



## Assessing Class-Management and Lesson Planning in Islamic Studies as a Humanistic Discipline in Nigerian Institutions

ADELEKE, Rasheed Sanusi (P.h.D.)

Department of Islamic Studies, Adeyemi Federal University of Education, Ondo, Ondo State, Nigeria  
[sanrasheed2@gmail.com](mailto:sanrasheed2@gmail.com) 08161377164

### Abstract

“Humanities” which is also referred to as “Arts” is an academic discipline in primary and secondary schools as well as tertiary institutions in Nigeria. It comprises a number of disciplines which include History, Christian Religious Studies, Philosophy, Islamic Studies and language courses such as English, Classics, French, Arabic and other related courses/subjects. This study focuses on Islamic Studies. Most of the existing works on Islamic Studies concentrate on the methods of its teaching and learning with little attention paid to its class-management and lesson plan. This study therefore focuses on Islamic Studies as a discipline in humanistic studies with the view to examining the effectiveness of its class-management and lesson plan on students of the field. Reference points were drawn from Nigerian institutions. The research is a qualitative survey. Information was retrieved from Encyclopedia of Seerah, academic books, academic journal articles and internet materials. Tutors of Islamic Studies are expected to master the backgrounds of each learner in class management. The tutor should also be dynamic in the methodologies.

**Keywords:** Class-management, Teaching Methodology, Humanistic studies, Nigerian educational system, Curriculum of Islamic Education.

### Introduction

Islamic Studies is a discipline in the faculty of humanities in Nigerian higher institutions. It is also studied in primary and post-primary schools. The study of the course evolved as a field of study that inculcates the virtues of Islam as a religion and its contribution to civilisation. At the primary level of education, Islamic Studies is referred to as the Islamic Religious Knowledge with the abbreviation of IRK. It is titled Islamic Religious Studies (IRS) at the secondary school. Similarly, it is referred to as ISL in the Curriculum of the National Open University of Nigeria (NOUN). However, it is titled Islamic Studies in Nigeria Colleges of Education (NCE) and University’s curriculum.

The study shares some elements of lesson plan with other courses in the humanistic studies with little additions on some topics. This study is therefore carried out to examine the methodology of designing lesson plan and managing the class in the teaching and learning of Islamic Studies. The aim and objectives of this study are to guide the learners and teachers of the discipline on the effective method of teaching the course at the primary and post-primary schools. Also, to aid the students during the Teaching Practice (T.P)

and after their graduation as professionals of the discipline. It also serves as impetus on the manner of controlling the learners not only at the primary and secondary levels of learning but also in tertiary institutions nationwide.

### **Class-Management and Lesson Plan in the Teaching and Learning of Islamic Studies**

Class management can be referred to as the act or manner of controlling the pupils or students in the classroom by the teacher for effective assimilation of the topic. It is also called class-control. This is so because, it is the method of directing the attention of the learners towards the teaching by the teachers. Effective management of the classroom is the most important duty of a teacher (Robert and Jana, 2003). Hence, he or she can be referred to as the manager of the students during the periods of teaching. The student-teacher relationship is very crucial in determining class control. Perfect administration of a class results in the comprehension of the topics by the students and also contributes to their academic achievement. This implies that the teacher should neither be too rigid nor too soft to the students. An iron-fisted teacher may not be able to manage the learners due to the fear that he or she might create on the minds of learners. In lieu of regarding him as a student-manager, he may be tagged the wicked tutor. Similarly, a too soft teacher may not be able to coordinate the class effectively.

Moreover, backgrounds of students are very important to be considered by teachers (Robert and Jana, 2023). Children of different families form students in a school for teachers to accommodate. Their psychic motive and affective domains cannot be the same. Not only these, the backgrounds usually reflect in the behavioural pattern of students during the class-lessons. By this, the control of all of them rests on the teacher. In Islamic studies, the learners are specifically segmented into two viz, those who have basic Arabic knowledge and those who are of remedial knowledge. Therefore, it is the responsibility of the teacher to identify them and base his teaching procedures on their backgrounds. It is assumed by this study that the best teacher is the one that understands the backgrounds of the learners and considers their backgrounds in his methods of teaching. So, he should be able intimate with the students, guide them and identify their challenges.

