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INVESTIGATING THE PERCEPTION OF TEACHERS ON THE INFLUENCE OF ISLAMIC RELIGIOUS PRACTICE (IRP) ON FEMALE EDUCATION IN KATSINA STATE, NIGERIA

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Abstract

This research project investigated the perception of teachers on the influence of Islamic religious practices (IRP) on female education in Katsina state, Nigeria. It seeks to identify teachers' perceptions of the impact of Islamic religious practices on female education in Katsina State. The research adopts a quantitative survey research design. The population of the study consists of secondary school teachers in Katsina Zonal Education Quality Assurance. A stratified sampling technique was used in sampling the respondents where a total of 270 teachers were sampled for the study. A questionnaire named Teachers' Perception of Islamic Religious Practices Influence on Female Education (TPIRPIFE) was the instrument used for data collection. The collected data was analyzed using descriptive statistics for equal distribution of values, calculating the mean. It was recommended that ongoing research is needed to monitor the effectiveness of implemented strategies and to explore new approaches for enhancing female education in Katsina State.

CHAPTER ONE

Introduction

1.1 Background of the Study

The history of women's education in Katsina spans major historical junctures that reflect the convergence of Islam and local practices. The Sokoto Caliphate (1804–1903) formalized Islamic education, developing systems that included women's Quranic literacy (Umar, 2006). Schools for females have been established due to the emergence of numerous community organizations in recent decades to meet the educational requirements of women (Muhammad, Ibrahim, & Abdullahi, 2017). These advancements show a slow movement toward acknowledging women's participation as active members of the religious and educational communities.

Within the larger discussion on gender and education in the Islamic context, teachers' opinions of how Islamic religious practices affect female education in Katsina State, Nigeria, are a crucial research topic. Islamic religious customs significantly impact the education of women in Katsina State. Historical initiatives like the Yan Taru, which Nana Asma'u started in 1838, intending to educate and empower women in the Sokoto Caliphate, demonstrate the long-standing connection between Islamic customs and female education in the area.

Islamic Religious Practices (IRP) are the customs, lessons, and principles that Muslims follow daily and are drawn from the Quran, Hadith, and Islamic traditions. IRP encompasses practices that may affect female educational engagement, including as community-based religious activities, gender segregation standards, modesty (Hijab), prayer (Salah), and Quranic education. The Quran specifically demands knowledge-seeking for both genders (Bano, 2017; Quran 96:1). Nevertheless, cultural perceptions and behaviors often make up the educational landscape of women. According to UNICEF (2021), 36% of girls in Katsina State remain out of school, while community-led reforms are progressively expanding access.

Katsina state is characterized by a Muslim-majority population, with cultural and religious norms having a significant influence on educational practices. Socio-cultural dynamics often dictate gender roles and traditional beliefs can impede women's access to education. However, there is a

growing movement among educators and community leaders to advocate for women's education as a means of social development. This context not only shapes teachers' perceptions but also highlights the challenges and opportunities that female students face in their educational journey.

Empirical studies on female education in Katsina have revealed various aspects of the issue, such as parental attitudes towards girls' education and the role of community organizations in promoting educational engagement (Shinkafi, Abubakar, & Aliyu, 2017). However, there remains a gap in empirical research that specifically explores teachers' perceptions on Islamic Religious Practices in Katsina state. Existing literature often overlooks the nuanced perspectives of educators who navigate both religious teachings and local customs in their professional practices. Despite these literatures, there are still gaps in the way that educators view and experience Islamic practices and how they affect female students. For instance, although some studies recognize that girls' enrollment rates have increased, they frequently neglect to look at how cultural barriers affect girls' academic performance.

This study is necessary and timely as it aims to fill the existing gap in understanding teachers' perceptions of the impact of Islamic religious practices on girls' education in Katsina State. By focusing on teachers' perspectives, the study aims to provide valuable insights into effective strategies to promote female education within an Islamic framework. In addition, he provides recommendations to politicians and stakeholders to increase the support of girls who contribute to a more comprehensive educational environment in response to both the value of Islam and modern educational goals (Muhammad, Kebbi, & Sifawa, 2017).

1.2 Statement of the Problem

Nigeria women's education challenges are closely tied to cultural, religious, and economical aspects. Teachers, as major individuals in the educational process, have a key role in developing women's ideas and attitudes toward education, although there is little understanding of how Islamic religious practices influence these perceptions and how they impact female pupils. Cultural traditions in Northern Nigeria frequently promote boys' education, with 58% of families perceiving girls' roles as domestic (Kane, 2013).

