

The roles of nigerian association of model islamic schools (namis)

[Education](#), [School](#)



THE ROLES OF NIGERIAN ASSOCIATION OF MODEL ISLAMIC SCHOOLS (NAMIS) IN THE DEVELOPMENT OF EDUCATION IN OYO STATE: A CASE STUDY OF NAMIS, EGBEDA LOCAL GOVERNMENT AREA CHAPTER. BY SHITTU, AFUSAT OMOBONIKE (MRS) (MATRICULATION NUMBER 04/060854) BEING A PROJECT REPORT SUBMITTED TO THE DEPARTMENT OF ARTS & SOCIAL SCIENCES, EMMANUEL ALAYANDE COLLEGE OF EDUCATION, OYO. IN PARTIAL FULFILLMENT OF THE REQUIREMENT FOR THE AWARD OF NIGERIA CERTIFICATE IN EDUCATION (N. C. E) JANUARY, 2009. CERTIFICATION

This is to certify that this study was carried out by Shittu, Afusat Omobonike (Matriculation number 04/060854) in the Directorate of Sandwich Programmes of Emmanuel Alayande College of Education, Oyo, Oyo State.

_____ Alhaji S. L. Akano Date Project Supervisor _____ H. O. D Date DEDICATION

This project is dedicated to Almighty Allah for sparing my life from the inception of this N. C. E programme till the end of it. ACKNOWLEDGMENT All praise and adoration is due to Almighty Allah (S. W. T), the Omnipotent, Omnipresent, Omniscience, and the Fountain of knowledge for making it possible for me to complete this NCE programme. He made it a successful one despite all odds. May his infinite peace and blessing be upon our noble prophet Muhammed (S. A. W), his households, his companions, and those who follow his footsteps till the day of accountability.

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ABSTRACT This study investigates the roles play by the Nigerian Association of Model Islamic Schools (NAMIS) in the development of education in our

immediate society. The study is a case study of NAMIS, Egbeda local government area chapter. The research work is subdivided into five chapters. It starts by focussing on education as a tool for development; the need, activities and organisation of NAMIS are also discussed. Review of relevant past literatures from some established authorities was subsequently carried out.

Responses from respondents were captured using questionnaire; data analysis was carried out using descriptive technique, frequency counts and simple percentage. The study rounded up with summary, conclusion and recommendation for all concerned skakeholders.

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	1. BACKGROUND TO THE STUDY			

Education is generally accepted as a major source of development of any civilised society. Francis Bacon in his words said “ Crafty men condemn studies; simple men admire them, and wise men use them”. The importance of education to the development of the society has made all concerned stakeholders to be interested in its administration, planning and dissemination to the entire populace. Religious missionaries, most especially Christian missionaries were the fore-runners of western education in Nigeria. Education was used by those organisations as tool for grassroot evangelism as well as public enlightenment.

Muslim communities were faced with challenges of getting their children educated in western way without getting them converted into Christianity. Various Muslim organisations rose up to this challenge lately by establishing formal western oriented schools. Muslims are enjoined by Prophet Muhammed to “ seek for knowledge from the cradle to the grave”; and even “ go in quest of knowledge even unto china (edge of the earth) Various Muslim organisations realized this call to tackle the challenges facing Muslim children in the path of obtaining western (formal) education.

For instance, Ansar Ud Deen Society of Nigeria, Ahmadiyya Muslim Society of Nigeria, and hosts of other Muslim organisations were early enough to tackle the challenges. Most recently, another Muslim organisation established to contribute to solution of these challenges is Nigerian Association of Model Islamic schools (NAMIS). Nigerian Association of Model Islamic Schools (NAMIS) is a body comprising owners of Islamic Schools, both primary and secondary. The objective of the association is to provide qualitative education to Muslim children in accordance with the requirements of the Islamic religion.

NAMIS is a voluntary non-political organisation which aims at constituting a forum of exchange of ideas and instill co-operation among private Islamically-oriented nursery, primary and secondary schools in Nigeria.

NAMIS also engages in the formulation and implementation of programmes and policies aimed at assisting the regulation, growth and improvement of standards in member-schools. NAMIS serves as a mouth piece for member-schools in relation to government. Nigerian Association for Model Islamic Schools was established in 1995. The initiative originated from Hajia Aisha Lemu.

