Influence Of Instructional Resources On The Study Of Islam In Ghanaian Basic Schools: A Survey

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Abstract

This study sought to examine the influence of instructional resources on pupils' attitude towards the study of Islamic content in Religious and Moral Education in the Kwahu-East District of the Eastern Region of Ghana. The study employed the convergence mixed-method research design. 339 respondents were chosen for the study, consisting 285 JHS 3 pupils and 54 R.M.E teachers, using cluster sampling, multi-stage including proportional allocation of sample size and simple random sampling, as well as the census approach. Frequencies, percentages, averages and standard deviation, independent samples t-test, and ANOVA were used to analyse data collected through the use of the questionnaire and observation guide. It was found out that, except syllabus and textbooks that were available for the teaching of Islamic content of RME; teachers' manuals; visual resources such as charts, pictures, and photographs, audio resources, religious objects, religious sites, and resource persons were not available to assist teachers in teaching the Islamic content of RME. The study recommended that the Ministry of Education in collaboration with head teachers, parents, and teachers need to ensure adequate provision and supply of both school and community-based resources that would enhance effective teaching and learning of Islamic content of RME.

Keywords: Instructional Resources, Islam, Religious and Moral Education

Introduction

For the past few decades, the critical role of moral or character education in an educational enterprise has been stressed and without exception, it has been assumed that adults, either as parents or as teachers, are primarily responsible for shaping the character of learners. However, since some homes may not be able to provide this type of training adequately, it

becomes the responsibility of the school to provide this type of education to fill a need without which the learner may not grow into a religious, moral, and responsible adult (Curriculum Research & Development Division, 2010). In Ghana, before the coming of the European and even throughout the colonial period education has been a trilogy: Learning, religion and moral training formed the bedrock of education. However, the inclusion of religious education in the school's curriculum was based not only on educational grounds but also on historical, ecclesiastical, or moral grounds. From the beginning, the Christian church was the main provider of education in Ghana. The formal education provided as a by-product of the sporadic attempts by the Europeans to convert the people of the "Gold Coast" to Christianity. To the missionaries, the aim of their schools was to enable their students, who also formed the congregation, to read and use the hymnbook. Some of the students were later employed as clerks in businesses and as catechists who helped in the propagation of Christianity.

According to the Anfom Commission (1986), the fundamental flaw of the education which was introduced into the country was that it was an effective agent to cultural disorientation and confusion with very serious disabling effects on too many aspects of the country's social, political and economic affairs. The committee also indicated that the country has a rich culture that is a repository of the intellectual political, ethical and creative development of its people. It varies in expression from group to group. It was necessary to research into, find out and teach the essence of what is basic so that it becomes the basis of re-orientation of the culture. This will enable the educational system to produce citizens imbued with a culture that is Ghanaian and can stand the test of time, (MOE, 2010). The former Provisional National Defense Council (PNDC) established a new Educational Reform Program in 1987 as a result of the Commission's suggestion. To have an educational system that will reflect the culture of the people, cultural studies as a subject were introduced at the Basic Level of Education. This innovation was put in place to widen the scope of the religious studies course to make it comprehensive, hence Religion, Culture (or Social life) and Music was integrated into the Cultural Studies programme. Again, in 1998, the Cultural Studies Programme was changed to Religious and Moral Education at the Basic and Senior High School Levels of Education.

The course is one of the subjects that can be tested on the Basic Education Certificate Exam. It is believed that the inculcation of human values, ideas of man, and religious and moral beliefs should be an integral part of the educational system. This area of study produces a solid base for the development of the personality and good character, (MOE, 2010). However, several evaluation studies by the curriculum experts in Religious and Moral Education at the Junior High Schools and Colleges of Education levels in Ghana (Annobil, 2005; Abrampa, 2006; Asare-Danso, 2011; Adarkwah, 2013) indicate that results were divided in terms of whether the aims of the subject were being attained or not. While Annobil

(2005) and Asare-Danso (2011) indicated that the implementation of the subject was successful and that Junior High school pupils had positive attitudes towards the subject, Abrampa (2006) saw otherwise. According to Abrampa (2006), several constraints, including teacher preparedness, availability of teaching-learning resources, and student entry characteristics, are working against the subject's implementation. But none of these studies investigated the influence of instructional resources on any of the religious components of the R.M.E programme be it Christianity, Islamic, or African Traditional Religion, and this is something that this study seeks to achieve. It is on this background that the researchers decided to undertake this study to find out the influence of instructional resources on the study of Islamic content in Religious and Moral Education in the Kwahu-East District of the Eastern Region of Ghana.

The research attempts to find solutions to the following research questions: "To what extent does the use of instructional resources influence pupils' attitude toward the study of Islamic content of Religious and Moral Education in Junior High Schools? How do male pupils differ from their female counterparts towards the study of Islamic content of Religious and Moral Education in Junior High Schools?: as well as, How does the religious background of pupils influence their attitude towards the study of Islamic content of Religious and Moral Education in Junior High Schools?" The study used pupils and teachers from junior high schools in the Kwahu-East District of the Eastern Region. The study helps provide information or blueprint on the influence of instructional resources on the study of Islamic content of R.M.E. Also, the study serves as a guide to the National Council for Curriculum and Assessment (Na CCA) and the Ministry of Education (Mo E) to provide the needed instructional resources and professional training for teachers to enhance the effective teaching of the subject. Teachers will benefit from this study because the challenges that they encounter in the teaching of the Islamic content of R.M.E would be brought to the limelight so that appropriate measures would be put in place to address them. Again, pupils would benefit from the study because when their needs are addressed, they will develop an interest in the study of Islamic content of R.M.E and this will enhance their academic performance. The subsequent paragraphs consider the Methodology, Results and Discussions, Conclusions, and Recommendations.