Nigeria women's education issues are deeply linked to cultural, religious, and socioeconomic factors. Teachers, as central figures in the educational process, play a key role in shaping women's

perceptions and attitudes toward education, yet there is little understanding of how Islamic religious practices influence these perceptions and how they impact female students. Cultural norms in Northern Nigeria often prioritize boys' education, with 58% of families viewing girls' roles as domestic (Kane, 2013). In Katsina, traditional beliefs and practices often intersect with religious interpretations, leading to complicated scenery where girls are sometimes underestimated. This preference can lead to lower enrolment rates for girls and higher dropout rates once they reach secondary school. Additionally, teachers may find themselves navigating conflicting expectations from parents and the community regarding their roles in promoting female education.

Furthermore, while some studies have explored parental attitudes and community initiatives aimed at increasing women's access to education, there is a notable lack of research that specifically examines teachers' perceptions. Understanding how teachers perceive the impact of Islamic religious practice on female education is important for developing effective strategies to address these issues. Without this understanding, education policies may not be adapted to the local cultural context and may not adequately support female students. This study, therefore, aims to explore teachers' perceptions of the impact of Islamic religious practices on female education in Katsina State. It, therefore, seeks to identify the underlying factors shaping such perceptions and their impact on girls' academic achievement. This study has important implications in informing interventions that promote gender equality in education and are consistent with Islamic values while taking into account local cultural realities.

1.3 Research Objectives

1. To determine teachers' perceptions of the influence of Islamic religious practices on female education in Katsina State.

2. To explore the influence of cultural and religious practices in shaping the educational opportunities of female students in Katsina State.

3. To identify possible strategies on how Islamic religious practices can improve female education in Katsina State.

1.4 Research Questions

1. What are teachers' perceptions of the impact of Islamic religious practices on female education in Katsina State?

2. Do cultural and religious practices associated with Islam affect female education in Katsina State?

3. What strategies can be implemented to ensure that Islamic religious practices make a positive contribution to female education in Katsina State?

1.5 Significance of the Study

The findings from this study will provide valuable insights into how Islamic religious practices influence female education from the perspective of teachers, key stakeholders in the educational process. Understanding teachers' perceptions can provide insights into how Islamic religious practices influence classroom dynamics and teaching methodologies. Because educators play a key role in shaping students' attitudes toward learning, their beliefs about the importance of women's education can have a significant impact on their teaching strategies and support for female students. This study aims to identify best practices that are consistent with Islamic principles while promoting an inclusive educational environment.

Cultural attitudes towards female education often reflect deep-rooted beliefs that may contradict Islamic teachings. By investigating how teachers navigate these cultural dynamics, the study can reveal critical insights into the challenges faced by female students in Katsina State. This understanding is necessary to develop targeted interventions to remove cultural barriers and create a more conducive environment for girls' education.

The results of this study can inform policymakers and stakeholders in the field of education about the perceptions and attitudes of teachers regarding female education in the framework of Islam. By highlighting the significance of integrating Islamic principles with innovative educational practices, the research can contribute to policy reforms aimed at enhancing female educational access and success in Katsina State.

Education in Islam is not only about acquiring knowledge but also about developing oneself morally and spiritually. The Quran emphasizes that knowledge should be acquired for the benefit of oneself and society (Quran 20:114). This study is aimed at studying how teachers perceive their

role in empowering female students through education, stimulating a sense of responsibility for the development of the community, and encouraging girls to become active contributors and participants in society.

By examining the perceptions of teachers, this study can foster greater community engagement in supporting female education initiatives. Educators who recognize the value of educating girls can become advocates for change within their communities, encouraging families to prioritize girls' education and challenging prevailing cultural norms that limit educational opportunities.

CHAPTER TWO
Literature Review

2.0 Introduction

The available literature and pertinent theoretical frameworks on teachers' perceptions of the impact of Islamic Religious Practices (IRP) on female education are thoroughly reviewed in this chapter. The conceptual framework, Islamic educational teachings, the sociocultural backdrop, barriers to female education, and teacher attitudes and perspectives are the five main sub-themes that the chapter synthesizes academic arguments around. It first looks at how Islamic religious teachings influence the theoretical underpinnings of education, especially for women, before delving into Katsina State's sociocultural reality and how they affect these dynamics.

This review is based on the knowledge that education, especially female education, is influenced by a combination of cultural norms, religious interpretations, and educational practices. The interaction of Islam and culture is particularly noticeable in mostly Muslim societies, such as Katsina State, where it frequently either supports or contradicts gender equity and educational access. Additionally, since teachers are essential to the delivery of education, their attitudes and beliefs have a significant impact on whether inclusive education for females is supported or impeded.