According to Ayub and Hamzah (2018), communication plays crucial roles in class-management. It determines levels of interaction and familiarity between the teacher and the learners. Communication may make students relate with the teachers or dislike him. As a result of this, the manager of students should derive a means of expressing his observations on each student. He should not be harsh in his expression to the students. A very harsh teacher may not be able to relate with the learners and this may hinder their understanding of the course. Effective communication helps the teacher to control the class and also plays roles in the academic performances of students.

Students are not easy to manage. This is due to their categories and backgrounds. The variances reflect in their learning culture and morality. School is therefore, established to reform them to be morally upright and socially educated. However, the first stage of reforming them begins from the classroom. Managing them by the teacher in the classrooms makes them to be responsible in the society during and after their schooling. This is a core reason why the motto of virtually every institution in Nigeria usually reads 'learning and morality' (Tawfiq, 2023).

To control the class effectively, the teacher can adopt the method of 'student centeredness'. This is an act of providing room for students to participate in learning (Azwani, 2022). Mention should be made here that the act of dominating the class during teaching by the teachers is not enough for students to assimilate topic. Their participation in the teaching process contributes to class organisation. Occasionally, the teacher may device a means of rewarding the learners. This is referred to as the reinforcement. Through this, every student will be eager to learn more and be reinforced by the teacher. In Islamic Education for instance, students can be asked to the read texts of certain portions of the Qur'an and translate them into English or

native languages. Some may also be asked to demonstrate how ablution and (*salah*) are performed in Islam and be reinforced by the teachers. This will not only serve as a mean of testing the students' intelligence Quotations (IQ) but also a manner of managing the classrooms.

Lesson plan can be succinctly defined as the segmentation of topics of teaching into steps by the tutors for the students. In other words, it is the breaking-down of the topics into smaller learnable units for students to understand (Margarita, 2014). This is to enable the students understand the subjects gradually over the specified periods of learning the curriculum. Lesson Plan is the foundation through which teachers of Islamic Studies as well as others build the teachings. However, it is the most challenging aspect of teaching. There are different forms of Lesson Plan. The type depends on the choice of the teacher who is an expert of the subject.

Lesson Plan is very helpful to Islamic studies teacher in many ways. It helps in stream lining the teaching in step by steps. It is a manual of organising the topics in sequence for students' assimilation. Sequential arrangement serves as impetus on what the students need to first learn and what they are to learn at the end of the topic. Besides, it enables the teacher to know the significance of instructional materials which is the core aspect of impacting knowledge to students especially at the elementary, primary and post-primary levels of education (Ayub, and Hamzah, 2018). It also helps the tutors to identify, plan and organise the objectives and methodology of each topic before the students. Aims, objectives and significance of the lesson are examined through the lesson plan (Azwani, 2022.). Through this, it aids the teacher to identify the objectives that are expected from each student by the end of each topic.

In Islamic Studies, the organisation or structure is based on certain features. These include preparation for the topic, lesson set-up, opening of the lesson, body of the lesson plan, summary or conclusion of the lesson and assessment of the assimilation of the topic by the students (Basir, 2020). These features have been summarily discussed below.

On the preparation, an Islamic Studies' teacher should adequately prepare for the topic before he or she goes to the classroom for the teaching. He should have mastered the topic and analysed the salient points that the students should learn from the topic. Not only these, the objectives of what the students are expected to derive from the topic should be considered by the teacher. This includes the pre and post behavioral objectives. The pre-objectives are tentatively set at the initial stage of the teaching while the post-objective is the broad goal of the teaching. Similarly, the teacher is expected to check and recheck the lesson plan and ensure that it is adequately planned for its purpose. A well prepared lesson plan allows the teacher to impact the knowledge into the learners (Margarita, 2014).

The modality for setting up a lesson is highly important. It is considered by the teacher as the modality to implement what he or she has planned in the preparation. Opening of the lesson or lesson-opening refers to the systematic process or processes of introducing the topic to the learners. This involves the linking of the new topic to the previously acquired knowledge of the students or pupils. This feature is always considered teachers of Islamic Studies at all levels of education. A teacher may decide to first ask the students some questions from what he might have taught them in the past or what he thinks that they might acquire before the topic he wants to teach them (Basir, 2020). There are different procedures of opening the lesson to the students. It depends on the contents of the topic and teacher's competence.

Body of the lesson is the in-depth explanation of the topic to the students. It consists of the detailed description of the topic. It also includes the method of teaching adopted by the teacher, teaching aids and the analysis of the whole topic. Body of the lesson may at times contain short notes on the topic.

