

Assessment of the Impact of Western Education on the Teaching Of Islamic Education in Nigeria

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Abstract: The purpose of this research was to carried out to This study was carried out to ascertain the impact of western education on the teaching of Islamic education in secondary schools in Nasarawa state. The study employed survey design method to collect data through the use of questionnaire, in which a total population samples of two hundred (200) respondents were randomly selected from the 20 selected secondary schools in Akwanga Local Government Area for the study. The responses were measured with five (5) point likert-type rating scale. Data collected were analyzed using both descriptive and inferential statistics. Literatures related to the variables were reviewed to help identify the scope already covered by previous scholars on the impact of western education on teaching of Islamic education. Hypothesis were formulated to guide the researchers to achieve objectives of the study. The results of the findings reveals that 71.4% respondents said western education significantly contributes to the Islamic education in the study area while 28.6% of the respondent does not agreed to that opinion. On the impact of western education on teaching of Islam 93.4% of the respondents said western education contributes to the teaching of Islamic education of muslim in study area while 6.6 % of the respondents said western education does not contribute to the teaching of Islam. The results on solution to the factors militating against the teaching of Islamic education, further revealed that 54.6 % of the respondents said the solutions to the problems of illiteracy among muslims in the study area should be Early Child Education, 27.5% of the respondents agreed that the solutions to the problems of illiteracy among muslims should be effective and efficient educational awareness while 17.9% of the respondents are with the opinion that the solutions to the problems of islamic studies should be Adult Education for illiterate. Based on the findings, it was recommended that; muslims should embrace Modern education to enhance change and exposure in their day to day activities. This will empower them economically, politically, socially as well as culturally, Federal and state government with the aids of Islamic scholars and traditional rulers, should formulate a policy to eradicate the problems of illiteracy among muslims communities through Adult Education for Illiterate people, Early childhood education and Effective and efficient educational awareness at the grassroots and the factors inhibiting muslims people education development could be address through Muslim Scholars, Traditional Rulers/Community Leaders/Elders, NGO's and Muslim Parents.

Keywords: Education, Islamic Education, Western Education, Teaching, System, Impact, Knowledge

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INTRODUCTION

Education as a systematic process through which a child or an adult acquires knowledge, experience, skill and sound attitude is geared towards making an individual civilized, refined, cultured and educated. For a civilized and socialized society, education is the only means. Its goal is to make an individual perfect. Every society gives importance to education because it is a panacea for all evils. It is the key to solve the various problems of

life. Education is a process of waking up to life (Parankimail, 2012).

Western education is a system originated from the west and penetrated to the world after Islamic education in the earliest 15th century. Its main approach was the modernization of social life through science and technological advancement (Farid, 2005). Western system of education was first propagated by the

missionaries and promoted by colonialist to different part of the globe, in their view for westernization and globalization in the name of modernity. It is a complete secular system that differentiated life and religion and focuses on materialism. It's also rationalistic in its quest for knowledge as relied more on human ability of reason than spiritual inspiration.

The preparation made to man in this system was very limited as it fall short in training only the body and the physique in this fair of life, therefore the modern western system does not consider the relationship between God and human as socially or intellectually relevance, hence revelation or the revealed knowledge, they are ignored even when modern secular subjects are introduced in the curriculum for the traditional older system (Rosnani, 2004). However, Islamic education is simply translated as 'tarbiyyah al Islamiyyah'. It contained a concept of "ta alim" (instruction), tahadhib (rear or sustain) and other sub concepts like hikmah (wisdom), Adl(justice) Amanah (trust) and as the extreme is Khilafah (vicegerancy) and lbadat (worship).

The main sources in this type of education are the Quran and Hadith. Islamic education connotes whole life approach and signifies complete integration into man's life, it emanation can be trace to the existence of man on earth of the holy Quran. It is the true system that first takes man from the darkness of ignorance and illiteracy to the light of knowledge and education, it shapes so many relevance and advantages not only to Muslims but to entire humanity. Islam faces education as an act of worship and a life long process (Hashim, 2004). Therefore, its philosophy, method, content and general curriculum are towards human successful integrative life. Education is an art that allows humans to accumulate every leaving experience in their life and subsequently transmit to a new generation.