It held its first national seminar in Minna, Niger state in 1997. NAMIS operates states chapters at state level and local government chapters. Oyo state chapter of NAMIS was established in 1995, while the Egbeda Local Government Area chapter was inaugurated in year 2002. The elected state coordinators are members of the National executive officers of the association. NAMIS also form committees such as monitoring committee to

standardise operations of member schools; other committees are disciplinary, annual conference, teachers' workshop, welfare and international relation. 1. STATEMENT OF THE PROBLEM Islam offers man a complete code of life in the Quran and the sunnah (teachings of the Prophet), which if, followed wholeheartedly, will lead man towards the realization of the greatest glory that Allah has reserved for him as His vicegerent. Man needs training from his childhood both at home and in the society in order to adequately follow the code of life and attain consciousness of himself as Allah's vicegerent on earth. Education should aim at a balanced growth of the personality through training of the spirit, intellect, rational, self feelings, and bodily senses of man.

The training imparted to a Muslim must be such that faith is infused in the whole personality and creates in him an emotional attachment to Islam and enables him follow the complete code of life (Niaz, 1995.) People keep historical accounts of their heritages, culture and religions through the educational system they establish for their children; they transmit their value and belief system through such institutions as schools. Keeping up with religious duties during the school days establishes a strong connection between students and their faith, and enhances possibility of practicing their religion as they grow older.

In history of education in Nigeria, early schools in the southern part of the country were founded by Christian missionaries whom were allowed by the British colonial power to set up mission schools, government schools also were generally Christian-oriented. Lemu (2002) writes that any Muslim

student in these schools would be forced to study Bible knowledge and in most cases attend church. Conversion was frequently a condition for admission. No teacher was provided for Islamic studies.

All the aforementioned problems gave rise to the establishment of private Islamic schools for Muslims in the South-Western part of Nigeria. These Muslim schools faced initial challenges like getting government approval through registration, fashioning out of competent educational-curriculum and syllabi that will infuse their belief in the regular curriculum. Other challenges being faced by these schools are infrastructural inadequacies, administrative bottlenecks and general acceptability. NAMIS was established as controlling and collaborating body for all Muslim-oriented schools.

This study focuses on the ability, capability and competence of this organisation in performing her primary assignment.

1. 3PURPOSE OF THE STUDY

The main purpose of this study is to investigate and examine the contributions of Nigerian Association of Model Islamic schools (NAMIS) to the development of education in Egbeda Local Government of Oyo State. The research work, precisely, has the following objectives:

- a) To evaluate the contributions of NAMIS in upgrading standard of education of Muslim schools in Egbeda Local Government.
-) To assess the commitment of founders of these Muslim schools towards funding of the established schools.
- c) To compare the existing Muslim schools with other conventional (and non-Islamic missionary) schools with respect to infrastructural resources, manpower and academic performance.
- d) To examine problems confronting NAMIS as a body.
- e) To establish constraints affecting Muslim schools

towards discharge of high and quality academic standard. f) To suggest possible solutions for future success and remedy for prevention of existing problems in the future. . 4SIGNIFICANCE OF THE STUDY The findings from this study will provide statistical assessment on the roles of Nigerian Association of Model Islamic Schools (NAMIS) in the development of education. The outcome of this work will enlighten the general public of the activities and focus of NAMIS towards quality academic standards. The research will also enable founders of Muslim schools to further understand the importance of their unrelenting contributions towards better control and funding of their schools.

The work is expected to enlighten NAMIS leadership of the problems confronting the association and suggest possible solutions to the issues. In addition, the research will arouse the interest of wealthy Muslims towards the establishment of more schools to serve the needs of numerous Muslim populace. The output of the research will be of usage to the generalities of Muslims in particular and Nigerians in general. It will be useful for all stakeholders in education such as parents, teachers, students, educational policy makers, school administrators and the likes. 1. SCOPE AND LIMITATIONS OF THE STUDY Due to limited time constraints and financial incapability of the researcher, all schools cannot be consulted with respect to the research study and collection of data. The scope of the study shall be some selected NAMIS member-schools in Egbeda Local Government. Some of these selected schools are: a) Al-Hayyu Nursery and Primary school, Olaogun, Ibadan. b) Ar-Rosheed Nursery and Primary school, Gbagi, Ibadan.

c) Noble Foundation School, Gbelu, off Olode/Adekola, New Ife road, Ibadan.
d) Assalam Nursery and Primary school, Alarere, Ibadan.) Pillars of Islam Comprehensive school (PICOS), Oloya, Monatan. Eighty (80) respondents shall be contacted for data collection from these selected schools comprising of forty (40) teachers, twenty (20) parents (or guardians) and twenty (20) members of schools management boards. The study shall be limited to the roles of Nigerian Association of Model Islamic Schools (NAMIS) to the development of education in Egbeda Local Governemtn Area of Oyo State. 6. OPERATIONAL DEFINITION OF TERMS Association: A society of people joined together for a particular purpose.