Methodology

Research Design
The design used for the study was the convergence mixed-method design. Convergence mixed method design is used when the researcher converges or merges quantitative and qualitative data to provide a comprehensive analysis of the research problem (Creswell, 2009). The method was used for this study because the questionnaire and observation guide

was used to explore the attitude of pupils towards the study of Islamic content in Religious and Moral Education. This design was adopted due to its ability to provide answers to a broader and more complete range of research questions because the researcher is not confined to a single method or approach (Johnson & Onwuegbuzie, 2004).

Population

Polit and Hungler (as cited in Kothari, 2004) describe a population to mean the entire aggregation of cases that meets a designated set of criteria. It must be noted that whatever the basic unit, the population always comprises the entire aggregation of elements in which the researcher is interested. The population for the study consists of all JHS 3 pupils together with R.M.E teachers in the 49 Junior High Schools in the Kwahu-East District of the Eastern Region of Ghana (Kwahu-East Education Directorate, 2020). There were 1,136 JHS 3 pupils together with 52 R.M.E teachers totaling 1,188 respondents.

Sample and Sampling Procedures

The sample size is the subset of the actual number of individuals of the population. A sample size helps considerably to define the accuracy of the research results. It has been assumed by scholars that the larger the sample size, the more the accuracy or precision of the results of the study, conversely sample size tends to decrease with a relatively large population (Welman, Kruger & Mitchell, 2005). In all, 339 respondents consisting of 285 JHS 3 pupils and all the 52 R.M.E teachers were selected for the study according to Krejcie and Morgan's (1970) table for determining sample size. These constituted the sample size of respondents for the study. The cluster sampling technique was used to select the various basic schools to participate in the study. The cluster sampling technique was used due to the large and widely dispersed nature of the population, which poses administrative problems gathering a simple random sample. Therefore, the various schools (49) were broken down into clusters of 7 based on the 7 educational circuits in the area.

Following this, the multi-stage sampling technique was employed to select 285 JHS 3 pupils for the study. Firstly, a list of all the 49 basic schools in the Kwahu-East District was obtained from the Kwahu-East Directorate of Education. Secondly, a list of all the pupils in each school was obtained. The third phase involved the proportional allocation of the sample size among each school such that schools with large population sizes obtained large sample size (i.e. the total population of JHS 3 pupils in each school was divided by the total population of JHS 3 pupils for all 49 basic schools and the result was multiplied by the total sample size for all the schools i.e. 285). This procedure was applied to all the 49 basic schools until the total sample for each school was obtained. Finally, a simple random sampling procedure was employed to select the pupils from each of the schools for the study. This sampling procedure gives equal chance to each of the respondents for being selected. Again, the census survey

was employed to involve all the 52 R.M.E teachers in the Kwahu-East District in the study due to their limited number.

Research Instruments
Questionnaire and observation guide were the instruments used for data collection. A self-designed Likert scale questionnaire (for R.M.E teachers and JHS 3 pupils) was employed in this study. Reasons for the choice of the instrument were that it is appropriate when the respondents are literates and since both the RME teachers and pupils could read and write, the study adopted the questionnaire. Again, a questionnaire is described as a structured instrument for gathering data from a potentially large number of respondents, within a shorter possible time when especially the population is easily accessible to make it uneconomical for reasons of time or funds to interview every subject in the study (Osuala, 2005; Deng, 2010).

The questionnaire for the pupils consisted of 44 items in four sections (A, B, C, & D). The 'A' part was geared towards obtaining information about the demographic characteristics of the respondents and it entailed three (3) items. Section B consisted of fourteen (14) items that aimed at obtaining information on the pupils' familiarity with the Islamic content of Religious and Moral Education. Section C had eleven (11) items that looked at pupils' descriptions of the mode of delivery of instruction. Finally, Section D was made up of sixteen (16) items that looked at the attitudes exhibited by pupils towards the study of Islamic content of Religious and Moral Education. Also, the questionnaire for teachers consisted of 20 items in two sections (A & B). The 'A' part was geared towards obtaining information about the demographic characteristics of the respondents and it entailed five (5) items. Section B consisted of fifteen (15) items that looked at the attitudes exhibited by pupils towards the study of Islamic content of Religious and Moral Education.

Again, the study adopted the observation guide. According to Sarantakos (2005), "observation is one of the oldest methods of data collection" and "it literally means a method of data collection that employs vision as its main means of data collection" (p. 208). The study employed a structured non-participant observation. The observation guide was structured and demanded open-ended responses. The observation guide considered the mode of delivery of instruction with five (5) items, and the attitude of pupils with four (4) items. The application of observation was because the researcher wanted to make up for the deficiencies that might occur with the use of only a questionnaire. Besides, the use of observation was relatively inexpensive, not time-consuming and first-hand information could be gathered with that.