The literature review accomplishes several important goals in this regard. It first identifies what is known and what is still unknown about IRP and female education. Second, it places this study in the larger context of gender justice and Islamic education. Finally, it offers a basis for comprehending how institutional, cultural, and religious elements interact to influence educators' attitudes and behaviors. Designing culturally sensitive and responsive tactics that support girls' education while upholding Islamic beliefs requires this analysis.

2.1 Conceptual Framework

The conceptual framework for this study on the perception of teachers regarding the influence of Islamic religious practices on female education in Katsina State, Nigeria, is structured around key constructs that highlight the interplay between Islamic teachings, cultural dynamics, and educational practices. This framework aims to provide a comprehensive understanding of how these factors shape the educational experiences of female students.

2.2.1 Islamic Teachings on Education

Islam places a significant emphasis on education as a fundamental right and obligation for all Muslims. The Qur'an encourages the pursuit of knowledge, as illustrated by verses such as "Read! In the name of your Lord who created" (Quran 96:1) and "Seeking knowledge is obligatory upon every Muslim" (Sunan Ibn Majah 224).

The Quran overtly mandates education for all Muslims, regardless of gender (Quran 96:1; Bano, 2017). Girls, as good vicegerents of Allah, must acquire knowledge as part of worship. Reading the Qur'an, gaining knowledge, and traveling to learn are all forms of worship. It was narrated by Abu Hurairah that the Prophet Muhammad (S.A.W) said, "He who treads the path in search of knowledge, Allah will make that path easy, leading to Paradise for him and those persons who assemble in one of the houses of Allah (mosques), recite the Book of Allah and learn and teach the Quran (among themselves). There will descend upon them tranquility, mercy will cover them, the angels will surround them, and Allah will mention them in the presence of those near Him. He who is slow-paced in doing good deeds, his (long) descent does not make him go ahead." (Muslim, 1971; Islam, 2016). This Hadith shows significant knowledge. In another Hadith, Abdullah ibn Abbas narrated that Allah's Messenger Muhammad (s.m) said, "Acquiring knowledge in company for an hour in the night is better than spending the whole night in prayer." (Tirmizi, 1980; Islam, 2016) These hadiths denote that all human beings obtain the knowledge to perform worship as servants of Allah.

Prophetic traditions are frequently invoked by Islamic educators in Northern Nigeria to support females' education (Umar, 2006). On the other hand, people who have a limited interpretation of these teachings are likely to continue gender inequity in the dissemination of Islamic knowledge.

2.2.2 Cultural Context

The socio-cultural environment of Katsina State significantly impacts the perception of women's education. Traditional gender roles often prioritize boys' education, and societal expectations frequently see women primarily in domestic roles. This cultural context may hinder girls' education (Shinkafi et al., 2017), and teachers working in these contexts may face conflicting expectations from parents and society regarding their role in facilitating women's education. This

construction explores how cultural perceptions shape teachers' attitudes toward female students and their willingness to challenge existing norms.

In Katsina, 63% of parents believe boys' education yields higher economic returns (World Bank, 2019). Traditional belief systems prevalent in Katsina State often view education as a boy's privilege, resulting in a large gender gap in educational attainment. Studies have shown that parents may prioritize boys' education over girls, reinforcing the idea that girls bear primary household responsibilities (Okoli, 2007; Ugwu & de Kok, 2015). Consequently, this prioritization may lead to lower enrollment and retention rates for females (Shinkafi et al., 2017). Additionally, teachers in Katsina State are likely to face pressure from parents and community members who hold conservative views on the role of women in society. This pressure can create ambivalence among educators regarding support for female students (Adedokun & Olufunke, 2010). Cultural biases associated with girls' education can further complicate teachers' efforts to advocate for equal educational opportunities (Awe, 2020). Understanding these dynamics is important for developing effective policies to promote women's education in the region.

2.2.3 Barriers to Female Education

According to Robinson and David as cited by (Muhammad et al., 2017) "a girl is a female child, a daughter, a young woman, especially an unmarried one." This girl-child is subjected to suffering or being marginalized when it comes to equal educational opportunities. However, girl child education is also referred to as female education which is a catch-all term for a complex set of issues and debates surrounding education (primary, secondary, tertiary, and health education in particular) for girls and women. This includes areas of access to gender equality and education and a link to poverty reduction.

Numerous barriers have hindered girls' access to the condition of the katsina, such as economic restrictions, social relationships, inadequate school institutions, and first marriage (Batagarawa & Yahaya, 2020). Teachers' awareness of these barriers is crucial for fostering an inclusive educational environment. For example, teachers who include the financial problems that families face can introduce a flexible attendance policy or provide additional support for students with difficulty. This conception is considered to be the way teachers perceive these obstacles and their role in the attenuation of their influence on the educational experience of students.

