

**THE TEACHING OF ISLAMIC STUDIES  
IN MAURITIUS**

by

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# CONTENTS

TITLES	PAGES
ACKNOWLEDGEMENT .....	i
ABSTRACT .....	ii
ABBREVIATIONS .....	iii
1. CHAPTER 1 – INTRODUCTION	
1.1 Introduction.....	2
1.2 Aims of Research .....	2
1.3 The importance of Islamic Studies in the school curriculum .....	4
1.4 Reports on Islamic Studies .....	8
1.5 Objectives of this Research .....	9
1.6 Research Questions .....	10
1.7 Methodology of Research .....	11
1.8 The Organization of the Dissertation .....	11
2. CHAPTER 2 – LITERATURE REVIEW	
2.1 Concept of Teaching .....	14
2.2 Teaching of Islamic Studies .....	17

<b>3.</b>	<b>CHAPTER 3 – A HISTORICAL BACKGROUND OF ISLAMIC STUDIES AT SECONDARY LEVEL</b>	
3.1	Introduction .....	24
3.2	Private Secondary School – Islamic Cultural College .....	24
3.3	State Secondary School – Colline Monneron S.S.S. ....	28
3.4	Private & Profit-Making Institution – Doha Academy .....	33
<b>4.</b>	<b>CHAPTER 4 – ANALYSIS OF QUESTIONNAIRES</b>	
4.1	Introduction .....	37
4.2	Responses and Results – Islamic Cultural College .....	37
4.3	Responses and Results – Colline Monneron S.S.S. ....	47
4.4	Responses and Results – Doha Academy .....	55
4.5	Observations .....	63
4.6	Strengths and Weaknesses of Questionnaire .....	66
<b>5.</b>	<b>CHAPTER 5 – CONCLUSION</b>	
5.1	Introduction .....	69
5.2	Curriculum .....	69
5.3	Content of Syllabus .....	70
5.4	Insufficient Number of Periods .....	70
5.5	Textbooks – Panel for writing textbooks .....	71
5.6	Introduce the teaching of Islamic Studies at Lower Forms .....	71
5.7	Teaching Strategies (Reasoning Skills) .....	72

5.8	Well-Equipped School Library in Islamic Studies .....	74
5.9	Interactive Strategies for better Performance .....	74
5.10	Overview of Research Performed .....	80
<b>6.</b>	<b>BIBLIOGRAPHY</b> .....	<b>82</b>
<b>7.</b>	<b>APPENDICES</b>	
	Appendix A .....	87
	Appendix B .....	88
	Appendix C .....	97
	Appendix D .....	110
	Appendix E .....	113
	Appendix F .....	120
	Appendix G .....	145
	Appendix H .....	170



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### ***ABSTRACT***

As a teacher-researcher, I have endeavoured to evaluate and reflect on the teaching of Islamic Studies at Form V level. This Action Research investigated the effectiveness of using Remedial Strategies as instructional methods to increase class participation in Islamic Studies classes at Form V level, in a Private Secondary School, The Islamic Cultural College, Port-Louis; in a State Secondary School, Port-Louis State Secondary School, Colline Monneron, Port-Louis; and in a Profit-Making Institution, The Doha Academy, Eau-Coulee, Curepipe.

Data was collected mainly from questionnaires sent to the students and analyzed. The study also covers the findings and analysis from the questionnaires and some recommendations to improve classroom practices to promote students' participation in Islamic Studies classes have been proposed.

Overall, this research aims at contributing to an enhanced learning experience for the students of Islamic Studies and for me as a teacher-practitioner. The Remedial Strategies imply a shift of onus from the teacher to the student. This transfer is what is envisaged most by all contemporary thinkers in education because this is what guarantees concrete and productive learning in the classroom.

**ABBREVIATIONS USED IN THIS DISSERTATION**

C.P.E.	Certificate of Primary Education
S.C.	School Certificate
H.S.C.	Higher School Certificate
O.L.	Ordinary Level
J.S.S.	Junior Secondary Schools
S.S.S.	State Secondary Schools
P.T.A.	Parents / Teachers Association
R.T.I.	Rabindranath Tagore Institute
M.C.A.	Mauritius College of the Air
B.A.	Bachelor of Art
T.E.C.	Tertiary Education Commission
U.S.A.	United States of America
P.S.S.A.	Private Secondary Schools Authority
P.B.U.H.	Peace Be Upon Him

# Chapter One

# Introduction

## ***1.1 Introduction***

As a teacher involved in the teaching of Islamic Studies at my institution, the Islamic Cultural College, in Port – Louis, I observed that the performance of students at S.C. (School Certificate) level has deteriorated year after year. As a consequence, I decided to undertake research so as to analyze the reason for students not doing well in this particular academic subject, that is, Islamic Studies.