Validity and Reliability of the Instrument
The research instruments were subjected to a validity and reliability test. A pilot test of the instruments was conducted in the fifteen (15) Junior High schools in the Cape Coast

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Metropolis in the Central Region of Ghana. This is because basic schools in the Kwahu-East District had common features as those in Cape Coast Metropolis because the curriculum and RME syllabus implemented in Junior High Schools in the Cape Coast Metropolis is similar to that of Junior High Schools in the Kwahu-East District and hence pupils were exposed to similar RME content and learning experiences. The data gathered was analysed and the Cronbach's alpha was established for each of the items that fall under the four research questions formulated to guide the study. The Cronbach's alpha of .86 and .91 was obtained for the RME teachers' questionnaire and the pupils' questionnaire respectively. Fraenkel and Wallen (2000, p. 17), posited that "For research purposes, a useful rule of thumb is that reliability should be at .70 and preferably higher". With this, the instruments could be said to be of good quality capable of collecting useful data for the study.

Data Analysis

This study sought to examine the influence of instructional resources on the attitude of pupils towards the study of Islamic content in Religious and Moral Education. The study adopted descriptive statistics (means and standard deviations) for analyzing research questions 1. Hypothesis 1 (whether male pupils hold different attitudes from their female counterparts towards the Islamic content of R.M.E) was analysed using the independent sample t-test, and hypothesis 2 (whether the religious background of pupils influences their attitude towards studying the Islamic content of R.M.E) was analysed using ANOVA. These were done using Statistical Product and Service Solutions.

Results and Discussion

Data was analyzed and presented systematically beginning with the background information of the respondents, followed by the research questions that guided the study. Table 1 show the characteristics of RME teachers from the Junior High Schools in the Kwahu-East District of the Eastern Region of Ghana, who served as respondents for the study.

Table 1: **Characteristics of Sampled RME Teachers (n=52)**

Variable	Subscale	No.	%
Gender	Male	26	50.0
	Female	26	50.0
Age	20-29 years	26	50.0
	30-39 years	16	30.8
	40-49 years	10	19.2
Years of teaching experience	Less than a year	2	3.8
	1-5 years	21	40.4
	6-10 years	17	32.7
	11-15 years	7	13.5

Variable	Subscale	No.	%
	16 years and above	5	9.6
Highest Academic Qualification	WASSCE	3	5.8
	Diploma	15	28.8
	Bachelor's Degree	32	61.5
	Master of Philosophy	2	3.8
Highest Professional Qualification	Diploma in Education	27	51.9
	PGDE	3	5.8
	Bachelor of Education	20	38.5
	Master's in Education	2	3.8

Source: Field data, 2021

From Table 1, 52 RME teachers were involved in the study. Concerning the gender of the teachers involved in the study, 50.0% were males, whiles 50.0% were females. So, the number of respondents who were males was the same as that of the females. Also, the majority of the respondents were between 20-29 years. This is because, 50.0% were between 20-29 years, 30.8% were between 30-39 years, and 19.2% were between 40-49 years. In line with years of teaching experience, 3.8% had worked for less than a year, 40.4% had between 1-5 years of teaching experience, 32.7% had between 6-10 years of teaching experience, 13.5% had between 11-15 years of teaching experience, and 9.6% had teaching experience of 16 years and above. Therefore, the majority of the teachers had taught between 1-5 years. This means that the majority of the teachers had not taught for a good number of years. However, it is anticipated that the teachers can provide enough information on the attitude of pupils towards the study of Islamic content of Religious and Moral Education in Junior High Schools. Regarding the highest academic qualification, 5.8% had WASSCE as their highest academic qualification, 28.8% had a Diploma, 61.5% had Bachelor's Degree, and 3.8% had Master of Philosophy. As a result, the majority of those sampled listed a Bachelor's Degree as their highest academic achievement. In line with a professional teaching qualification, 51.9% had a Diploma in Education, 5.8% had Post Graduate Diploma in Education (PGDE), 38.5% had a Bachelor of Education, and 3.8% had Masters in Education. This means that the majority of the respondents were professional teachers who had a Diploma in Education. Table 2 presents the demographic information of pupils in Junior High Schools in the Kwahu-East District who were involved in the study.

Table 2: Characteristics of Pupils (n=265)

Variable	Subscale	No.	%
Gender	Male	155	58.5

	Female	110	41.5
Age	10-14 years	82	30.9
	15-18 years	177	66.8
	Above 18 years	6	2.3
Religion	Christianity	244	92.1
	Islam	8	3.0
	African Traditional Religion	13	4.9

Source: Field Data, 2021

From Table 2, out of the 265 pupils who were involved in the study, 58.5% were males, whiles 41.5% were females. Thus, most of the pupils were males. Concerning the age of the respondents, 30.9% were between 10-14 years, 66.8% were between 15-18 years, and 2.3% were above 18 years. Thus, the majority of the pupils were between 15-18 years. With regards to the religion of the respondents, 92.1% were Christians, 3.0% were Moslems, and 4.9% were African Traditionalists. This means that the majority of the pupils were Christians. With the majority of the pupils being Christians, the study would ascertain whether the religious backgrounds of the pupils influence their attitude towards the study of Islamic content of Religious and Moral Education.

The results and comments of data obtained to answer the three research questions developed to drive the study are presented in this part. It comprised data from the questionnaire.