The summary or conclusion of the lesson is the concise repetition of the key points from the lesson. It is the recapitulation of what the teacher has already taught the learners. Considering this aspect by a professional tutor of the subject helps the students especially the slow-learners among them to comprehend the topic. It is the step that leads to the completion or conclusion of the lesson. At this stage, the students

will be able to ask some questions and the teacher should provide solutions to their questions. It is very crucial for teacher of the subject to assess the students. A lesson-plan should contain a section for assessing and evaluating the learners. The mode of the assessment can be in the form of asking questions or giving the students assignment to do at the end of the lesson. It can be oral or written assessment.

### **Islām, Islamic Studies and Islamic Teacher: A Cursory Look**

Islām is an Arabic Word. It is derived from the verb *as-la-ma* which means to be peaceful and to be submissive. Thus, Islām literally means the religion of peace and submission to the will of Allāh (Abdullah, 2017). Theologically and contextually, Islām is the religion that was revealed from the Almighty Allah to Prophet Muhammad via *Malak Jibrīl* (Angel Gabriel) for the guidance of the universe and humanity (Abdullah, 2017). It spells out the principle of devotion to Almighty God which every Muslim should abide by. The title of the religion, Islām was not only revealed in the Qur’ān but was also reiterated in a number of verses of the scripture. These include the Qur’ān 5 verse 3 which reads thus:

Verily Islām is the religion that was revealed from  
Allāh.

I (Allāh) have completed my mercy for you,  
completed my favours on you and made Islām for  
you as the religion.

These references and many others establish that Islam was not named by any man or clan as in the origin of Buddhism which was coined from the name of Buddha. Likewise, it was not like Hindu which was named from Hinduism or Tao which was derived Taoism. Similarly, Islām is not Muhammedanism. This is so, because it was not formed by the prophet or named after him (Bilal, 2015). Those who practise Islām are referred to as Muslims.

The academic name given to this field of study is Islamic Studies. Its historical background metamorphosed from the town to the gown. The implication of this, is that it began from the society, then it is spread to academics. Periodisation of its study can be categorised into the pre-colonial, colonial and the post-colonial eras. It was first taught by the scholars who were referred to as ‘*Ulamā*’ (*Alfā* in Yoruba). They did organise different fora for teaching the course. These include their residences and mosques. Rote learning teaching-method was adopted. The students would be reading after the pronunciations of their tutors. There was no organised class-room for the teaching. The learners would continue receiving education from one stage to another for unspecified period of time (Tawfiq, 2023). According to Fafunwa (1978), those learning avenues were referred to as “Makaranta Alo and Makaranta ilmi in Hasusa (lower and higher schools) while they were called ile-Kewu in Yoruba”. The mode of learning continued during the colonial and post-colonial eras with some developments. These include establishment of private Arabic schools since the pre-colonial era.

Many of these centres of learning developed and became *Madāris* (organised Arabic schools) in many localities of the southwestern Nigeria. Such modern *Madaris* include *Shams-su-udil-Al-Islam* which was established in the 1940, *Kharāshi* memorial Arabic secondary school (1945), *Mahadul Arabiy* which is also referred to as Arabic institute of Nigeria (1958) and *Da’watul Islāmiyyah*. There was also *Islāhuddeen* at Iwo, Osun state, *Markaz Agege* (1954). It was first established in Abeokuta in 1952 before its permanent site at Agege, Lagos state (Oladiti, 2014.). The goals of these centres of learning facilitated the comprehensive understanding of Islām in Yorubaland since then till now. The schools still produce scholars at the local and academic communities. A number of the students of these *Madāris* became Imāms and scholars of repute at central, institutional, organisational and many mosques while some of them established modern Arabic schools with inclusion of western education as the present needs of the society.

With frantic efforts of the Muslim elites, Islamic Studies was included in the Nigerian Educational Curriculum. It is learnt from primary to tertiary institutions.