In Islam, the actual education which are required are the content of Quran and Hadith, because these are the motivations which derives the Muslim community so as to place due importance on advancement of knowledge which is borne out from the Quran Hadith. Islamic education can also be defined as a process of nurturing and training of the mind, the physique and the spirit of human based on Islamic values which are sourced from the Quran and Sunnah. It is intended to bring forth humans who are God conscious and subservient only to Allah (Nor, 2012). However, the Islamic education le many legacies to the west as it recorded a tremendous achievement in architecture, history, philosophy, medicine and all branches of liberal and natural sciences. The scientific and technological advancement of the modern world owe a lot to the research conducted by the Muslim scientist, Islamic education also predate the western education in Nigeria and Malaysia just as Islam has a longer history than Christianity in the world. In Nigeria, western education has greatly influenced the teaching of Islamic education

considering the fact that most Islamic schools now adopt some western approach of education.

It is in the light of the foregoing challenges, the objectives of this study therefore are to examine the impact of western education on the teaching of islam education in Nasarara State, Nigeria.

Statement of the Problem

The secular system considers education as an engine for development; it sees education as the instrument of life, and believed for education as a means of individual and national development. It also viewed education as an element of continuous and harmonious human existence and wellbeing just as the case in Islamic world view. However, we may wish to consider Islamic education as a system of education, which entails ideological concept expounding the very nature of life (here and after), and prescribing the position of man and his role on earth.

It is important to note that Islamic education is not synonymous with Islamic studies, which is just a subject in the Nigerian western-oriented educational system. The basic discernible difference is that Islamic studies is an academic subject offered in a formal school setting. Western education started winning popularity as a result of the patronage. According to Nasiru (2007) some other reasons for the prosperity of the Western education in Nigeria include; the payment of a monthly salary to the teachers from the parent body of the mission abroad, as against the economically strapped Mallams who depended on voluntary gifts from the public as a means for their survival. Thus the need to carry out a critical analysis of the impact of western education in the teaching of islamic education. This will help to bridge the gap between recent perceptions about the western education and the teaching of islam in Nigeira.

Objectives of the study

The main objective of this study is to assess the impact of western education in the teaching of islamic education. The specific objectives include;

1. To examine the impact of western education on the teaching of Islamic education.
2. To examine the factors that favour western education over the teaching of Islam education.
3. To profer recommendation to the effective teaching of Islamic education in Nigeria.

Research Questions

1. What are the impacts of western education on the teaching of Islamic education in College in the study area?
2. What are the factors that favour western education over the teaching of Islam education?
3. What are the challenges face in teaching of Islamic education in College of Education, Akwanga.

Research Hypothesis

H₀: Western education does not influence the teaching of Islamic education

H₁: Western education does influence the teaching of Islamic education.

Significance of the Study

The following are the significance of this study:

1. This study will be useful for the general public has it will enlighten on how western education has influenced the teaching of Islamic education by considering the factors that gave western education popularity over the Islamic education.
2. This research will also serve as a resource base to other scholars and researchers interested in carrying out further research in this field subsequently, if applied, it will go to an extent to provide new explanation to the topic.

LITERATURE REVIEW

It is a known fact that education plays a significant role in economic development of a nation (Gakusi, 2010; Adewole, 2014). It is for this reason that many developing countries across the world are formulating policies to deliver basic education to the people tuition-free, in addition to making it compulsory and universal. Before the 1990 National Conference on Education for All (EFA), the Federal Government of Nigeria had introduced Universal Primary Education (UPE) programme nationwide in 1976, and later reintroduced it at the outset of the fourth republic in 1999 as Universal Basic Education (UBE). UBE not only introduced pre-primary education but also made tuition-free education compulsory for first time, while extending the programme to cover the first nine years of basic education.

In spite of this, Nigeria did not the 2015 MDG target of universal basic education. After a decade of UBE programme, the Federal Ministry of Education admit that 10.5 million school age children were out of school,

representing about 30 percent of primary school cohorts (FME, 2009). From 2010 Harmonized National Living Standard Survey (HNLSS), only about 64 percent of 6-17 year old cohorts report ever attending school, leaving a considerable proportion outside the school system. However, this national average conceals significant disparities among the six geo-political regions of the country. While three geopolitical regions of the south and North-Central have school enrolment rates of well over 80 percent, the northeast and northwest average about 52 percent.