The extent to which the Use of Instructional Resources Influence Pupils' Attitude toward the Study of Islamic Content of Religious and Moral Education

Research Question 1: To what extent does the use of instructional resources influence pupils' attitude toward the study of Islamic content of Religious and Moral Education in Junior High Schools in the Kwahu-East District of the Eastern Region of Ghana?

This research objective aimed to find out the extent to which the use of instructional resources influences pupils' attitude toward the study of Islamic content of Religious and Moral Education in Junior High Schools in the Kwahu-East District of the Eastern Region of Ghana. The views of pupils are presented in Table 3.

Table 3: Views of Pupils on the Extent to which the Use of Instructional Resources Influence Pupils' Attitude toward the Study of Islamic Content of Religious and Moral Education (n=265)

Statements:	M	SD

Textbooks are available for teaching Islamic content of RME.	3.20	1.24
Syllabus is available for teachers to use in teaching Islamic content of RME.	3.77	.89
Teachers' manuals are available for teachers to use in teaching Islamic content of RME.	2.82	1.07
Visual resources such as charts, pictures and photographs are available for teaching Islamic content of RME.	1.48	1.01
Audio resources such as radios and cassette players for the teaching of Islamic content of RME are available.	1.38	.85
Religious objects for the teaching of Islamic content of RME (e.g. Islamic jug, veil "mayaafi", clothing, etc.) are available.	1.51	1.06
Religious sites for the teaching of Islamic content of RME (e.g. worship centres, archives, historic sites, sacred sites, etc.) are available.	1.69	1.22
Resource persons are available to assist teachers in teaching the Islamic content of RME.	2.09	1.10

Source: Field Data, 2021
Scale:
1 = Strongly Disagree;   2 = Disagree;   3 = Uncertain;
4 = Agree;   5 =Strongly Agree
Mean of means = 2.24
Mean of standard deviation = 1.06

Table 3 sought to find out the extent to which the use of instructional resources influences pupils' attitude toward the study of Islamic content of Religious and Moral Education in Junior High Schools in the Kwahu-East District of the Eastern Region of Ghana. A mean of means of 2.24 and a mean of the standard deviation of 1.06 were realized. This means that the majority of the pupils disagreed with most of the statements that were posed to them. Further discussions of individual items are presented in the paragraphs below.

From Table 3, a mean of 3.20 and a standard deviation of 1.24 were achieved for the statement: "Textbooks are available for teaching Islamic content of RME". This means that the pupils were uncertain as to whether textbooks were available for teaching the Islamic content of RME. However, the high standard deviation obtained indicates that there were variations and that not all the pupils were uncertain about the statement. However, it remains that the majority of the pupils were uncertain about the statement. Again, when the

pupils were asked whether the syllabus is available for teachers to use in teaching the Islamic content of RME, the respondents agreed to the statement. Here, a mean of 3.77 and a standard deviation of .89 were obtained for this item showing the respondents agreed that the syllabus is available for teachers to use in teaching Islamic content of RME. Also, from Table 3, the pupils were uncertain as to whether teachers' manuals are available for teachers to use in teaching Islamic content of RME. This is evidenced by the mean score of 2.82 and a standard deviation of 1.07 for this item. The mean is approximately 3, showing that the respondents were uncertain about the statement. Regarding the statement: "Visual resources such as charts, pictures, and photographs are available for teaching Islamic content of RME", the majority of the pupils strongly disagreed with the statement. This can be seen from the mean of 1.48 and a standard deviation of 1.01 that were realized. This finding supports that of Abrampa (2006) who indicated that a lot of factors including teacher preparedness, availability of teaching-learning resources, and entry characteristics of learners are militating against the implementation of the subject.

Also, a mean of 1.38 and a standard deviation of .85 were recorded for the item "Audio resources such as radios and cassette players for the teaching of Islamic content of RME are available". This means that the majority of the pupils strongly disagreed with the statement. This is because the mean falls on scale 1 (strongly disagree) looking at the scale under Table 3. The finding depicts that, most of the pupils disagreed that religious objects for the teaching of Islamic content of RME (e.g. Islamic jug, veil "mayaafi", clothing, etc.) are available. With a mean of 1.51 and a standard deviation of 1.06, it could be concluded that the mean falls into the scale of 2 (disagree). Again, when the respondents were asked whether religious sites for the teaching of Islamic content of RME (e.g. worship centers, archives, historic sites, sacred sites, etc.) are available, they disagreed with the statement. Here, a mean of 1.69 and a standard deviation of 1.22 were obtained for this item showing that religious sites for the teaching of Islamic content of RME (e.g. worship centers, archives, historic sites, sacred sites, etc.) were not available. Also, from Table 3, resource persons were not available to assist teachers in teaching the Islamic content of RME. This is evidenced by the mean score of 2.09 and a standard deviation of 1.10 for this item. The mean is approximately 2, showing that the respondents disagreed with the statement. However, the high standard deviation obtained indicates that there were variations and that not all the pupils disagreed with the statement. However, it remains that the majority of the pupils disagreed with the statement. The responses from the teachers on the extent to which the use of instructional resources influences pupils' attitude toward the study of Islamic content of Religious and Moral Education are shown in Table 4.