Model: A person or thing that can serve as a perfect example or pattern, worthy to be followed or copied. Education: Systematic procedure for the transfer and transformation of culture, through formal or informal training of people in a society. It deals with the mental, physical, psychological and social development of the citizens in a given society. Development: Growth integrated with economic, scientific, political and home based technological expansion. Islam: The religion of peace which means the way of achieving total submission of ourselves to God.

Muslim: Adherent of Islam. Literally, Muslim means one who submits himself or herself to the commandment and will of Almighty God (Allah). School: An institution for the instruction (and education) of children or other people. Egbeda Local Government: This is one of the thirty-three local governments of Oyo State. Its headquarter is located in Egbeda. There are eleven wards in the local government and it is geographically surrounded by Lagelu, Ona-

Ara, and Ibadan North-East Local Governments of Oyo State on one part and Osun State on another part. CHAPTER TWO

LITERATURE REVIEW 1. MEANING, GOAL AND IMPORTANCE OF EDUCATION

Kellerman (1980) defines education as the process of teaching and training of the child. It is the imparting or acquisition of skills for a particular trade or profession in which applicable methods are used. Fafunwa (1983) views education as all positive efforts, conscious and direct, incidental and indirect, made by a given society to accomplish certain objectives that are considered desirable in terms of the individual's needs as well as the needs of the society where the programme is based.

Education is therefore, a systematic procedure for the transfer and transformation of culture, through formal or informal training of people in a society. It deals with mental, physical, psychological and social development of the citizens in a given society. The goal of education is manpower development, aimed at national growth integrated with economic, scientific, political and home based technological expansion. However, development may be difficult in poor countries without qualitative and quantitative education.

In her desire to achieve meaningful educational development of the country, the Federal Government of Nigeria through her National Policy on education (2004) prescribes two major goals for formal education. The first goal is to civilize and enlighten every individual to lead the good life in society as a citizen of Nigeria while harmonizing with and sharing in the world's cultural

heritage. The second goal is to equip every individual with the skills and job competencies for gainful employment. Education has enabled man to conquer the nature around him and invent certain gadgets for his convenient use.

Man has been able to improve his quality of food, clothing and shelter through education. The improved quality of life can be seen in area of transportation, healthcare delivery, industrialisation, etc. 2. THE NEED FOR ISLAMIC SCHOOLS A fundamental function of formal education advocated by National Policy on Education (2004) is to produce a knowledge based work force for national development. However, this function was not addressed in totality by the system of education introduced by the missionary during the pre-independence period of Nigeria.

Oghuvbu (2007) affirmed that Muslim education came into Nigeria by over 300 years before the arrival of Christian education around the 1840's. However, Muslim education was retarded because education in the middle of the 19th century in Nigeria tended to mean Bible Knowledge, Christian ethics, Christian moral instructions, Christian literature, some arithmetic, language and crafts; directed towards the production of good Christians (Fafunwa, 1975) The goals of Christian missions Education was to produce teachers to assist in the teaching of the gospel and commercial activities.

According to Boyd (1975: 418), " the Church undertook the business of education not because it regarded education as good in itself, but because it found that it could not do its own proper work without giving its adherents,

and especially its clergy, as much of the formal learning as was required for the study of the sacred writings and for the performance of their religious duties". Furthermore, Bowen (1857: 17) an early missionary, in Ejiogu (1988: 3) stated that " we desire to establish the Gospel in the hearts and minds and social life of the people, so that truth and righteousness may remain and flourish among them.

This cannot be done without civilization. To establish the Gospel among any people, they must have Bible..... they must read the Bible and this implies formal instruction (i. e. education)". The early system of formal western education in Nigeria was, hence, aimed at achieving selfish ends in religion and trade. Lemu (2006) positioned that " the western education system had then negative effects of the secularization and de-Islamization of young Muslim generations, as most of the graduates of this educational system became the potential victims of secular culture. The Muslim community was faced with the challenge of getting their children educated (in western system) without getting them converted into Christianity. Muslims also wanted their children to be taught Islamic education alongside the western system of education. Some Muslim organisations rose up to this challenge, one of such is Ansar-Ud-Deen. The Muslim organisation was established in 1923 for the purpose of educational development of Muslims and also as a body to enhance the moral and social development of the Muslim community. (Wikipedia, 2008). 3. ROLES OF PRIVATE SCHOOLS IN EDUCATION.