Thus, Education is the process of acquiring knowledge, skills, values, beliefs, and habits. It takes place under the guidance of teachers, but learners may also educate themselves (Rosado, 2000). Education is the act or process of imparting or acquiring general knowledge and of developing the powers of reasoning and judgment'; the act or process of imparting or acquiring general knowledge, developing the powers of reasoning and judgment, and generally of preparing oneself or others intellectually for mature life (Encyclopedia Britannica, 2010).

This means that education can take place in formal or informal settings and any experience that has a formative effect on the way an individual thinks, feels, or acts may be considered educational. Formal education occurs in a structured environment whose explicit purpose is teaching students. Usually, formal education takes place in a school environment with classrooms of multiple students learning together with a trained, certified teacher of the subject.

Islamic education as a formal religious education emerged from Islamic philosophy. Islam as presented by Islamic scholars is not merely a creed, it is a way of life and a life to be lived. It is religion that is adherent to acquisition of knowledge of any sort whether art, Science, technology or theology. All over the pages of the Holy Quran, there are verses and hadith which enjoin Muslims to seek Knowledge. This injunction made many of the earliest Muslims travel to various part of the world in search of knowledge.

In Islam, man is free to investigate not only the things on earth but explore the regions in space. A Quranic verse reminds the Muslim that a He (Allah) had made subservient to thee whatever is in the Heavens and whatever is in the earth's. Even in the Surah-Fatihah, which is regarded as the mother of the Quran, reference is made to Allah as "Lord of the Heaven" in chapter 11 verse 190, the Quran sites "the sun and the moon follow a reckoning and the herbs do obeys" an expression of a basic geographical phenomenon which anecdotes its discovery in the west by several centuries.

Several passages can be cited in the Holy turban which show that, besides making it obligatory on

the Muslim to seek knowledge, the Holy Quran itself contains, the gems of all branches of science, man must explore and reflect on the phenomena of nature. The Quran offers rudimentary explanations of such phenomena as the creation of the heavens and the earth, the change of the seasons, the rotation of the earth and its consequences, the nature and composition of the sun, the moon, star, clouds, the winds, the seas and the sun and the laws of nature they obey.

Allah commanded His Messenger into 'Read! In the Name of thy Lord and Cherisher Who Created' The word 'Iqra' in the Holy Quran literally means to 'read' or 'recite'. The object of this proclamation is understood to be the message of Islam, meaning education is one of the major cardinal objectives of Islamic religion, hence the establishment of Islamic education.

In an attempt to declare the aim of Islamic Education, Ashraf's essay titled 'Aims Of Education (1979) an Islamic oriented work - separates the concept of 'education' from that of 'instruction'. This view indicates that 'education helps in the complete growth of a personality, whereas instruction merely trains an individual or a group in the efficient performance of some task'. Also that 'a human being may be a great [...] lawyer [...] but still remain [...] ill-mannered, immoral, unrighteous, or unjust'. This work presents the idea that a truly 'educated' person as one who 'knows and performs his or her duty towards himself, family, neighbours, and humanity'. According to Sheikh (2012), Islamic education aims at:

- provision of 'knowledge about how to earn a livelihood honestly',
- enable student know his or her duty to the Creator, Allah.
- moulding students' personality as well as their intellect .
- enable students enter into the world of work with sound mannerisms and knowledge of how to maintain their duty to their Creator and His Creation
- qualify the student to be good da'iah; a good caller to the path of Allah
- developing a student to be come a good man, a good Muslim, so that after that, they can pass the message to the others
- shaping the personality of the student to that of the Prophet (peace be upon him).

Thus, the aim of an Islamic education is to impart on students the personality of the Prophet (SAW). Also to enable students have engrained in their minds the key Islamic concepts of Tawhid, Hayat, Akhirah, Dunya, Jannat, Naar, Deen', Munkar, Nafs, Kufur, Ajr, Sabr, Fitrah, and so on, all of which rule human lives. Islamic education is tailored towards enabling students have consistent self-assessment, so that whatever juncture they are at in their lives, Islamic students would consider such questions as 'how does this decision rest in relation to Tawhid, my

belief in Allah?' 'Does it take me closer to Jannat or closer to the fire?' (Ullah, 2012).