Table 4: Views of Teachers on the Extent to which the Use of Instructional Resources Influence Pupils' Attitude toward the Study of Islamic Content of Religious and Moral Education (n=52)

Statements:	M	SD
Textbooks are available for teaching Islamic content of RME.	3.69	1.00
Syllabus is available for teachers to use in teaching Islamic content of RME.	4.12	.32
Teachers' manuals are available for teachers to use in teaching Islamic content of RME.	3.02	1.06
Visual resources such as charts, pictures and photographs are available for teaching Islamic content of RME.	2.92	1.08
Audio resources such as radios and cassette players for the teaching of Islamic content of RME are available.	2.40	1.00
Religious objects for the teaching of Islamic content of RME (e.g. Islamic jug, veil "mayaafi", clothings, etc.) are available.	3.33	1.23
Religious sites for the teaching of Islamic content of RME (e.g. worship centres, archives, historic sites, sacred sites, etc.) are available.	2.67	1.25
Resource persons are available to assist teachers in teaching the Islamic content of RME.	3.00	1.28

Source: Field Data, 2021

Scale:

1 = Strongly Disagree;   2 = Disagree;   3 = Uncertain;

4 = Agree;   5 =Strongly Agree

Mean of means = 3.14

Mean of standard deviation = 1.02

Table 3 sought to find out the extent to which the use of instructional resources influences pupils' attitude toward the study of Islamic content of Junior High School Religious and Moral Education in the Kwahu-East District of Ghana's Eastern Region. A mean of means of 2.24 and a mean of the standard deviation of 1.06 were realized. This means that the majority of the pupils disagreed with most of the statements that were posed to them. Further discussions of individual items are presented in the paragraphs below. From Table 3, a mean of 3.20 and a standard deviation of 1.24 were achieved for the statement: "Textbooks are available for teaching Islamic content of RME". This means that the pupils were uncertain as to whether textbooks were available for teaching the Islamic content of RME. However, the high standard deviation obtained indicates that there were variations and that not all the pupils were uncertain about the statement. However, it remains that the

majority of the pupils were uncertain about the statement. Again, when the pupils were asked whether the syllabus is available for teachers to use in teaching the Islamic content of RME, the respondents agreed to the statement. Here, a mean of 3.77 and a standard deviation of .89 were obtained for this item showing the respondents agreed that the syllabus is available for teachers to use in teaching Islamic content of RME. Also, from Table 3, the pupils were uncertain as to whether teachers' manuals are available for teachers to use in teaching Islamic content of RME. This is evidenced by the mean score of 2.82 and a standard deviation of 1.07 for this item. The mean is approximately 3, showing that the respondents were uncertain about the statement. Regarding the statement: "Visual resources such as charts, pictures, and photographs are available for teaching Islamic content of RME", the majority of the pupils strongly disagreed with the statement. This can be seen from the mean of 1.48 and a standard deviation of 1.01 that were realized. This finding supports that of Abrampa (2006) who indicated that a lot of factors including teacher preparedness, availability of teaching-learning resources, and entry characteristics of learners are militating against the implementation of the subject.

Also, a mean of 1.38 and a standard deviation of .85 were recorded for the item "Audio resources such as radios and cassette players for the teaching of Islamic content of RME are available". This means that the majority of the pupils strongly disagreed with the statement. This is because the mean falls on scale 1 (strongly disagree) looking at the scale under Table 3. The finding depicts that, most of the pupils disagreed that religious objects for the teaching of Islamic content of RME (e.g. Islamic jug, veil "mayaafi", clothing, etc.) are available. With a mean of 1.51 and a standard deviation of 1.06, it could be concluded that the mean falls into the scale of 2 (disagree). Again, when the respondents were asked whether religious sites for the teaching of Islamic content of RME (e.g. worship centers, archives, historic sites, sacred sites, etc.) are available, they disagreed with the statement. Here, a mean of 1.69 and a standard deviation of 1.22 were obtained for this item showing that religious sites for the teaching of Islamic content of RME (e.g. worship centers, archives, historic sites, sacred sites, etc.) were not available. Also, from Table 3, resource persons were not available to assist teachers in teaching the Islamic content of RME. This is evidenced by the mean score of 2.09 and a standard deviation of 1.10 for this item. The mean is approximately 2, showing that the respondents disagreed with the statement. However, the high standard deviation obtained indicates that there were variations and that not all the pupils disagreed with the statement. However, it remains that the majority of the pupils disagreed with the statement. The responses from the teachers on the extent to which the use of instructional resources influences pupils' attitude toward the study of Islamic content of Religious and Moral Education are shown in Table 4.

Table 5: Views of Pupils on the Frequency at which RME Teachers Use Instructional Resources in the Teaching of Islamic Content of RME (n=265)

Statements:	M	SD
Textbooks.	3.74	1.39
Syllabus.	4.33	.96
Teacher's manuals.	2.51	1.34
Visual resources.	1.48	1.04
Audio resources.	1.35	.85
Religious objects in the community.	1.72	1.31
Religious sites in the community.	1.62	1.17
RME lessons are made to coincide with religious ceremonies.	1.62	1.17
Resource persons in the community.	1.57	1.15

Source: Field Data, 2021

Scale:

1 = Never;   2 = Rarely;   3 = Sometimes;