Government has been largely responsible for the provision of education in Nigeria. There has been a tremendous public sector participation in educational provision in the country (Emunemu, 2008). Public funding of education includes direct government expenditure (for buildings, teachers' salaries and instructional materials) as well as indirect expenditures in form of subsidies to households such as tax reductions, scholarships, loans and grants. There have been many cases of increase in active demand for education pioneered by an increasing number of children, youths' and adults' need.

Government alone cannot meet these demands; there is need, therefore, for a greater community and civil society participation in providing, managing and funding education. The issue of quality of educational output has been a matter of serious concern not only to the public but also the private sector. The private sector for primary and secondary education has been growing for the past two decades. The proliferation of private schools has been attributed by Emunemu (2008) to the widespread loss of public confidence in public primary and secondary education. The success recorded by private participation at primary and econdary schools levels inspired the Federal Government of Nigeria to lift ban on the establishment of private universities in 1993. Private schools provide helping hand for government in its effort to achieve education for all. Private schools provide qualitative education by employing competent teachers through the fees parents are being charged. They provide adequate amenities needed for effective discharge of educational services such as libraries, laboratories, classrooms. In rounding

up, private participation in education improves effectiveness in a cost effective manner and without compromising equity.

Private participation encourages the public sector to improve the quality and efficiency of public schools. Competition among providers of services can lower costs and improve responsiveness to the needs of consumers.

However, there is a need for a coordinated and focused response particularly as regards partnerships and collaborations in the private sector. The Nigerian Association of Model Islamic Schools (NAMIS) is the coordinating body to institute partnerships and collaborations among private Islamic Schools in Nigeria. 2. 4NAMIS OBJECTIVES AND ACTIVITIES

NAMIS as an association of many Islamic Schools is guided by a constituted mission and vision which encompasses its aims and objectives. The association also shoulders some activities and responsibilities towards educational, religious and socio-cultural engagements in pursuit of its vision and mission. 2. 4. 1NAMIS AIMS AND OBJECTIVES According to NAMIS

Constitution, the following are the aims and objectives of the association:

- (a)To propagate Islam in our schools (b)To constitute a forum for the exchange of ideas and to steer cooperation among private Islamic Schools.
- c)To engage in the formulation and implementation of programmes and policies aimed at assisting the regulation, growth and improvement of standards in member schools. (d)To serve as a mouth piece for member schools in relation to government. (e)To establish peaceful co-existence between both Muslim and Non-Muslim schools. (f)To encourage achievement of a world accepted standard for Islamically oriented schools. (g)To connect

(and inspire) owners of model Islamic schools in Nigeria in order to place so much premium on the education and spiritual development. (h)To prepare young Muslims for future challenges. i)To fulfill Muslims first objective in life which is to fruitfully serve the creator (Allah) in our schools. (j)NAMIS is committed to the achievement peace and harmony towards the development of our community and Nigeria. 2. 4. 2 EDUCATIONAL CONTRIBUTIONS OF NAMIS In order to impart knowledge to the young generation, NAMIS focuses its attention most on education. Some of its educational activities are discussed here. 2. 4. 2. 1 Workshops and Seminars NAMIS organises workshops and seminars on various aspects of school administration for teachers and owners of schools.

Regular workshops and seminars are held to update knowledge of participants. NAMIS also recommends textbooks and teaching methods to Islamic Schools to meet the required standard in the society. 2. 4. 2. 2 Aisha Lemu Quiz Competition NAMIS conducts an annual inter school quiz competition among NAMIS registered schools. The competition which starts at local government chapters to state chapters and finally to national level features subjects like English Language, Mathematics, Sciences and Islamic Studies. 2. 4. 2. 3 NAMIS Joint Mock Examination

NAMIS at local government levels organise an annual joint mock examination to prepare their final-year primary school pupils for entrance examinations into secondary schools. Egbeda local government chapter held its last 2007/2008 session joint mock examination at Al-Hayyu Nursery and Primary School Olaogun where many member schools participated. 2. 4. 2. 4

Inspection and Visitation to Schools An inspection committee is set up at local government chapter level by NAMIS to inspect and monitor the academic operations of member schools.

During the visitation, the committee identifies lapses and recommends solutions to the problems in order to ensure the upliftment of the standard of the school being visited. The monitoring committee also serves as an agent of awareness among member schools. 2. 4. 3 RELIGIOUS CONTRIBUTION OF NAMIS NAMIS inculcates the teaching of Islamic knowledge into the curricula of its member schools. Prominent among religious activities (and roles) of NAMIS are as follow: 2. 4. 3. 1 Teaching of Islamic Studies, Arabic, Quran and Dawah as Subjects in Schools.