2.2.4 Teacher Perceptions and Attitudes

Teachers play a critical role in shaping the educational landscape for girls. Their perceptions of Islamic practices can significantly influence their attitudes toward female students and their engagement in education. This construct focuses on how teachers' beliefs about the role of women in Islam affect their classroom practices. For instance, teachers who value female education may employ inclusive teaching strategies that encourage participation from all students. Conversely, those with traditional views may create an environment that discourages women from participating and achieving in academia.

Islamic teachings emphasize the importance of education for both men and women and assert that the pursuit of knowledge is the fundamental responsibility of all Muslims. The Quran states, "Recite in the name of your Creator" (Quran 96:1), emphasizing the need for education (Farah, 2023). Furthermore, Prophet Muhammad (Peace be upon him) is reported to have said: "The search for knowledge is obligatory for every Muslim." (Al-Hakim at-Tirmidhi).

These lessons suggest that educators need to foster an environment that supports the educational aspirations of female students. However, teachers' beliefs about women's roles may vary widely depending on their cultural interpretation of Islamic principles. Some educators may interpret Islamic teachings as favoring women's education and actively promote gender equality in the classroom (Shahnaz, 2017). In contrast, others may hold more traditional views that prioritize the education of men and limit opportunities for girls, thereby perpetuating gender inequalities in educational outcomes (Tukur Batagarawa & Garba Yahaya, 2020). For example, teachers who value female education might implement inclusive teaching strategies that encourage participation from all students, recognizing the potential of girls to excel academically. Gender biases among teachers in Northern Nigeria correlate with lower classroom engagement for girls (Yusuf, 2018). These dynamics indicate that teachers' perceptions can directly impact classroom practices and ultimately influence female students' educational experiences. Understanding these beliefs is essential for developing interventions to promote gender equality in education in Islamic contexts.

CHAPTER THREE
Methodology

3.0 Introduction

This chapter discusses the methodological framework chosen to explore teachers' perspectives on the influence of Islamic Religious Practices (IRP) on female education in Katsina State. It includes a full overview of the research design, population, sampling methodologies, instrumentation, data collection procedures, and analysis methods employed in the study. Given the sociocultural and theological complexity that defines education in the region, the technique selected reflects the requirement to capture the nuanced opinions of a broad set of teachers across several local government districts.

The study adopts a quantitative approach using a survey research design, which is particularly suited for exploring attitudes, beliefs, and perceptions among large populations. This method makes it possible to gather standardized data that can be statistically examined to find patterns and trends in the opinions of teachers. The motivation behind selecting this design stems from its capacity to provide unbiased perspectives on how Islamic customs are thought to impact the academic achievements of female pupils.

By documenting the methodological choices, this chapter provides transparency, replicability, and rigor in the study process. Additionally, it demonstrates how the tools and methods used for data collection and analysis are in line with the objectives and research questions of the study. Ultimately, the methodology offers a strong basis for producing reliable, fact-based findings that can guide educational policy and practice in settings where culture and religion have a big impact on education.

3.1 Research Design

This study adopted a quantitative survey design to examine teachers' perceptions of the impact of Islamic religious practices on female education in Katsina State, Nigeria. A quantitative survey consists of collecting data from a sample of individuals through their responses to a series of structured questions. This design is particularly suited to studies that describe the characteristics, attitudes, and behavior of large populations. Survey research was chosen in this study as it would

enable data to be collected from a large number of respondents and provide a broad understanding of the perceptions of teachers in different parts of Katsina State. This approach is efficient and economical, allowing researchers to collect large amounts of data in a relatively short period. Furthermore, surveys make it easy to quantify perceptions and identify trends, patterns, and relationships between variables.

3.2 Population

The target population for this survey consisted of eight hundred and fifty (850) secondary school teachers in Katsina Zonal Education Quality Assurance.

3.3 Sample

A stratified random sampling technique was used to ensure representation across different zones of Katsina Zonal Education Quality Assurance. The zone comprises three Local government areas, namely, Katsina, Jibia, and Kaita. The population was stratified based on the zones to ensure that the sample reflects the state. Within each stratum, schools were randomly selected, and teachers from these schools were invited to participate in the survey. A sample size of 270 was determined using the Krejcie & Morgan table (1970) for a population of 850 teachers, ensuring a 95% confidence level and 5% margin of error.