Scope of Islamic Studies as an academic field of learning includes but is not limited to Islamic Philosophy, Economic System, Sociology, Civilisation, Ethics, Geography, Islām and Science, Conflict management, Institutions, Hadīth (Prophetic sayings and acts), transliteration and translation of the Qurʾān and History (Abdullah, 2017). Besides the above, the content of the course also examines the Islamic theology. This comprises the Islāmic doctrines which is broadly categorised into the Pillars of Islām and the Articles of Faith. The former comprises the belief in Oneness of Allāh (which is classified into three viz, belief in Allāh as the sole Creator of all the creatures, belief in the act of worship of Allāh in Islām and belief in His names and attributes), Performance of *Salawāt* (prayers), fasting *Ramadān*, *Zakāt* (Alms giving to the poor), Hajj (Holy pilgrimage to Makkah) (Yusuf, 2000). The latter centres on the belief in Allāh, belief in all the scriptures (*Tawrah*-Tora, *Injīl*-Holy Bible, *Zabūrah*-Psalms, *Qurʾan*- The *Qurʾān*), belief in the *Malāikatullah* (Angels of God), belief in *Qadar* (Destiny: will and Decree), belief in the Last Day (*Yawm al-Qiyāmah*) and belief in all the prophets of Allāh (Prophets of God are many. It is incumbent on every Muslim to absolutely believe in them. Some of them that were mentioned in the Qurʾān include: Ādam, Ibrahim (Abraham), Ishāq (Isaac), Dāwud (David), Nūh (Noah), Yusuf (Joseph), Ilyās (Elias), Sulayman (Solomon), Shuʾayb, Dhuʾl-Kifl (Ezekiel), Yaʾqūb (Jacob), Idris, Mūsa (Moses), Zakariya (Zachariah), Harūn (Aaron), Ismail (Ishmael), Ayūba (Job), Yūnus (Jonas), John, ʾIsā (Jesus Christ), Lut (Lot), Hūd, Ṣāliḥ and Muhammad) (Q.40:78 and Q.6: verse 82). Muslims believe in all of them as the messengers and Prophets of Allāh (Yusuf, 2000).

Islamic teacher is simply defined as the tutor of Islamic Studies. It can be a male or female with wide knowledge of the subject. However, while a male teacher can also be an Imām of a mosque either in the school where he teaches or his community, the female cannot be made an Imām. Though, she can be a leader in any forum but not as Imām who leads Muslims in the congregation prayers in the mosques. Restriction or limitation of Imamship to only males was due to the nature of women and for protecting their body structure in the society. A teacher of Islamic Studies is expected to possess certain qualities which will be expressed in sub-heading of this study.

### **Category of Islamic Studies Students in Post-Secondary Institutions in Nigeria**

Unlike students of other disciplines (humanities, social sciences, law, languages, sciences etc.) who are graduates of secondary schools, students of Islamic studies (in tertiary institutions) are broadly grouped into two. There are graduates of secondary schools and the graduates of private Arabic and Islamic institutes. It is essential at this juncture to express that most of the Arabic schools have incorporated some Western subjects into their curriculum. Subjects like English, Mathematics, Yoruba, Government and Literature-in-English are also taught. The motive behind the inclusion of these subjects is to enable their students to attempt examinations of the West African Examination Council (WAEC) and Joint Admission and Matriculation Examinations Board (JAMB) and pass them to further their studies to higher institutions. Also, to enable them to communicate in English Language (in addition to Arabic) in the society as scholars. With this step, a number of them are students in Nigeria Colleges of Education (NCE) and Universities.

By these classifications of students, modes of teaching are also divided in tertiary institutions especially where there are Departments of Arabic and Islamic Studies. The students that have Arabic background do combine the Islamic Studies with Arabic as Double Major while those who are from secondary schools without Arabic background enroll for Islamic Studies as a single major course. Generally, Islamic Studies is offered in some higher institutions by Department while it is offered in the Department of Religious Studies in some. Additionally, some Universities offer the course by combining it with education. Hence, it is offered as Islamic Education (Tawfiq, 2023).

## General and Specific Qualities of an Islamic Tutor

A teacher of Islamic Studies is expected to possess certain qualities for effective teaching and learning of the subjects. These qualities are succinctly grouped in this work into two: general and specific features. The general ones are the fundamental qualities of every teacher as a role model for the learners and the society. The specific ones are the unique qualities that he or she must possess. In addition to the general qualities of a teacher, he or she should possess the following:

**Mastery of the subject:** A teacher of Islamic Studies should be highly knowledgeable on the subject. He should not only comprehend the subject but should also be qualified to handle and teach it effectively. This will enhance the learners' horizons to understand the subject at all levels of education and enable the teacher to produce competent students who may further on the course and become professionals in the future.