NAMIS schools' managements are enjoined to include these subjects separately on their time table. This will enable students to gain more knowledge on Islamic education along with the Western education. 2. 4. 3. 2. Annual Quran Competition NAMIS organises annual Quran quiz competition to test their students' knowledge about Quran recitation and memorization. The Competition is held at local government level, State level and national level. The winners are awarded prizes to motivate other students. 2. 4. 3. 3. Observation of Daily Prayers at School

In accordance to the commandment of Almighty Allah which stipulates that Muslims (believers) should observe their respective prayers at the appointed time (Quran, Chapter 4 verse 103); NAMIS schools provide period for observation of prayers (solat). The two afternoon prayers (Zuhr and Asr) are

to be offered in the schools by students and their teachers. 2. 4. 3. 4. Islamic Moral Teachings in Schools. NAMIS enjoins its members to lay emphasis on Dawah (moral and religious propagation) teaching. The teacher will be teaching Dawah as a subject.

Lectures and Sermons are given to students during the school assembly period. 2. 4. 4. SOCIO CULTURAL CONTRIBUTIONS OF NAMIS Some of the activities of NAMIS in area of Socio cultural contributions are as follow: 2. 4. 4. 1 Art Exhibition, Cultural and Drama Display. NAMIS organises competition on art exhibition, drama and cultural display whereby various art works of schools are displayed. Song and rhymes are also performed during the competition which comes up along with Aisha Lemu Competition. The winner and the best actor or actresses are awarded prizes. 2. 4. 4. NAMIS Eid-el-Kabir and Hijrah get-together A get-together forum is organised annually by NAMIS to bring all Muslim children together to celebrate Muslim sacrificial festival (eid-el-kabir) and the Muslim new year (Hijrah). The get-together features events like match past, Islamic songs, rhyme and drama. Lecture is also delivered by notable Islamic scholar. 3. Children Day Celebration Nigeria government declares holiday annually on 27th of May for children day. NAMIS gathers school pupils together to celebrate the event on the particular day whereby match past, sing songs and lectures take place. . NAMIS Youth Camp Muslim students are invited into camp by NAMIS during the Yuletide (Christmas) period to educate them on Islamic teachings and develop them spiritually. The camp imbibes in the participants the spirit of living together with other pupils from other schools. The youth camp features lectures, quiz,

video shows and other Islamic teachings. CHAPTER THREE RESEARCH METHODOLOGY

3. 1POPULATION The study focuses on the roles of Nigerian Association of Model Islamic Schools (NAMIS) in the development of education in Oyo State of Nigeria, it ses NAMIS Egbada Local Government Area chapter as the case study. The population of the study comprises of privately owned Islamic schools in Egbada Local Government. In order to adequately evaluate the roles of NAMIS, some of such schools were selected for the purpose of data collection.

2. SAMPLING PROCEDURE AND SAMPLING TECHNIQUE The study selected the following schools which are under the umbrella of NAMIS in the course of data collection:

- a. Al-Hayyu Nursery and Primary School, Olaogun
- b. Ar-Rasheed Nursery And Primary Schools, Gbagi
- c.

-
-
- d. Assalam Nursery and Primary School, Alarere
- e. Pillars of Islam Comprehensive School (PICOS) Oloya, Monatan.

Eighty (80) respondents were selected from these schools comprising of forty (40) teachers, twenty (20) parents or guardians, and twenty (20) members of schools management boards. The simple random sampling technique was used to select the needed respondents from the chosen schools.

3. 3RESEARCH INSTRUMENT Structured questionnaire was the research instrument used to gather reliable information from the sample drawn.

The questionnaire was made up of two sections A and B. Section A captures the respondent's personal data information. Section B comprises of eighteen (18) instrumental questions carefully designed to ascertain the roles of

NAMIS in the educational development of Oyo State taking Egbeda Local Government area as a case study. Section B was designed on two point like scale, seeking the respondent's feeling to each particular items which was either agree (true) or disagree (false). Respondents were simply required to tick the appropriate column indicating their feelings. . 4VALIDITY AND RELIABILITY OF INSTRUMENT Some steps were carried out in order to ensure that the research data collection instrument (that is, the questionnaire) adequately measure what it is meant to measure and make it reliable and relevant to the research work at hand. The questionnaire was exposed to the thorough scrutiny and constructive criticisms by the project supervisor and other research experts. Necessary corrections and amendments were done before the final authentication and approval of the instrument by the supervisor. 3. 5ADMINISTRATION OF INSTRUMENT

Visitations were made to the selected schools in the local government area of study to administer the questionnaire and to carry out other relevant investigations. The questionnaire were distributed and collected back immediately after their completion by respondents. The researcher was assisted by the teachers of the visiting schools in the course of administration of the questionnaire. 3. 6METHOD OF DATA ANALYSIS The analysis of the data obtained from the questionnaire was carried out using descriptive analysis technique, frequency counts and simple percentage.