In order to obtain a comprehensive view of the problem, it was decided to enlarge the scope of my research by including two other colleges in Mauritius, which belong to two different types of institutions. This was undertaken to be more exhaustive and objective in my approach. The intention of undertaking this research is to show and prove that, in fact, the performance of students doing this subject is declining significantly and to propose strategies that can enhance their performance at examination level.

## ***1.2 Aim of Research***

This dissertation focuses on the remedial strategies for the teaching of Islamic Studies at O-level (Ordinary Level), so as to improve the performance of the students and to increase class participation in the subject.

The present researcher has observed, during his many years in the teaching profession, which pupils of Form IV and Form V in schools are regressing in their performances in Islamic Studies, as from the year 2000. Below is a statistical representation of the performance of pupils in Islamic Studies over the past nine years:

## INTRODUCTION

Year	% of passes in S.C. (School Certificate)
2000	95.4
2001	83.9
2002	73.6
2003	66.1
2004	78.3
2005	78.7
2006	79.1
2007	73.5
2008	76.6

*(Table 1: Source from Islamic Cultural College, Port-Louis.)*

The above table clearly indicates that the best performance of the students was in 2000. In 2003, the performance of students declined drastically. From 2004 to 2006, the performance of students stabilized but was still below the performance of 2000. One of the reasons for this may be attributed to the obsolete teaching methods adopted by teachers. (This figure is portrayed in Appendix A).

In the present dynamic world, an effective teacher has to systematically and constantly review the trends and teaching methods. There is a great urgency to move from teacher-oriented methods, where the teacher is viewed as a “sage on a stage” to more dynamic modes, where the students are placed at the very epicenter of learning.

Teachers should realize the importance of teaching strategies as effective tools disseminating knowledge, from which they can draw a whole repertoire of approaches to teach Islamic Studies. Joyce and Weil (1996:5) so aptly point out that it is a self-truism that there is “no

## *INTRODUCTION*

one best way of learning and teaching”. Therefore, the teacher must keep abreast of all the latest developments in the educational field; with regard to teaching strategies and to continuously keep viewing, re-viewing, modifying and changing his/her teaching methods, if the need arises. As Barry and King (1998) state: “----- in developing effectiveness, a teacher should endeavour to build a repertoire of approaches to teaching and learning”. I strongly believe that with the use of modern teaching tools such as interactive strategies, Islamic Studies can re-surface from the abysmal depths into which it has fallen. Cognitivist and Constructivist theories both uphold this view. These strategies will enable learning to become a two-way process, where there will be more sharing of views among the students and the teacher. The class environment will turn out to be more conducive and interesting to learning. As such, the students will become more responsible, dynamic and active participants in their own learning process. Once students are given the opportunities to participate more actively in class discussion, and are encouraged to voice their own points of views, (and not to simply reproduce the teacher’s notes) they will automatically start to develop a liking for the subject and it is certain that their interest for Islamic Studies will increase. It is only when this is achieved that students will be enthusiastic and will give the very best of themselves.

### ***1.3 The importance of Islamic Studies in the school curriculum***

The teaching of Islamic Studies in schools is to give that subject a new identity and to make it transcend the informality of its teaching in Madrassahs (religious studies) to that of a curriculum-based approach at secondary level. Reflecting on the decadence of the society, the best way to redress the situation is to start with the school content of teaching.

Juvenile delinquency is very common among our youngsters. Decency, morality and virtues are disappearing from the society. The teaching of Islamic Studies in the critical period in the life of an adolescent is of paramount importance. Adolescents continuously face identity, emotional, spiritual and psychological crises. But the solution is found within the parameter of Islamic teachings. Its teaching starts with the Qur’an; which is the final message to mankind, revealed upon the Prophet Muhammad (p.b.u.h.).