**Comprehension of Students' Background:** It is incumbent on the teachers of Islamic Studies to understand the nature or type of his learners. He should understand that some of them possess only secondary education while some have Arabic background in addition. These types of students are in the tertiary institutions. Hence, it is essential for the teacher to study their behavioural methods and derive the teaching method that will accommodate the backgrounds of both of them.

**Islām:** As a religious subject, its teacher is expected to be a Muslim or *Muslimah* (Female Muslim). This becomes essential in order to be able to tutor the students without any bias. Similarly, as a Muslim, he or she will have ability to display practical aspects of the subject such as how to perform ablution, *salāh*, Hajj, fasting, *Zakāt* and *Iqāmah*. These aspects of the subjects require demonstrative method of teaching which can only be displayed by Muslims.

**Knowledge of application of the Islamic Jurisprudence:** Application of the knowledge of Islamic Law is a crucial quality of a teacher of the subject. He should not only acquire the Islamic jurisprudence but also understand its application. This includes the nature of the society where he teaches. For instance, what is tenable in an Islamic society may not be allowed in a multi-religious nation. Thus, the applications of the jurisprudence may be slightly different without contradicting to the dictates of the Qur'ān and Hadīth.

**Acquisition of basic or remedial Arabic knowledge:** It expected of the teachers of Islamic studies to be able to read simple Arabic words. Though he is not a tutor of Arabic, there are some contents in the curriculum that require Arabic. Through this, he should possess the knowledge. If such a teacher falls into the category of those who did not attend Arabic schools during his studentship, it is expected of him to enroll for Arabic learning in the society. The equivalence of this quality is the Postgraduate Diploma in Education which is essential for a teacher who did not study education courses during his studentship but wants to enlist as teacher at any level be it University, College of Education or secondary and elementary level.

**Knowledge of Tajwīd:** In addition to the primary learning of the Qur'ān, it is incumbent on a professional teacher of Islamic Studies to possess knowledge of tajwīd. Tajwīd is the scientific knowledge of the reading the Qur'ān (Abdullah, 2017). There are many chapters of the Qur'ān in contents of the Islamic Studies curriculum which must be first read by the teacher for the pupils or students. So, the knowledge of *tajwīd* is most important for proper reading. Not only this, it also shows the competence and professionalism of the teacher on the reading of the Qur'ān.

**Piety:** Fear of Allah is the watch word of the teacher of Islamic Studies at any level of teaching. This is due to the nature of the subject he teaches as a religious course. Piety is highly essential as the primary expectation. This will as well be emulated by the learners. Additionally, the core value of the subject is to inculcate morality and fear of Allah into the minds of the students at all levels. This quality will thus help to reform the society.

**He should be versed in *Tafsīr* (Islamic exegesis and hermeneutics):** Knowledge of exegesis of the Qur'ān is compulsory for the tutors of Islamic Studies especially at the Colleges of Education and Universities. It is an aspect of Islamic knowledge that deals with the comprehensive examination on the texts of the Qur'ān. It deals with the historical survey of each verse of the Qur'ān and its interpretation. Not only this, it analyses the verdicts of the theological schools of thought on each words of the Qur'ān as well as the prophetic explanations (Ayub and Hamzah, 2018).

***Almu'amalāt* (interpersonal and interreligious relationship):** In a school, it is expected of the subject teacher to interact with his or her co-teachers. He or she should not limit his relationship to only Muslim staff. Christians should also be his or her friends. Hence, there should be no discrimination of religion. It is expected of him or her to interact with every staff and student as a religious scholar in the school and the society at large.

**Punctuality:** timing is very crucial in Islāmic injunction which should be fulfilled by a Muslim. It is therefore, expected of him to be punctual in the class as scheduled. In addition to the fixed periods of teaching the subject, he should also be punctual at the meetings such as the Board of Staff, Board of Examiners and other sub-committees at the departmental, faculty and others levels.

**Conducting the assembly on Fridays:** At the primary and secondary schools, conducting of morning assembly is rotational among the teachers from Mondays to Thursdays. However, Friday assembly is usually assigned to Muslim teachers to conduct. As a professional teacher among other Muslims in the schools, he should have perfect knowledge of coordinating the students on the assembly ground especially on Fridays.