These statistical methods were employed to reflect the respondents' opinions in the questionnaire (shown in the appendix). CHAPTER FOUR DATA PRESENTATION, ANALYSIS OF RESULT AND DISCUSSION This chapter focuses

on presentation and analysis of data collected and discussion of the major findings of the study. The findings are presented in tabular form; sample percentage format coupled with discussion are made. 4. 1ANALYSIS OF DEMOGRAPHIC DATA Table 1: Distribution of respondents by relationship to the school. RELATIONSHIP | FREQUENCY | PERCENTAGE (%) | | Teacher | 40 | 50 | | Parent (or guardian) | 20 | 25 | | Management | 20 | 25 | | Total | 80 | 100 |

The table shows that majority of respondents (50%) are teachers. A quarter 25% of category of respondents are parents (or guardians), and same proportion of respondents are management. This frequency distribution shows that teachers were more available than other categories of respondents in the course of research instrument administration.

Furthermore, teachers are in best position to judge the roles of NAMIS in the education development in the educational system. 4. 2ANALYSIS OF RESEARCH DATA

The findings of this study are grouped into four sections representing the need for Islamic schools; impact of NAMIS as an organised body; impact of school management; and effects of NAMIS to educational development. 4. 2. 1THE NEED FOR ISLAMIC SCHOOLS This point shall be determined by considering responses to questions 1, 2, 14, and 15 of section B of the questionnaire. Table 2: Frequency distribution table of response on conversion of Muslims in the course of acquiring western education in colonial missionary schools. OPINION | FREQUENCY | PERCENTAGE (%) | | Agree | 78 | 97. 5 | | Disagree | 2 | 2. 5 | | Total | 80 | 100 |

Table 3: Frequency distribution table of response on the need for the establishment of Islamic schools by Muslim community. | OPINION | FREQUENCY | PERCENTAGE (%) | | Agree | 80 | 100 | | Disagree | 0 | 0 | | Total | 80 | 100 |

Table 4: Frequency distribution table of response on the adequacy of Islamic schools now. | OPINION | FREQUENCY | PERCENTAGE (%) | | Agree | 13 | 16.25 | | Disagree | 67 | 83.75 | | Total | 80 | 100 |

Table 5: Frequency distribution table of response on NAMIS encouragement of Muslim philanthropies and associations to establish more Islamic schools. | OPINION | FREQUENCY | PERCENTAGE (%) | | Agree | 70 | 87.5 | | Disagree | 10 | 12.5 | | Total | 80 | 100 | Tables 2 to 5 reveal that majority of respondents agreed that Muslims were converted to other religions in the course of acquiring western education in colonial missionary schools. There is hence, the need for the establishing of Islamic schools by Muslim community as there is insufficient of those schools now.

NAMIS is noted by majority for her effort in encouraging Muslim philanthropies and associations to establish more Islamic schools. 4. 2. 2NAMIS AS AN ORGANISED BODY This point shall be judged by considering responses to questions 3, 11, 16 and 18 of section B of the questionnaire. Table 6: Frequency distribution table of response on awareness of NAMIS existence | OPINION | FREQUENCY | PERCENTAGE (%) | | True | 74 | 92.5 | | False | 6 | 7.5 | | Total | 80 | 100 | Table 7: Frequency distribution table of response on NAMIS laying of emphasis on teaching of only Islamic related

subjects in their member schools. OPINION | FREQUENCY | PERCENTAGE (%)

| | Agree | 36 | 45 | | Disagree | 44 | 55 | | Total | 80 | 100 | Table 8:

Frequency distribution table of response on sufficiency of funding of NAMIS

to carry out its required activities. OPINION | FREQUENCY | PERCENTAGE (%)

| | Agree | 37 | 46. 25 | | Disagree | 43 | 53. 75 | | Total | 80 | 100 | Table 9:

Frequency distribution table of response on necessity of all Islamic schools to

be members of NAMIS. OPINION | FREQUENCY | PERCENTAGE (%) | | Agree |

77 | 96. 25 | | Disagree | 3 | 3. 75 | | Total | 80 | 100 | All tables in this section

expose the awareness, operation and relationship of NAMIS with respect to

coordination of activities of Islamic schools.