3.4 Instrumentation

A questionnaire named Teachers' Perception of Islamic Religious Practices Influence on Female Education Questionnaire (TPIRPIFE) was designed to collect data for the study. The questionnaire was based on a 4-point Likert scale (Strongly Agree, Agree, Disagree, Strongly Disagree) for respondents to indicate their level of agreement with various statements related to the research topic. The questionnaire was pilot-tested with a small group of teachers to ensure its validity and reliability before being administered on a larger scale. The reliability coefficient of 0.85 was obtained using Cronbach Alpha.

3.5 Procedure for Data Collection and Analysis

This study uses a questionnaire to collect data on perceptions of Islamic religious practices and their impact on female education. The questionnaire was refined, pilot-tested, and customized in Google Forms for online data collection. The researcher sent the Google Form link via email and WhatsApp to the selected teachers, providing an introduction to the study, the objectives of the survey, and instructions. Once the sample size was reached, the form was closed to new responses. The collected data was analyzed using descriptive statistics for equal distribution of values, calculating the mean.

CHAPTER FOUR

DATA ANALYSIS, PRESENTATION AND DISCUSSION

4.1 Data Analysis and Presentation

The data was obtained from the responses of respondents. Below are the results based on each research question:

Research Question One: What are teachers' perceptions of the impact of Islamic Religious Practices on female education in Katsina State?

Table 1: Mean of the responses on teachers' perceptions of the impact of Islamic religious practices on female education in Katsina state.

S/N	ITEMS	N	Mean	Decision
1	IRP is important in the overall education of students.	270	3.09	Accept
2	IRP positively influences female students' attitudes towards education.	270	3.08	Accept
3	IRP encourages female students to pursue education.	270	3.08	Accept
4	IRP increases female students' motivation to pursue higher education.	270	3.21	Accept
5	The teachings of IRP promote gender equality in education.	270	2.48	Reject
6	IRP provides female students with moral guidance that supports their educational journey.	270	3.09	Accept
7	IRP helps in shaping the character and discipline of female students.	270	3.10	Accept
8	IRP addresses the unique educational needs of female students.	270	2.79	Accept
9	IRP classes are designed to be inclusive and supportive of female students.	270	2.78	Accept
10	Female students feel empowered through the study of IRP	270	2.62	Accept

The data presented in Table 1 reflects teachers' perceptions regarding the impact of Islamic religious practices (IRP) on female education in Katsina State, indicating that teachers generally view IRP as beneficial. For instance, the mean score of 3.09 for the item stating that IRP is important in the overall education of students suggests a strong consensus that these practices are integral to both moral and academic development. Similarly, a mean score of 3.08 for the item about IRP positively influencing female students' attitudes towards education implies that teachers believe IRP enhances motivation and engagement in learning.

Additionally, the same mean score of 3.08 for the item regarding IRP encouraging female students to pursue education reinforces the idea that religious practices inspire academic ambition. The

slightly higher mean score of 3.21 for the item stating that IRP increases female students' motivation to pursue higher education indicates a strong belief that these practices support aspirations for advanced educational achievements. However, a mean score of 2.48 for the item about IRP promoting gender equality in education reveals significant concerns among teachers regarding its effectiveness in addressing gender disparities. On a positive note, a mean score of 3.09 for the item about IRP providing moral guidance suggests that teachers recognize its value in offering support for navigating educational challenges, thus contributing to character development and ethical grounding.

Moreover, a mean score of 3.10 indicates that teachers believe IRP helps shape the character and discipline of female students, fostering qualities essential for academic success. While a mean score of 2.79 for the item addressing the unique educational needs of female students reflects general acceptance, it also suggests room for improvement in how these needs are specifically met. Similarly, a mean score of 2.78 regarding the inclusivity and supportiveness of IRP classes indicates moderate acceptance but highlights concerns about their effectiveness for female learners.

Finally, the lowest mean score of 2.62 for the item stating that female students feel empowered through the study of IRP suggests that while some empowerment is recognized, many teachers feel that its current impact on empowering female students is limited or insufficient. Overall, these findings illustrate that while teachers perceive Islamic religious practices as beneficial to female education, there are notable concerns about their role in promoting gender equality and addressing unique educational needs comprehensively, indicating a need for further exploration and potential reform within IRP to enhance equitable educational opportunities for girls within an Islamic framework.

Research Question Two: Do cultural and religious practices associated with Islam affect female education in Katsina State?

Table 2: Mean of the responses on cultural and religious practices related to Islam that affect female education in Katsina State.