**Counselling the learners and other colleagues:** counselling is among the course contents in Islamic Studies. Therefore, a teacher of the subject should be able to counsel both the students and staff. Mention should be made here that he will be portrayed as a cleric who should be able guide and counsel every member of the school. Thus, he should pave way for students and co-teachers to approach him if need arises and he should advise them accordingly.

**Comprehension of the backgrounds of his students:** As earlier said, the learners of Islamic studies especially at Nigeria Colleges of Education and Universities are of two categories. Hence, it is expected of a professional teacher of the course to study their backgrounds in the classroom during his teaching. His teaching should also centre on their backgrounds as well. In this case, it is necessary for the teacher to derive a means of accommodating all the students in the teaching. Understanding the subject by the learners is a great achievement of the teacher.

**Acquisition of knowledge of transliteration:** transliteration takes certain sections in the in the teaching and learning of Islamic Studies at all levels of education. It is a unique aspect of the curriculum that differentiates Islamic Studies from other subjects. The curriculum contains many chapters of the Qur'ān which must be first written in Arabic text and later transliterated. The rationale behind this

transliteration is to aid the writing of the Qur'ān text into another language. It is also helpful for the learners to transliterate the verses of the Qur'ān to the society at large. Besides the Qur'ān, he should also teach the students transliteration of Hadīth and Sunnah professionally.

**Ability to memorise the *hadīth*:** as a professional, memorization of the prophetic traditions is very important. In addition to teaching the subject, it is expected of the teacher to memorise some *Ahadith*. Not only this, he should be able to identify the classifications of the hadīth viz, the authentic, sound, weak, fabricated, strange and others.

**Conflict reconciliation in schools among the students and co-teachers:** Teachers of Islamic Studies is not only a tutor but also a mediator in the schools, work place and the nation at large. This is a unique quality that should be possessed by him. He should be able to settle any discord among other colleagues by citing references from the Islamic Ethics of conflict resolution. This is so because; man is naturally created as a gregarious or social animal. By and large, there tends to be conflicts in their interaction.

**Humility:** As a religious tutor, it is expected of him to be humble in the school. This is in line with the ethics of his profession. Not only this, a religious studies teacher should be soft and kind to other. These qualities will be emulated by his students, whom he is expected to prepare for the future. It will also earn him the privilege to relate with co-teachers and he will also be related with.

**Leadership skill:** A teacher of Islamic Studies is not only a teacher but also a leader. He should possess the charisma of a good leader. These include patience, hospitality, directing and controlling the affairs of students. He should also be able to demonstrate the leadership roles in the schools and beyond. It is through this quality that he may be made an Imām especially in a school that has mosque.

**Coordinating of Muslim Students' Society's activities on campus:** Muslim students' association is an umbrella body that directs the affairs of all Muslim students on campuses. Every Muslim student is an automatic member of the association. It operates at the post-primary schools, Nigeria Colleges of Education (NCE), Diploma awarding institutions, Colleges of Health Sciences, Polytechnics and Universities. Not only this, there are branches of the society outside the campuses. These include Council branch, Unit, Zonal and national headquarters. The association was established in the year 1954 and named Muslim Students' Society of Nigeria (MSSN) (Oloyede, 2014). Thus, at the school level, it is the responsibility of an Islamic teacher to oversee the activities of the organisation and render his or hers professional services when needed. Teachers of Islamic studies usually serve as advisers to the group.

**Ability to relate the subject to daily life:** Learning in the religious education is embedded with knowledge of the past, present and future occurrences. Some aspects of its curriculum acquaint the learners about the history of the prophets of Allah, starting from Adam to Muhammad. It is therefore in the expectation of the teacher to enlighten the students on the significance of inclusion of the biographies of the prophets into the syllabi. Besides, it is expected of him to teach the themes of their history and also relate their lessons to the present situation. Besides, histories of the tyrants among whom was Fir'awn (Pharaoh) and his antics were included as well. By this, the teacher should possess the quality of relating these histories to daily life for the students and the nation or society at large.