Majority of respondents are aware of NAMIS, they do not agree that NAMIS

emphasises the teaching of only Islamic related subjects in their members

schools. NAMIS is not adequately funded to carry out its required activities as

opined by majority of respondents. The greater number of respondents (77)

agreed that all Islamic schools should be members of NAMIS. 4. 2. 3NAMIS

AND ISLAMIC SCHOOLS MANAGEMENT RELATIONSHIP Responses to

questions 5, 13, and 17 of section B of the questionnaire will be used to

decide on the level of relationship between NAMIS and management of

Islamic schools.

Table 10: Frequency distributions table of response on full implementation of

NAMIS regulative guidelines in Islamic school. | OPINION | FREQUENCY |

PERCENTAGE (%) | | Agree | 72 | 90 | | Disagree | 8 | 10 | | Total | 80 | 100 |

Table 11: Frequency distribution table of response on adequate funding of Islamic schools by the management to ensure better performance of pupils. |

OPINION | FREQUENCY | PERCENTAGE (%) | | Agree | 75 | 93. 75 | | Disagree | 5 | 6. 5 | | Total | 80 | 100 |

Table 12: Frequency distribution table of

response on membership of NAMIS by Islamic schools. | OPINION |

FREQUENCY | PERCENTAGE (%) | | Agree | 77 | 96. 25 | | Disagree | 3 | 3. 5 | |

Total | 80 | 100 |

The tables in this section illustrate the relationship between management of Islamic schools and NAMIS. Greater number of respondents agreed that these schools are executing NAMIS regulative guidelines fully.

Also, majority agrees that there is adequate financial commitment on these schools by their managements to enhance pupils' performance. A lot of

existing Muslim schools are members of NAMIS. . 2. 4ROLES OF NAMIS TO

EDUCATIONAL DEVELOPMENT Respondents examined the specific roles of

National Association of Model Islamic schools (NAMIS) in their answers to

questions 6, 7, 8, 9, 10 and 12. Table 13: Frequency Distribution table of

response on NAMIS increasing the religious awareness of pupils and

personnel of Islamic schools. | OPINION | FREQUENCY | PERCENTAGE | |

Agree | 77 | 96. 5 | | Disagree | 3 | 3. 75 | | Total | 80 | 100 |

Table 14:

Frequency Distribution table of response on contribution of NAMIS to the

elevation of educational standards of Islamic schools. OPINION | FREQUENCY | PERCENTAGE | | Agree | 76 | 95 | | Disagree | 4 | 5 | | Total | 80 | 100 |

Table 15: Frequency Distribution table of response on relevancy of NAMIS

organised events to the upliftment of academic standard and socio-cultural

understanding of pupils. OPINION | FREQUENCY | PERCENTAGE | | Agree | 76

| 95 | | Disagree | 4 | 5 | | Total | 80 | 100 | Table 16: Frequency Distribution table of response on effective coordination of religious activities of Muslim schools by NAMIS. OPINION | FREQUENCY | PERCENTAGE | | Agree | 74 | 92. 5 | | Disagree | 6 | 7. 5 | | Total | 80 | 100 | Table 17: Frequency Distribution table of response on enhancement of performance of Islamic schools with NAMIS coordination. OPINION | FREQUENCY | PERCENTAGE | | Agree | 69 | 86. 25 | | Disagree | 11 | 13. 75 | | Total | 80 | 100 | Table18: Frequency Distribution table of response on achievement of required level of academic standard obtainable at non-Islamic schools by Islamic schools. OPINION | FREQUENCY | PERCENTAGE | | Agree | 68 | 85 | | Disagree | 12 | 15 | | Total | 80 | 100 |

Tables analysed in this section illustrate the contribution of NAMIS to educational development of the society through its coordination of Islamic schools. Majority of respondents agreed as follow: i) NAMIS increases the religious awareness of the pupils and personnel of Islamic schools. ii) NAMIS contributes to the upliftment of educational standards of its member schools iii) Events organised by NAMIS are relevant to the elevation of academic standard and socio-cultural understanding of pupils. v) NAMIS coordinates religious activities of Muslim schools effectively. This and other activities make performance of these schools enhanced to the extent that academic standard obtainable at non-Islamic schools are now achievable at NAMIS schools. CHAPTER FIVE SUMMARY, CONCLUSION, AND RECOMMENDATIONS

5. 1 SUMMARY This study aimed at investigating the contribution of Nigerian Association of Model Islamic Schools (NAMIS) to the development of

education in Egbeda local government area of Oyo state in particular and Nigeria in general.