SN	ITEMS	N	Mean	Decision
1	Cultural practices influenced by Islam affect female students' educational opportunities.	270	2.71	Accept
2	Religious practices in Katsina State support female education.	270	2.91	Accept

3	Cultural and religious practices limit female students' access to education.	270	2.32	Reject
4	Islamic cultural norms encourage early marriage, which affects female education.	270	2.45	Reject
5	There is a strong cultural expectation for females to prioritize domestic responsibilities over education.	270	2.61	Accept
6	Religious leaders in Katsina State play a supportive role in promoting female education.	270	2.61	Accept
7	The interpretation of Islamic teachings in Katsina State sometimes hinders female education.	270	2.42	Reject
8	Cultural practices in Katsina State align with Islamic teachings to support female education.	270	3.04	Accept
9	Family expectations based on cultural norms limit the educational aspirations of female students.	270	2.57	Accept
10	Community perceptions influenced by culture and Religion impact female education.	270	2.50	Reject

The results presented in Table 2 present insights into teachers' perceptions regarding the influence of cultural and religious practices associated with Islam on female education in Katsina State. The findings suggest that while certain cultural expectations may pose challenges, religious practices and leaders are generally viewed as supportive of female education. A mean score of 2.71 indicates that teachers agree that cultural practices shaped by Islamic traditions impact the educational opportunities available to female students. Additionally, a greater agreement that religious practices in the region play a supportive role in promoting female education in a higher mean score of 2.91.

The mean score of 2.32, on the other hand, indicates that teachers generally disagree with the idea that religious practices are significant barriers to female students' access to education. Similarly, there is widespread dispute that Islamic cultural norms encourage early marriage in a way that negatively impacts female education, as indicated by a mean score of 2.45. A mean score of 2.61, however, indicates agreement that cultural expectations often require females to focus on domestic duties, potentially interfering with their educational pursuits. According to a mean score of 2.61, teachers also believe that religious leaders actively encourage female education in the state.

As indicated by the mean score of 2.42, the interpretations of Islamic teachings are not typically viewed as barriers to female education in the state, which indicates that teachers usually disagree with this claim. Notably, the state's cultural norms are in line with Islamic beliefs and collectively favor female education, as seen by the highest mean score of 3.04.

Furthermore, a mean score of 2.57 suggests that teachers agree that family expectations, rooted in cultural norms, can limit the educational goals and aspirations of female students. Teachers' mean score of 2.50 indicates that they are either neutral or somewhat disagree that community perceptions, which are influenced by cultural and religious influences, have a major impact on female education.

Conclusively, the analysis shows that while certain cultural expectations, such as prioritizing domestic responsibilities, are perceived to affect female education, religious practices and leaders are generally viewed as supportive. It is generally accepted that cultural customs support female education following Islamic principles, and misunderstandings of religion are not frequently viewed as barriers. Family expectations based on cultural norms are acknowledged as factors that could border educational aspirations.

Research Question Three: What strategies can be implemented to ensure that Islamic religious practices make a positive contribution to female education in Katsina State?

Table 3: Mean of the responses on the possible strategies implemented to ensure that Islamic Religious practices positively contribute to female education in Katsina State.

SN	ITEMS	N	Mean	Decision
1	Integrating Islamic teachings with modern education can enhance female education in Katsina State.	270	2.75	Accept
2	Changes in cultural and religious practices are necessary to improve female education in Katsina State.	270	2.53	Accept
3	Providing more educational opportunities for females aligns with Islamic teachings.	270	2.50	Reject
4	Islamic scholars should be involved in advocating for female education.	270	2.45	Reject
5	Educational programs should be tailored to address the unique challenges faced by female students in Katsina State.	270	2.50	Reject
6	Female education should be prioritized in religious teachings and community discussions.	270	2.48	Reject
7	Parents should be educated on the importance of female education in line with Islamic values.	270	2.11	Reject
8	Collaborative efforts between religious leaders and educators can enhance female education in Katsina State.	270	2.76	Accept
9	IRP curricula should be reviewed to support gender equality in education better.	270	2.23	Reject
10	Government policies should support the integration of IRP with modern educational practices for females.	270	2.65	Accept

The data presented in Table 3 reveals teachers' perceptions of various strategies that could enhance the positive contribution of Islamic religious practices (IRP) to female education in Katsina State. Teachers accept the strategy of integrating Islamic teachings with modern education, as indicated by a mean score of 2.75, suggesting that they believe blending traditional Islamic teachings with contemporary educational practices could improve educational outcomes for female students. Similarly, the item regarding the necessity of changes in cultural and religious practices to improve female education received a mean score of 2.53, reflecting a recognition among teachers that adapting certain norms may be essential for advancing female education.