Education as a systematic process through which a child or an adult acquires knowledge, experience, skill and sound attitude is geared towards making an individual civilized, refined, cultured and educated. For a civilized and socialized society, education is the only means. Its goal is to make an individual perfect. Every society gives importance to education because it is a panacea for all evils. It is the key to solve the various problems of life. Education is a process of waking up to life (Parankimalil, 2012).

It has long been realised that education plays a significant role in economic development (Gakusi, 2010; Adewole, 2014). It is for this reason that many developing countries across the world are formulating policies to deliver basic education to the people tuition-free, in addition to making it compulsory and universal. Before the 1990 Jomtien Conference on Education for All (EFA), the Federal Government of Nigeria had introduced Universal Primary Education (UPE) programme nationwide in 1976, and later reintroduced it at the outset of the fourth republic in 1999 as Universal Basic Education (UBE). UBE not only introduced pre-primary education but also made tuition-free education compulsory for first time, while extending the programme to cover the first nine years of basic education.

Systems of Education in Nigeria

According to Mkpa (2011), the three main educations are indigenous, Islamic, and western, are known to have flourished at various times in Nigeria. Each type of education served its purpose for its consumers but also had its problems.

According to Ibrahim Y. Olaoti (2008), education is an important factor in the development of any society. The level of development of any nation is usually determined by its level of education. At the same time the nature of education available to any community, will depict how that affected community would look like. Without mixing words, everybody will testify that the nature of education bequeathed to us by our former colonial masters is alien to our culture and has failed woefully to meet our aspirations when one considers the evils that have plagued our society.

Western Educational system.

A discussion of the western educational system in this paper is considered necessary not only to make a comparison later, but also because of its overbearing influence on our life-style in Nigeria. It is increasingly

becoming clearer that almost everything either depends on or draws inspiration from the Euro-Christian system of education in the country. The reason for this development may be the connected effect of the tragic and offensive colonization of our country by the Europeans who were Christians. The western education, unlike the traditional and Islamic system of educations emphasized the real acquisition of knowledge, skills and values emphasized the accumulation of certificates.

A look at the history of western education in Nigeria indicates that the system has its origin traced to the arrival of the Portuguese, the first European people to set their feet on this part of Africa. Fafunwa (1974), the Portuguese came to the Guinea Gulf towards the end of the 15th century. The original aim of the people who introduced Western education was both economic and religious. They wanted customers who would be able to understand them and served as interpreters. Hence, it was their goods on the right hand, and the Bible on the left.

Expectedly, neither the attractive goods nor the strange religion could persuade the indigenous chiefs who revolted against what was regarded as unwarranted intrusion into their land. The resistance of the indigenes forced the Portuguese Missionaries to seek for the support of the European authorities. The assistance was readily given in the form of arms. Therefore, Western education became entrenched in Nigeria by the use of Christian evangelism and imperialist force. The structure of early Western education was built on the philosophy of the white missionaries, that is, production of people with limited literacy but strong Christian faith and, this was why the early schools were situated in the Church premises (Fafunwa, 1974). In furtherance of the objective, the curriculum then was nothing than the Bible teachings. The level of education then was also nothing higher than elementary or what could go to a nursery school level of today. The first formal school in Nigeria was established in 1843.

The major development witnessed by Western education was when the government began to intervene. The intervention came through the ordinance of 1883. Since then, the Government of Nigeria, foreign or indigenous, has been funding Western education in the country. According to Otite .O and Ogionwo .W (2006) stated that Africans have their own system of formal and informal education and civilization long before contact with western Educational system and civilization. They further stated that education provides literacy in support of the economic, political and administrative needs and requirements of the colonizers and many missionary schools and colleges introduced new forms of morality to promote disciplines and obedience. The colonial education encourages the acquisition and transmission of alien cultural heritage and values from one generation of Africans to the other.