4 = Often;   5 =Very Often

Mean of means = 2.22

Mean of standard deviation = 1.15

From Table 5, a mean of means of 2.22 and a mean of the standard deviation of 1.15 were realized showing that the majority of the RME teachers rarely used the instructional resources to support the teaching of the Islamic content of RME. Further discussions of the individual items are discussed below. The finding depicts that, most of the pupils agreed that their RME teachers use textbooks often in the teaching of Islamic content of RME. With a mean of 3.74 and a standard deviation of 1.39, it could be concluded that the mean falls into the scale of 4 (often). Again, when the respondents were asked whether their RME teachers use syllabus in the teaching of Islamic content of RME, they indicated "often". Here, a mean of 4.33 and a standard deviation of .96 were obtained for this item showing that RME teachers use syllabus often in the teaching of Islamic content of RME. Also, from Table 5, the pupils indicated that RME teachers sometimes use teacher's manuals in the teaching of Islamic content of RME. This is evidenced by the mean score of 2.51 and a standard deviation of 1.34 for this item. The mean is approximately 3 (sometimes) according to the scale under Table 5. Regarding the use of visual resources, the majority of the pupils indicated that their RME teachers rarely used visual resources in the teaching of Islamic content of RME. This can be seen from the mean of 1.48 and a standard deviation of 1.04 that were realized. In line with this finding, Asiedu (2009) asserts that good teachers become better teachers when they use resources relevant to the needs and interests of students. Again, when the pupils were asked whether their RME teachers use audio resources in the teaching of Islamic

content of RME, they indicated "Never" to the statement. Here, a mean of 1.35 and a standard deviation of .85 were obtained for this item.

Also, from Table 5, the pupils indicated that their RME teachers rarely used religious objects in the community in the teaching of Islamic content of RME. This is evidenced by the mean score of 1.72 and a standard deviation of 1.31 for this item. The mean falls on scale 2 (rarely) looking at the scale under Table 5. In contrast to this finding, Anti and Anum (2003) explain that making use of religious objects is another way teachers can make the teaching of RME effective. Such resources include rosaries, model crucifix, cowries, whisks, candles, traditional drums, models of animals and plants, idols, statutes as well as sacred stools and animal skins. The finding also depicts that, most of the RME teachers rarely used religious sites in the community. With a mean of 1.62 and a standard deviation of 1.17, it could be concluded that the mean falls into the scale of 2 (rarely). Nacino, "et al", (1982) contends that field trips are often planned to places where the students will be able to see in practice or reality what they have studied in class. Regarding the statement: "RME lessons are made to coincide with religious ceremonies", a mean of 1.62 and a standard deviation of 1.17 were obtained for the statement. Thus, the majority of the RME teachers rarely make RME lessons to coincide with religious ceremonies. In line with the use of resource persons in the community, a mean of 1.57 and a standard deviation of 1.15 were achieved. This means that the majority of the teachers rarely use resource persons in the community in the teaching of the Islamic content of RME.

In contrast to this finding, Tamakloe, et al. (2005) assert that the appropriate use of resource persons in the teaching and learning process does not only help in developing the interests of students and pupils in their classroom learning but also helps to make lessons practical, meaningful and efficient. The responses from the RME teachers on the frequency at which they use instructional resources in the teaching of Islamic content of RME are shown in Table 6.

Table 6: Views of RME Teachers on the Frequency at which They Use Instructional Resources in the Teaching of Islamic Content of RME (n=52)

Statements:	M	SD
Textbooks.	4.21	.78
Syllabus.	3.77	1.08
Teacher's manuals.	2.96	1.31
Visual resources.	2.98	.98
Audio resources.	2.10	.72
Religious objects in the community.	2.44	1.19
Religious sites in the community.	2.12	1.11

RME lessons are made to coincide with religious ceremonies.	2.65	.86
Resource persons in the community.	1.92	.79

Source: Field Data, 2021
Scale:
1 = Never;   2 = Rarely;   3 = Sometimes;
4 = Often;   5 =Very Often
Mean of means = 2.79
Mean of standard deviation = .98

A mean of means of 2.79 and a mean of the standard deviation of .98 were realized showing that the majority of the RME teachers sometimes used the instructional resources to support the teaching of the Islamic content of RME. Details of the individual items are discussed in the subsequent paragraphs. Most of the RME teachers use textbooks often in the teaching of Islamic content of RME. With a mean of 4.21 and a standard deviation of .78, it could be concluded that the mean falls into the scale of 4 (often). Again, when the respondents were asked whether they use the syllabus in the teaching of Islamic content of RME, they indicated "often". Here, a mean of 3.77 and a standard deviation of 1.08 were obtained for this item showing that RME teachers use syllabus often in the teaching of Islamic content of RME. Also, from Table 6, the RME teachers sometimes use teacher's manuals in the teaching of Islamic content of RME. This is evidenced by the mean score of 2.96 and a standard deviation of 1.31 for this item. The mean is approximately 3 (sometimes) according to the scale under Table 6. Regarding the use of visual resources, the majority of the RME teachers sometimes used visual resources in the teaching of Islamic content of RME. This can be seen from the mean of 2.98 and a standard deviation of .98 that were realized. Again, when the RME teachers were asked whether they use audio resources in the teaching of Islamic content of RME, they indicated "rarely" to the statement. Here, a mean of 2.10 and a standard deviation of .72 were obtained for this item.

