 years	17 years	14 years	10 years

DISCUSSION

The findings of this study established that teachers who participated in this research believed that the Glorious Qur'an and Prophetic Tradition are the Islamic primary and the most important sources of all knowledge. They also agreed that these references are the complete guidance for the believers which teachers of Islamic studies are obliged to follow in their teaching process. The implication of this is that since the school is expected to train and prepare the students to become better human beings and also to serve as the role models for the youth to emulate in their character, teachers are expected to always display high standard of moral conduct in all their actions in line with Qur'anic and Prophetic teaching inside and outside the classroom. Such actions would lay good example for learners to emulate. Allah

(SWT) as stipulated in Qur'an 33 verse 21 sent Prophet (SAW) to serve as a model for the humanity. Thus, Allah (SWT) in the Glorious Qur'an ordains the believers to follow Prophet Muhammad's (SAW) teachings and way of life. In connection with this, Choudhury (1993) reported that the life of the Prophet Muhammad (SAW) is a perfect guidance for mankind to follow to have a happy life and enjoy all Allah's blessings in this present life and in the life after death. Thus, the mission of the Prophet Muhammad (SAW) on earth is the perfection of the Muslim *Ummah*. The Prophet (SAW) himself declared that (I have been sent (as the Messenger of Allah) only for the purpose of perfecting good morals" (Al-Bayhaqi, 1994, hadith no. 20571).

On the question on the extent in which teachers reflect on the Qur'anic teaching and Prophetic Sunnah in their teaching, analysis of the data revealed that teachers believed that the Qur'anic verses and the teachings and life of Prophet Muhammad (SAW) provide great lesson for mankind to follow in their daily activities. They believed that reflection upon these divine references in teaching practice could help produce perfect individual as well as produce excellent results in the entire community.

Their views corroborate Khan (2014) who asserted that the Prophet (SAW) had been commanded by Allah to incorporate moral excellence in his life and that of his companions. Allah (SWT) also commands the believers to reflect on the noble character of the Prophet Muhammad (SAW), for every moment of his life serves as model for the believers as indicated in Qur'an chapter 33 verses 21.

However, classroom observations revealed that the teachers were teaching students to memorize a lot of facts in order to prepare them for junior Secondary school mandated examinations. This finding corroborates that of (Hashim, 2005) that teachers of Islamic education should introduce students to wholistic education, as mentioned earlier. These findings also identified inadequate teaching resources and negligent attitudes of parents towards their children's education as well as students' lack of interest in the subject, as mentioned earlier, among others, as factors affecting teaching process in nurturing students' moral and ethical values.

CONCLUSION

Based on the findings of this study, it was concluded that the participants have background knowledge of the Qur'anic and Prophetic Sunnah approach to moral inculcation. They believed that reflection on the Qur'an and Prophetic Sunnah has the potential to instil knowledge and intellectual skills, and to inculcate good values and ethics in the learners to prepare them for global world. Teachers also believed that the Glorious Qur'anic verses and the life of Prophet Muhammad (SAW) provide a great teaching and lesson for the believers to follow in their daily activities. Majority of the teachers claimed reflecting on the Qur'an and Prophetic Sunnah in their teaching and using different methods in inculcating Islamic values in students from their response to the interview questions. However, the post observation discussions revealed that teachers mainly focused on presenting information and not really on applying the Qur'anic and Prophetic Sunnah approach in their teaching exercise.

In interpreting the findings of this research work, the researcher believe that Islamic studies teachers should not completely focus on note copying and memorization; they should encourage students to ask questions and discuss their answers particularly on religious matter and relate them to either Qur'anic injunctions or the Prophetic Sunnah. Since the school is expected to train and prepare the students to become better human beings, teachers should as

be role models and display high standard of moral conduct in all their actions inside and outside the classroom in order to lay good example for learners to emulate. Unfortunately, as claimed by the teachers, the time allocated for the subject is not enough for preparation and delivering of the subject.

Therefore, the study appeals to the ministry of education and the government to work hand in hand to enhance teaching exercise and provide teachers with the needed materials for Islamic education. Also, the Authority should mete out punishment for immoral acts committed by the students in school and in the society at large with the expectation that this could result in a better development of moral values in students and in the community as well.

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