Islamic education system

The history of Islamic education in Nigeria is the same as the history of the religion of Islam itself. This is because Islam goes to any place or community along with its own form of education (Balogun, 1982; Ajidagba, 1986 and 1991). Islam, which predates Christianity in Nigeria, is said to have come to the country in the 11th century. It is on record that when Kanem Ummi Jilmi of the old Borno accepted Islam, he established the first Quranic School in his palace. It is not a matter of coincidence or accident that Islam and Islamic education go together. The fact is that, without the latter, the former cannot be said to have been firmly entrenched and understood. The Holy Prophet was reported to have said that, if Allah wants to do good to a person, he makes him to understand the religion (Bukhari, 3: 11). Therefore, there is no pretence or cover-up about the objective of Islamic education. It thrives on the Islamic concept of life, here and hereafter, prescribing the individual's position and role on earth (Qutub, 1917).

In Nigeria, Islamic education was handled non-formerly in the residence of the Mallam until according to M.A. Mkpa (2011), support for Islamic education came from some Northern Nigerian Leaders, especially Abdullahi Bayero, (Emir of Kano), who, on his return from Mecca in 1934, introduced new ideas by building a Law School for training teachers of Islamic subjects, and Arabic as well as English and Arithmetic. The school continued to grow and expand in scope such that before long, and with the support of the then Northern Region Ministry of Education, it had grown into the popular Bayero College, Kano, which became a part of Ahmadu Bello University and later the present Bayero University, Kano. The institution helped to expand the scope of Islamic studies in Nigeria. Many institutions have sprung up over the years, in many part of the country, for the purpose of teaching Islamic ideas and practices.

Reason why most Muslims revolted against Western System of Education for their children.

If we critically examine the evolutionary trend of Western education in Nigeria, it can be inferred that the system is characterized by economic consideration and subjugate tendencies. The Christian who brought western education were not educationist but evangelists whose main aim was to make native Christians, through education. This made the Muslim feel that it was a direct attempt to change their religion and Islam. The system does not frankly acknowledge the ingenuity of the Muslims who propounded, initiated and pioneered most of the scientific and mathematical breakthroughs in the contemporary world. It is also incontrovertible that the protagonists of the Western system of education were

non-Muslims and they were here to foist their Christianity on the Muslims and traditional religious believers till date, there is no much difference.

However, to further, deceive the "informed" Muslims, the tone was changed from Christianization to secularism, a concept that is even worse and more offensive than the former to the Muslim. On the second characteristics i.e. subjugative tendencies, the Christian missionaries who brought western education were from societies that were irredeemably capitalistic. This was symbolized by colonization of our territory and peoples and this entrenched cheating and deceit. However, an average "enlightened" Nigerian Muslim today does not realise that there is nothing positive or progressive which western education has brought that did not originate or had *not* earlier on been propound or projected by Muslims and the earlier Islamic Scholars. So, a lot of parents are really sceptical of the intention of Western Educationists due to the early mission of the missionaries in Nigeria especially in northern part of the country.

RESEARCH METHODOLOGY

The Study Area

This study was carryout in selected secondary schools in Nasarawa State Nigeria. The state is situated in North Central Nigeria. The state is shares boundary with Plateau and Kaduna State in the North, Benue State from the south as well as Federal Capital Territory from the west (National Bureau of Statistics, 2015).

Population of the study

The population of the study comprises of all the staff and students in the selected secondary schools across the thirteen local government of Nasarawa state. The population of the study area consist of over 10,000 students in which a total of one thousand two hundred (200) respondents were used for the study. The respondents were randomly selected using a purposeful random sampling techniques.

Method of data collection

Data for this study were collected from both primary and secondary sources. The primary data were obtained through administered of questionnaire and interviews.

Secondary data were collected through the use of libraries, research journals, books, newspapers and magazines etc.

Sample and Sampling techniques:

A survey design was employed for the study. The data were collect through the use of questionnaire, in which a sample of ten (10) respondents were randomly selected from 20 secondary schools in Akwanga government area of Nasarawa State given a total sample population of 200 respondents for the study.