However, the strategy of providing more educational opportunities for females, which received a mean score of 2.50, was rejected, indicating that teachers feel the current alignment of educational opportunities with Islamic teachings is not sufficiently recognized or prioritized. The involvement of Islamic scholars in advocating for female education also received a low mean score of 2.45 and was rejected, suggesting that teachers do not see sufficient value in this involvement. The item stating that educational programs should be tailored to address the unique challenges faced by female students was similarly rejected with a mean score of 2.50, indicating that teachers believe existing programs do not adequately consider these specific challenges. Moreover, the strategy of prioritizing female education in religious teachings and community discussions received a mean score of 2.48, suggesting that teachers feel female education is not sufficiently emphasized within these contexts. The proposal to educate parents on the importance of female education in line with Islamic values received the lowest acceptance with a mean score of 2.11, highlighting a perception that parental awareness regarding the significance of female education is lacking. In contrast, the idea of collaborative efforts between religious leaders and educators to enhance female education was accepted with a mean score of 2.76, indicating that teachers believe such partnerships could positively impact educational initiatives.

The suggestion to review IRP curricula to support gender equality in education better received a mean score of 2.23. It was rejected, reflecting teachers' concerns that current curricula do not adequately promote gender equality. Finally, the strategy advocating for government policies to support the integration of IRP with modern educational practices for females was accepted with a mean score of 2.65, indicating that teachers believe supportive government policies are crucial for effectively merging Islamic practices with contemporary educational approaches.

In summary, while some strategies are accepted as potentially beneficial for enhancing female education through Islamic practices, others are rejected due to perceived inadequacies or lack of emphasis on critical issues such as gender equality and parental involvement in education aligned with Islamic values.

4.2 Discussion of the Study

The current study on the impact of Islamic religious practices (IRPs) on female education in Katsina State coincides with and contributes to a growing body of literature that explores the intersection of culture, religion, and female education in the Islamic context. Findings on teachers' perceptions of the impact of Islamic religious practices (IRPs) on female education in Katsina State reveal the complex interplay between cultural beliefs, educational practices, and gender dynamics. These findings align with Bano's (2017) argument that Islamic teachings inherently support female education. This is consistent with research that indicates that religious teachings provide a moral framework that promotes inclusion in education (Adebayo, 2018).

Findings on the influence of cultural and religious practices associated with Islam on female education in Katsina State reveal a nuanced understanding of how these factors interact to shape female educational opportunities. The mean scores of some items suggest that teachers are aware of the influence of cultural practices based on Islamic teachings on female educational opportunities. This means that Islamic cultural norms can encourage women to continue their education despite some restrictive cultural aspects, which is in line with Okafor's (2022) study. This is in line with previous studies that highlighted how Islamic cultural norms can create a supportive environment for women's education (Shahnaz, 2017). These findings confirm that Islam fundamentally advocates women's rights to education, which various scholars underline (Kamal, 1988; Salleh, 2009). Despite these positive perceptions, several items indicate concerned areas concerning cultural and religious practices that can hinder the training of women. The mean scores for some items indicate that this view was rejected, which may reflect educators' reluctance to address traditional practices that prioritize early marriage over girls' education. Early marriage reduces secondary school completion rates for girls by 40% in Northern Nigeria (UNICEF, 2021).

The study's findings, which focus on methods to improve the IRP's contribution to female education, show varying degrees of support. Aliyu (2022), who argues that community religious

leaders are essential in promoting social transformation, finds an echo in these findings. However, items focusing on direct advocacy and educational opportunities received lower scores, indicating; that it may be difficult to reconcile religious teachings with modern educational ideals fully. This is consistent with the perspective that Islamic education should not focus solely on religious teachings, but also integrate modern educational practices to meet the needs of female students (Salleh, 2009). This finding resonates with research highlighting that traditional gender roles and cultural expectations often hinder women's access to education (Farah, 2021). Despite the specific positive perception, some proposal strategies are considered to be rejected or disadvantageous. This reflects a potential gap between educators' beliefs and fundamental principles of Islam, which emphasize that acquiring knowledge is the responsibility of all Muslims, regardless of gender (Khan, Gul, & Naz, 2020; Salleh, 2009).