In the course of the study, issues relating to the need for Islamic schools, activities of NAMIS relating to coordination of these schools and upliftment of academic standard and socio-cultural understanding of pupils were examined. The result of the data analysed earlier specifically reveals the following salient points. i) There is need for establishment of more Islamic schools as the existing number now is insufficient to cater for academic and socio-cultural education of Muslim children. ii) While NAMIS is trying a lot to uplift academic standard of Muslim schools, it is still being confronted with funding problem. iii) NAMIS ensures that Islamic schools are adequately funded by their owners and that pupils have sound academic and religious understanding. iv) NAMIS facilitates the achievement of required level of academic standard by Islamic schools obtainable in any good non-Islamic school.

5. 2 CONCLUSION The researcher, basing her opinion on findings in the course of this research, concludes that Nigerian Association of Model Islamic schools (NAMIS) plays crucial roles to the development of education in Egbeda local government area of Oyo State in particular and Nigeria as a country.

Development of education involves growth integrated with scientific, political and technological expansion encompassed in the process of teaching and training of children. This is unachievable without contribution of well focused private bodies such as NAMIS. The body immensely contributes to the development of education in the society through the coordination and

indirect management of Islamic schools. 5. 3. RECOMMENDATIONS In view of the findings derived from this research work, the under listed recommendations are proffered by the researcher.) NAMIS should ensure that there is wider publicity and awareness about the association among Muslim schools in each local government and get them involved in the participation of her activities. b) Private schools should be viewed as participating partner in the course of educational development by the government. There should, hence, be a reduction or cancellation of registration and annual renewal fees and other levies collected from them by the government.) Muslim parents should be informed about the gain and benefit awaiting their children by registering them in Muslim schools whereby Islamic education can be combined with western education. d) There should be call for mutual cooperation among the management, teachers and parents for the progress of our Islamic schools. e) There should be more call and encouragement for the establishment of Muslim schools due to the inadequate number of operating ones now to cater for the large population of Muslim children.) The researcher finally suggests that related studies should be carried out on a wider population and society.

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OF EDUCATION IN OYO STATE: A CASE STUDY OF NAMIS, EGBEDA LOCAL GOVERNMENT CHAPTER.

QUESTIONNAIRE Dear Respondent, The questionnaire is designed to identify the roles of NAMIS in the development of education in Oyo state taking Egbeda Local Government as the case study. Please give correct and accurate responses, your responses shall be treated with confidentiality.

Briefly state or tick your view where appropriate. Thank you. SECTION A 1.

Name of your school (of your child or where you teach or manage):

..... 2. The local

government where the school is located:

Your relationship with the school: Teacher Parent (or guardian) Management.

SECTION B Instruction : Tick agree (true) or disagree (false) as appropriate to

your view. | S/No. | Question | Agree (True) | Disagree (False) | | 1. | A lot of

Muslims were converted to other religions in the course of acquiring western

||| education during the pre-colonial era in missionary schools. ||| 2.

Muslim community needs the establishment of Islamic schools. ||| 3. | Are

you aware of NAMIS existence? ||| 4. | NAMIS encourages Islamic schools

to provide adequate teaching facilities and personnel ||| in their schools |

||| 5. | My school management implements NAMIS regulative guidelines fully

in the school ||| 6. NAMIS increases religious awareness of pupils and

personnel of Islamic schools ||| 7. | NAMIS contributes to the elevation of

standards of education of Islamic schools ||| 8. | Events organized by

NAMIS are very relevant to the upliftment of academic standard and |||

socio-cultural understanding of pupils ||| 9. | NAMIS coordinates religious

activities of Muslim schools effectively | | | 10. Islamic schools perform better under NAMIS coordination than before the association | | | | came into existence | | | 11. | NAMIS lays emphasis on teaching of Islamic related subjects only in their member | | | | schools | | | 12. Islamic schools achieve required level of academic standard obtainable at other | | | | non-Islamic schools | | | 13. | The management of my school fund it adequately to ensure better performances of pupils | | | 14. | There is enough number of Islamic schools now | | | 15. NAMIS encourages Muslim philanthropies and associations to establish more Islamic | | | | schools | | | 16. | NAMIS is adequately funded to carry out its required activities | | | 17. | Is your school a member of NAMIS? | | | 18. | All Islamic schools should be members of NAMIS. | | |