3.8 Method of data analysis

In analyzing the data, descriptive and inferential statistics were used. Linear regression analysis was also employed to analyzed the data collected to explain the relationships between its variables. The data was analyzed with the use of Statistical Package for Social Sciences (SPSS) version 22. The researcher also employ Linear Probability Model (LPM) using OLS as well as probit and marginal probit analyse the dependent variables as suggested by Wooldridge (2012).

RESULTS AND DISCUSSION

Data Presentation and Analysis

The data analyzed were obtained through the administration of questionnaires. The data collected were analyzed and summarized as presented in tables below as regards the personal characteristics of the number of questionnaires returned, impact of western education on teaching of Islamic education, difference between western and Islamic education education and the factors that favour western education over teaching of Islamic education.

Analysis of Questionnaires Distributed

The result obtained revealed that out of the 200 sample questionnaires distributed to the respondents in the selected secondary schools in Akwanga, Nasarawa State 196 respondents responded to the questionnaires which represents 98% response rate while 04 questionnaires representing 2% were rejected because they were not properly filled as presented in table 1 below.

Table 1: Number of Questionnaires Distributed and Returned by the Respondents

Questionnaires Distributed	Accepted		Rejected	
	Number	%	Number	%
200	196	98	04	2

Source: Field Survey, 2022

The Demographic Data of Respondents

The result represented in Table 2 revealed majority (56.6%) of the respondents were men while 43.4% were female, this may be due to the fact that majority in the study area believe that parents tend to give more priority to boychild education than girls. (89.7%) of the

respondents were single with a few 10.3% married. The result further revealed that majority (59.2%) of the respondents have secondary education while 40.8% had tertiary education. This is because both staff and students participated in the survey

Table 2: Demographic Data of Respondents

Socio-economic variable	Frequency	Percentage (%)
Gender		
Male	111	56.6
Female	85	43.4
Total	196	100
Marital statutes		
Single	176	89.7
Married	20	10.3
Divorce	-	-
Widow	-	-
Total	196	100
Educational statutes		
Non-formal	0	0
Secondary school	116	59.2
Tertiary	80	40.8
Total	196	100

Source: Field Survey, 2022

Analysis on the Impact of Western Education on Teaching of Islamic Education

Western Education plays significant roles in Muslim desires to acquired Education by whatever legal means. This Hypothesis/theory could be found in the Hadith and Quran which are the two holy books on which Islam had it foundation. This analysis is to point to the

facts that western education has not prevent Muslims from acquiring any form of Education. Below are some tables that help in sustaining the influence of western education on Islam.

Table 3: Data distribution of Impact of Western Education on teaching of Islamic education in the study Area?

Western Education Contribution to Islamic studies	Frequency (F)	Percentage %
Yes	183	93.4
No	13	6.6
Total	196	100

Source: Field Survey, 2022

From the above table, 93.4% of the respondents said western education contributes to the teaching of Islamic education of muslim in study Area while 6.6 % of the respondents said western education does not contribute to the teaching of Islam.

Table 4.3.2: Data distributions of Islam/culture concerning changes and literacy level?

Dose Islam or Culture promotion Literacy	Frequency	Percentage %
Islam Dose	151	77.1
Culture Dose	45	22.9
Total	196	100

Source: Field Survey, 2022.

From the above analysis, 77.1 % of the respondents said Islam Promote change and literacy while 22.9% of the respondents said that culture also promote change and literacy.

Table 4: Data distribution on the benefits of western education to muslims in the study Area

Educational Benefits	Frequency	Percentage %
Enlightenment and literacy	96	48.9
Enhances change and exposure	100	51.1
Total	235	100

Source: Field Survey, 2022.

The table above shows that 51.1 % of the respondents agreed that the benefits of education to muslims in the study area is Enlightenment and literacy while 48.9% of the respondents said the benefits of education to muslims in the study area is Change and Exposure. This has no doubt indicated that western education has positive impact on the literacy, enlightenment, religion and socio-cultural of the muslims and Islamic study atlarge

Table 5: Data distribution on the solutions to the problems of illiteracy among muslims in the study area?

Solution to Illiteracy	Frequency (F)	Percentage %
Adult Education for illiterate	35	17.9
Early child education	107	54.6
Effective and efficient educational awareness	54	27.5
Total	196	100

Source: Field Survey, 2022.