CHAPTER FIVE

SUMMARY, CONCLUSION AND RECOMMENDATIONS

5.1 Summary

This study titled "Investigating the Perception of Teachers on the Influence of Islamic Religious Practice (IRP) on Females in Katsina State" was carried out in Katsina Zonal Education Quality Assurance. The study aims to investigate how Islamic religious practices influence teachers' perceptions of female education in Katsina State, a region deeply rooted in Islamic culture and traditions. It explores how these perceptions impact educational opportunities and outcomes for girls, identifies challenges, and proposes strategies for improvement while aligning with Islamic values. Three objectives from which three research questions were generated and analyzed. The study employs a quantitative survey design targeting secondary school teachers in Katsina Zonal Education Quality Assurance. A total number of 850 teachers covered the study's population. A stratified sampling technique was adopted to ensure representation across zones. A sample size of 270 was determined using the Krejcie & Morgan table (1970). Data collection involves a structured questionnaire, the "Teachers' Perception of Islamic Religious Practices Influence on Female Education Questionnaire (TPIRPIFE)." Data was analyzed using mean scores to evaluate perceptions and trends. The result of the study is therefore summarized as shown below;

1. Teachers' perceptions of the influence of Islamic religious practices on female education in Katsina State:

Teachers generally perceived that Islamic religious practice (IRP) has a positive impact on female education by promoting moral guidance (mean = 3.09), discipline (mean = 3.10), and aspirations to pursue higher education (mean = 3.21). However, there was some skepticism about the role of IRP in promoting gender equality in education (mean = 2.48).

2. Influence of cultural and religious practices in shaping the educational opportunities of female students in Katsina State:

Teachers noted that Islamic-influenced cultural practices are positively aligned with female education (mean = 3.04), but certain cultural expectations, such as prioritizing household responsibilities (mean = 2.61) and family preferences for boys' education (mean = 2.57), limit female educational opportunities. The idea that early marriage hinders female education was rejected (mean = 2.45).

3. Possible strategies on how Islamic religious practices can improve female education in Katsina State:

Strategies such as integrating Islamic teachings into modern education (mean = 2.75) and promoting collaboration between religious leaders and educators (mean = 2.76) were considered promising approaches. However, strategies such as providing more educational opportunities for women (mean = 2.50) and actively involving Islamic scholars in advocacy (mean = 2.45) were less rated, reflecting cultural and structural issues.

5.2 Conclusions

In conclusion, this study highlights both the potential benefits and challenges associated with Islamic Religious Practices (IRP) as they relate to female education in Katsina State. The findings indicate that while there are positive perceptions regarding the IRP's role in enhancing educational opportunities for females, significant cultural barriers persist. For instance, the integration of Islamic teachings with modern education is viewed favorably by teachers, suggesting a belief that such an approach could improve female educational outcomes. However, the study also reveals that many strategies aimed at promoting female education, such as increasing educational opportunities and involving Islamic scholars in advocacy efforts, receive low acceptance among educators. Comparing these findings with existing literature underscores the complexity of the situation. Previous research has indicated that despite Islamic teachings supporting women's rights to education, cultural practices often hinder their realization. Addressing these challenges requires a collaborative effort between educators, religious leaders, and policymakers to create an environment where girls can excel academically while upholding their cultural and religious values. This collaboration is essential not only for improving educational access but also for

fostering a supportive community that values and prioritizes female education within the framework of Islamic principles.

5.3 Recommendations

Based on the findings of this study regarding the impact of Islamic Religious Practices on female education in Katsina State, several recommendations were made as follows:

1. Education authorities should develop programs that integrate Islamic teachings with modern educational practices. This integration reinforces the idea that education is a fundamental right for all, as emphasized in Islamic teachings, and helps create a more supportive learning environment for female students.

2. It is crucial to involve religious leaders in promoting female education. Women's influence in society can help change perceptions about women's roles and the importance of education. Programs aimed at raising awareness among religious leaders about the benefits of educating girls can facilitate such efforts.

3. Priority should be given to initiatives aimed at educating parents and members of society on the importance of educating women following Islamic values. The seminar and community conference can be held to discuss the advantages of training girls who oppose traditional beliefs that can hinder educational activities.

4. Schools should implement programs tailored to address the unique challenges female students face, such as financial constraints and household responsibilities. This could include flexible schedules, scholarships, and mentoring programs that encourage girls to continue their education.

5. Teacher education programs should emphasize gender-sensitive teaching methods to create an inclusive classroom environment. Educators must be equipped with strategies that encourage all students to participate regardless of gender and challenge traditional stereotypes that can limit girls from participating in academic activities.

6. Collaboration among educators, parents, religious leaders, and community organizations is critical to building support networks for women in education. UNICEF (2021) advocates partnerships with clerics to reframe cultural narratives about girls' education. Partnerships

allow for the sharing of resources and initiatives aimed at promoting gender equality in education.

7. Continuous research is needed to monitor the effectiveness of implemented strategies and explore new approaches to improve female education in Katsina State. Longitudinal studies can provide valuable insights into the long-term impact of educational interventions on girls' empowerment and community development.

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