Also, from Table 6, the RME teachers rarely used religious objects in the community in the teaching of the Islamic content of RME. This is evidenced by the mean score of 2.44 and a standard deviation of 1.19 for this item. The mean falls on scale 2 (rarely) looking at the scale under Table 6. The finding also depicts that, most of the RME teachers rarely used religious sites in the community. With a mean of 2.12 and a standard deviation of 1.11, it could be concluded that the mean falls into the scale of 2 (rarely). The field trip method provides first-hand learning experiences, makes learning more meaningful and lasting. It also gives the opportunity for improving the social relationship among students and between students and teachers (Nibbelt 1980). Regarding the statement "RME lessons are made to coincide with religious ceremonies", a mean of 2.65 and a standard deviation of .86 were

obtained for the statement. Thus, the majority of the RME teachers sometimes make RME lessons to coincide with religious ceremonies. In line with the use of resource persons in the community, a mean of 1.92 and a standard deviation of .79 were achieved. This means that the majority of the teachers rarely use resource persons in the community in the teaching of the Islamic content of RME.

Analysis of Data from Observation Sessions Conducted in the Selected Schools
The observation guide was used as a backup data to complement data that was gathered from the respondents using the questionnaire. From the observation sessions that were held with the selected schools, it was realized that the RME teachers did not use audio-visual resources at all in the teaching of Islamic content of RME. Visual resources were mainly board illustrations and a few of the teachers showed pupils some pictures in the textbook. No audio resource was used in the delivery of the lesson except the teacher's voice which could be heard loud and clear. Again, the researcher observed that none of the RME teachers made use of community resources in their delivery of the Islamic content of Religious and Moral Education. From the foregoing, it can be concluded that RME teachers often used textbooks and syllabi, and sometimes used teacher's manuals in the teaching of Islamic content of RME. However, they rarely used visual resources, audio resources, religious objects in the community, religious sites in the community, resource persons in the community, and rarely made RME lessons coincide with religious ceremonies.

Analyses of hypotheses

Gender and Pupils' Attitude towards the Study of Islamic Content of RME

H0: There is no statistically significant difference between male and female pupils' attitudes towards the study of Islamic content of Religious and Moral Education in the Kwahu-East District of the Eastern Region.

H1: There is a statistically significant difference between male and female pupils' attitudes toward the study of Islamic content of Religious and Moral Education in the Kwahu-East District of the Eastern Region.

This research hypothesis sought to find out whether there was a significant difference between male and female pupils' attitudes towards the study of Islamic content of Religious and Moral Education. The independent sample T-test was used in the analysis. Findings from the study are presented in Table 7.

Table 7: Independent Samples T-test on Male and Female Pupils' Attitude towards the Study of Islamic Content of RME

Gender	Group	N	Mean	Std. Dev.	Df	t-value	p-value
Pupils' Attitude towards the Study of Islamic Content of RME	Male	155	49.0	8.26	259.9	.413	0.069
	Female	110	48.7	6.52			

Source: Field Data, 2021   **** significant at p=0.05 (2-tailed)**

Table 7 shows the results of the independent sample t-test on male and female pupils' attitudes towards the study of Islamic content of Religious and Moral Education in the Kwahu-East District of the Eastern Region of Ghana. From Table 7, it was realized that the male pupils had a mean score of (M=49.0; SD=8.26) while the female pupils had a mean score of (M=48.7; SD=6.52). This means that the male pupils had a more positive attitude towards the study of Islamic content of RME compared with their female counterparts. Again, the standard deviation (SD=8.26) of the male pupils indicates that the attitude towards the study of Islamic content of RME by the individual male pupils varied more than that of the female pupils (SD=6.52). However, when the mean scores of the two groups were tested using the independent samples t-test at 5% significant level, two-tailed, the results revealed that there is no statistically significant difference between male and female pupils' attitudes towards the study of Islamic content of Religious and Moral Education in the Kwahu-East District of the Eastern Region of Ghana (t(259.9)=0.413, p = 0.069). Therefore, the null hypothesis which stated that there is no statistically significant difference between male and female pupils' attitudes towards the study of Islamic content of Religious and Moral Education fails to be rejected.

This finding contradicts that of Saulawa (2014) who conducted a study that investigated the nature of attitude of female students toward the learning of Islamic studies in some selected Unity Colleges of the North West Zone of Nigeria. It was concluded from the findings of the study that a great number of female students display a negative attitude toward Islamic Studies because they considered it not relevant to their financial ambition. It was also discovered that there was a lack of available and relevant textbooks and other instructional materials that aid the teaching and learning of Islamic Studies.

Influence of Religious Background of Pupils on Their Attitude towards Islamic Content of Religious and Moral Education

H0: There is no statistically significant difference between the religious background of pupils and its influence on their attitude towards the study of Islamic content of Religious and Moral Education in Junior High Schools in the Kwahu-East District of the Eastern Region.

H1: There is a statistically significant difference between the religious background of pupils and its influence on their attitude towards the study of Islamic content of Religious and Moral Education in Junior High Schools in the Kwahu-East District of the Eastern Region. This research hypothesis sought to find out whether there was a statistically significant difference between the religious background of pupils and its influence on their attitude towards the study of Islamic content of Religious and Moral Education in the Kwahu-East District of the Eastern Region of Ghana. The ANOVA was used in the analysis. Results are illustrated in Table 8.