The table above shows that majority 54.6 % of the respondents said the solutions to the problems of illiteracy among muslims in the study area should be Early Child Education, 27.5% of the respondents agreed that the solutions to the problems of illiteracy among muslims should be effective and efficient educational awareness while 17.9% of the respondents are with the opinion that the solutions to the problems of islamic studies should be Adult Education for illiterate.

DISCUSSION OF THE FINDINGS

From the results of the analysis obtained, 71.4 percent of the respondents said western education significantly contributes to the Islamic education in the study area while 28.6 percent of the respondent does not agreed to that opinion. On the impact of western education on teaching of Islam 93.4% of the respondents said western education contributes to the teaching of

Islamic education of muslim in study area while 6.6 % of the respondents said western education does not contribute to the teaching of Islam.

Also, the results obtained on the solution to the factors militating against the teaching of Islamic education, the result shows that majority 54.6 % of the respondents said the solutions to the problems of illiteracy among muslims in the study area should be Early Child Education, 27.5% of the respondents agreed that the solutions to the problems of illiteracy among muslims should be effective and efficient educational awareness while 17.9% of the respondents are with the opinion that the solutions to the problems of islamic studies should be Adult Education for illiterate.

Thus, from the above findings, western education has no doubt encourages literacy which in turn promote the teaching of Islamic education and empowerment which are found in the holy Quran and Hadith which are the two main foundation of the Islamic faith.

CONCLUSION AND RECOMMENDATIONS

Conclusion

In this study, an attempt has been made to examine the impact of western education on the teaching of Islamic education in secondary schools in Nasarawa state, Nigeira. Solutions were proposed as a basis for action in order to make the future situation much better. There is hardly any legitimate excuse for excluding the Islam from taking full advantage of Education in Nigeria.

Education is the cornerstone, the building block, and the hope for a society's future and one that begins with children. This reaserach work reconciles bridged a gap between western education and Islamic education by adreesing the core issues considerd. Education is a key to knowledge and understanding, it is also the stovepipe used for inhibiting social changes and sustainable development.

Education is the foundation for the improving the lives of people in our communities because it will give voice to people economically, as well as provide path to address issues as family, encourage equal treatment, and eliminate violence against them, form wife beating to the practice of early girl-child marriage among other challenges.

Recommendations

Based on the findings of the study on the impact of western education on the teaching of Islamic education, there is need for an urgent step to be taken for the issues to be reviewed and address. So the following recommendations were made:

- ❖ Muslims should strive to learn more about western and Islamic education. This will enable them understand whether it is Islam or culture that is a force against their ability to acquire Modern Education. A deep knowledge of an idea increases commitment and protects that commitment against external influences.

- ❖ Muslims should embrace Modern education to enhance change and exposure in their day to day activities. These will empower them economically, politically, socially as well as culturally.

- ❖ Federal government, State governors with the aids of Islamic scholars and traditional rulers, should formulate a policy to eradicate the problems of illiteracy among muslims communities through Adult Education for Illiterate people, Early childhood education and Effective and efficient educational awareness at the grassroots.

- ❖ The factors inhibiting muslims people education development should be addressed through Muslim Scholars, Traditional Rulers/Community Leaders/Elders, NGO's and Muslim Parents.

Suggestions for further research

This thesis is inclusive because there is need or room for further investigation of the matter under discuss. A lot of communities in the North, South and West that women are at disadvantage Educational due to cultural and males dominant position on the home front as a result of the Patriarchal structure in place. This has given them the opportunity to control all issues relating to the Islamic and western education particularly in the northern part of Nigeria. There is need to empower people using education to enhanced their position for national development. Since the study is restricted to Nasarawa State. There is, therefore, need for future researchers to widen the scope of this study or carrying out same study in the entire country and also increasing the number of hypotheses to make for a better generalization of results.

Furthermore, these scholars should be given research grants and adequate time allotted to the work in order to enable them spend considerable time with the respondents they are studying to generate verifiable data. This is because most information is kept away from researchers who are self-sponsored and are always in a hurry not to exceed their lean budgets.

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