## Samples of the Lesson Plan

### SECTION A:

#### GENERAL INFORMATION:

1. (i) **Name of Teacher:** Sulayman, A. S.
2. (i) **Department:** Religious Studies. (ii) **Unit:** Islamic Studies.
3. **Name of the School:** Ansaruddeen Comprehensive High School, Oyo.
4. **Form/Class:** S. S. S 3c. **5. No in Class:** Thirty (30)
6. **Sex: Male / Female:** Male. **7. Average Age of Learners:** 15+
8. (i) **Session:**...2022/2023... (ii) **Term:**...Third.
9. **Week of the Teaching:** Seventh Week (7th Week)
10. (i) **Date:**17th September, 2023. (ii) **Period:** 4th (iii). **Duration / Time:** 40 Minutes.
11. **Subject:** Islamic Religious Studies (IRS).
12. **Topic:** *Surat al-Fatihah* (Chapter one of the *Qur'an*) Arabic Text.
13. **Sub-Topic:** Transliteration and Translation of the Chapter.
14. **Reference Materials:** The Noble Quran by Yusuf Ali.

### SECTION B: LESSON INFORMATION

1. **Method of Instruction:**... Demonstrative Method.
2. **Rationale:** In order to enable the students to read and understand the chapter.
3. **Behavioural Objectives:**  
**By the end of the lesson, students should be able to:**
  - (i). recite the Chapter in Arabic Text.
  - (ii) write the Chapter in Arabic.
  - (iii). Transliterate the Surah correctly.
  - (iv). Comment briefly on the Chapter
4. **Previous Knowledge / Entry Behaviour:** The students have been familiar with some chapters of the Qur'an in their previous lessons.
5. **Teaching Aids:** A chart showing Arabic Text and transliteration of the Chapter.

### Section C: LESSON PRESENTATION

#### 1. Introduction. (i) **Teacher's Activities:**

The teacher introduces the topic by asking the students questions on previous topic.

(a). What was our last topic?

(a). Who can mention types of prayer (*Ṣalāh*) in Islam?

The teacher also asks the students some questions on their understanding of the meaning of surah

(a). Which Surah do you first recite on *Ṣalāh*?

(b). Why do Muslims recite surah al-Fātihah on every *Ṣalāh*?

(ii) **Learners' Activities**...The students responded to the questions asked by the teacher.

(iii) **Learning Point:** The students should be able to read the Arabic text of the chapter.

#### 2. Lesson Development

##### Step 1:

(i) **Teacher's Activities:** The teacher recites the chapter by himself.

(ii) **Learners' Activities:** The students listen to the first recitation by the teacher.

- (iii) Learning Point:** The students recite the chapter after the teacher
- Step II (i) Teachers' Activities:** The teacher writes the Arabic text and transliteration of the chapter on the black or white-board
- (ii) Learner's Activities:** The students write the text and transliteration in their note books
- (iii) Learning Point:** The students should be able to write to read and write the texts correctly.
- step III: (i) Teachers Activities:** The teacher reads and re-reads the texts for the students.
- (ii) Learners' Activities:** The students read after the teacher.
- (iii) Learning Point:** The students should be able identify some words of the chapter.
- Step IV: (i) Teacher's Activities:** The teacher explains the translation of the chapter.
- (ii). Learners' Activities:** The students listen to the teacher's explanations
- (iii) Learning Point:** The students should be able to explain the chapter like the teacher.
- 3. Summary:** The teacher summarises the lesson.
- 4. Assessment:** The teacher assesses the students by asking them some questions and reinforces them.
- (a). How many verses are in the Surah al-Fatihah?
- (b). Can anyone of you recite the chapter correctly?
- 5. Assignment:**
- (i).** List the attributes of Allah in the chapter.
- (ii).** what are the lessons of the chapter.
- (iii).** Mention the historical survey behind the revelation of the chapter. <sup>1</sup>

### Summary and Conclusion

Class-Management and Lesson Plan are important factors in teaching and learning which facilitate comprehension of topics by the students. The significance of the management is to direct the attention of students towards the learning. The lesson plan aids the teacher on sequential processes or steps of teaching. Therefore, they both play crucial roles on the methodology of teaching and learning of Islamic Studies.

### Recommendations

From the examinations of these two key concepts of teaching and learning, the following recommendations are made:

- . Teachers of Islamic Studies should always draw Lesson-Plan. This will assist him or her in discharging his or her duties accordingly.
- . Background of each learner is an important area that a tutor of Islamic Studies should also focus. There are fast, average and slow learners. These can only be detected if the teacher studies their backgrounds.
- . Employment of more professional teachers of Islamic Studies is needed. This is due to the roles of religion in the society.

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