Table 8: Descriptive Statistics of Religious Background and Pupils' Attitude towards the Study of Islamic Content of RME

Religious Background	N	Mean	Std. Dev	Min	Max
Christianity	244	48.41	7.50	32.00	70.00
Islam	8	60.00	7.13	49.00	67.00
African Traditional Religion	13	51.00	0.00	51.00	51.00
Total	**265**	**48.88**	**7.57**	**32.00**	**70.00**

Source: Field Data, 2021

Table 8 gives information about the religious background of pupils and its influence on their attitude towards the study of Islamic content of Religious and Moral Education. It was found that the respondents who were Christians had a mean score of (M=48.41; SD=7.50; n=244), respondents who were Moslems had a mean score of (M=60.00; SD=7.13; n=8), and respondents who were African Traditionalists had a mean score of (M= 51.00; SD=0.00; n=13). From the statistics, the respondents with Islamic religious background had the highest mean score regarding their attitude towards the study of the Islamic concept of Religious and Moral Education, and this was followed by respondents with African Traditional religious background and finally Christianity. From the preliminary analysis, Levene's test was used to ascertain whether the variance in the scores is the same for each of the religious backgrounds of the pupils, from the analysis, the Significance value (Sig) for Levene's test is 0.000 which is lesser than the alpha or critical value of 0.05. This implies that the assumption of homogeneity has been violated for this sample [F(2, 262)= 10.285, p= .0.000 at the .05 alpha level.

Table 9: Summary of One-way ANOVA

	Sum of Squares	Df	Mean Square	F	Sig

Between Groups	1102.542	2	551.271	10.285	.000
Within Groups	14042.832	262	53.599		
Total	**15145.374**	**264**			

Source: Field Data, 2021

Table 9 shows whether the overall F ratio for the one-way ANOVA is significant. It noted that the F ratio (10.285) is significant (p =.000) at the .05 alpha level. This implies that there is a statistically significant difference among the mean scores on the religious background of the pupils regarding their attitude towards the Islamic content of Religious and Moral Education. Therefore, the study concluded that there is a statistically significant difference at the p < .05 level in religious background of pupils regarding their attitude towards the Islamic content of Religious and Moral Education [F (2, 262) = 10.285, p = 0.000]. Therefore, the null hypothesis which stated that there is no statistically significant difference between the religious background of pupils and its influence on their attitude towards the study of Islamic content of Religious and Moral Education is rejected.

Conclusions

These conclusions were drawn as a result of the findings realized for the study. Concerning the extent to which the use of instructional resources influence pupils' participation toward the study of Islamic content of RME, it can be concluded that except syllabus and textbooks that were available for the teaching of Islamic content of RME; teachers' manuals; visual resources such as charts, pictures, and photographs; audio resources such as radios and cassette players; religious objects; religious sites such as worship centers, archives, historic sites; and resource persons were not available to assist teachers in teaching the Islamic content of RME and were rarely used. It could mean that support from the government does not reach the schools or even if it does, it may not be enough. If this is the case then, what can the schools do to help themselves if adequate support is not coming from the government? Because these instructional resources when used can help pupils develop an interest in the Islamic content of RME lessons. About gender and pupils' attitude towards the study of Islamic content of RME, it can be concluded that, although the male pupils had a more positive attitude towards the study of Islamic content of RME compared with their female counterparts. Hence, there was no statistically significant difference between male and female pupils' attitudes towards the study of Islamic content of Religious and Moral Education. This could mean that gender does not influence pupils' attitude towards the study of Islamic content of Religious and Moral Education.

Concerning the influence of religious background of pupils on their attitude towards Islamic content of RME, it can be concluded that pupils with Islamic religious background had the highest mean score regarding their attitude towards the study of the Islamic concept

of Religious and Moral Education and this was followed by respondents with African Traditional religious background and finally, Christianity. Hence, there was a statistically significant difference among the mean scores on the religious background of the pupils regarding their attitude towards the Islamic content of Religious and Moral Education. This presupposes that the religious backgrounds of pupils influence their attitude towards the study of Islamic content of Religious and Moral Education.

Study Recommendations

The following recommendations were made for policymakers:

1. The Ministry of Education in collaboration with head teachers, parents, and teachers' needs to ensure adequate provision and supply of both school and community-based resources that would enhance effective teaching and learning of Islamic content of RME. Teachers could be trained to develop and improvise simple teaching and learning materials for their lessons. This will reduce the over-dependence of teachers on the Ministry of Education (MOE) for the supply of teaching-learning materials. The National Council for Curriculum and Assessment (Na CCA) of Ghana Education Service can employ competent teachers to write standard RME textbooks for basic schools. For instance, resource persons with special expertise could be invited from the communities to help in the teaching of Islamic content of RME topics. This could serve as means to help pupils develop an interest in the Islamic content of RME topics. Also, RME teachers should endeavor to use frequently instructional resources such as visual resources, audio resources, religious objects in the community, and visit religious sites in the community. Again, RME teachers can make Islamic content of RME topics coincide with Islamic religious ceremonies such as Ramadan, Eid-ul-Adha, or Eid-ul-Fitr so that pupils can appreciate such topics more.

2. It is suggested to MOE and curriculum developers to provide a policy direction that will guide effective teaching and learning of Islamic content of Religious and Moral Education at the basic school level. This will compel both teachers and pupils to play their respective roles to ensure that the best is derived from teaching and studying of the subject.

3. RME teachers should encourage pupils to appreciate the Islamic content of RME lessons irrespective of their religious backgrounds. They should disabuse the minds of pupils on perhaps the erroneous notions they may have about Islam so that they can appreciate the Islamic content of RME.

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