## INTRODUCTION

The Qur'an has as one of its objectives to control the conduct of the individual and the community. It consists of not only ethics and theological dogmas but also legislation regularizing the civil life of the individual and the political conduct of the community of believers. Ethics is closely bound with theology and morality is proclaimed as commands of God. Right conduct is greatly emphasized as well as right belief. Right conduct means such virtues as charity, patience, fulfillment of promise, kindness and gratitude towards parents, forgiveness of offenders, etc. ----- The Qur'an as such is the framework through which Allah expounds His laws on how Man should live on earth.

The Qur'an insists on the importance of learning and associates it with wisdom. Learning is very important in the life of a human being. Two sayings of the Prophet (p.b.u.h.) run as follows:-

(a) Narrated by Anas Bin Malik:

*“Quest for learning is a duty incumbent upon every Muslim, male and female”.*

[Sunan Ibn Ma'jah, (1997): 220].

(b) Narrated by Abu Hurayrah:

*“Wisdom is the goal of the believer and he must seek it irrespective of its source”.*

[Sunan At-Tirmizi, (1998): 2611].

Islamic education aims at preserving and promoting the religion and culture of the Muslim community. Some of its basic principles are that students should be taught the meaning and purpose of life, man's position in the world, the doctrine of the Unity of God, of Prophethood, and of life in the Hereafter; they should be taught as well how these doctrines bear upon the life of a person, as an individual and in society.

In addition, the students should learn the Islamic values of morality, the nature and content of Islamic Culture, the obligation and duties of a Muslim, who should learn all the ideals of the Islamic way of life. Al-Ghazali, who was a great authority in the philosophy of Islamic education said: *“Education must not only seek to fill the young mind with knowledge, but must, at the same time, stimulate the child's moral character and stimulate him to the properties of social life”*

[Prof. Umaruddin M.(1988)].



## INTRODUCTION

Some aims of teaching Islamic Studies as an academic subject are:-

- To encourage students to acquire positive attitudes, develop balanced personalities, and appreciate knowledge.
- To work closely together with parents to provide a secure, nurturing and motivating environment for children to grow and be mature.
- To make students more aware of Allah and their responsibility to serve Him and propagate His message.
- To teach students how to prepare for their ultimate objective: success in the life hereafter.
- To help establish in students the firm commitment and dedication to Islam as the eternal source of guidance.
- To make students aware of their appropriate role and responsibility as Muslims.
- To keep on going efforts to integrate Islamic knowledge, behaviour, Akhlaaq and Adaab in the daily activities of each classroom students.

And some objectives for Islamic Studies are:

- To develop in pupils an understanding and appreciation of Islam as a way of life and to inculcate in them the love for the religion so that the Islamic value system, principles and practices become an ingrained and natural part of their lives as they grow towards maturity and adulthood.
- To awaken in the child a consciousness of Allah as the foundation of his intellectual, emotional and spiritual growth and to provide a sound Islamic basis for *rational and reflective* understanding of the world around him.
- To train the child's personality towards the best moral and social conduct, healthy attitudes and self-discipline, in accordance with the guidance of the Qur'an and Sunnah (i.e. the tradition of Prophet Muhammad (p.b.u.h.) and to encourage him through this training to grow up *as a good and law-abiding citizen*, who will contribute to the well-being of society and of humanity in general.

## *INTRODUCTION*

- To develop in students a deep-rooted belief in, and a commitment to, the fundamentals of Islam.
- To help students establish the knowledge and practice of Tawheed.
- To help students gain the realization that the Prophet, his companions, and the righteous people are the ultimate examples in our lives.
- To help students define the Islamic way of worship and living.
- To clarify to students the Islamic laws in the light of Qur'an and Sunnah of Rasulullah.
- To develop students' understanding of the types of Shirk.
- To help students understand the concept of sin in Islam and its consequences.
- To develop students' personal relationship with the Qur'an as the word of Allah.
- To develop students' respect and appreciation for the Qur'an as the final source of guidance and final criterion in Islam.
- To develop students' appreciation for the Sunnah as an explanatory source of the Qur'an.
- To help students develop an awareness of the wisdom behind Allah's creation.
- To teach students Islamic manners and etiquette in relation to themselves and all others.
- To encourage students to work towards the uplifting and unity of the Islamic Ummah.

So, truly Islamic Studies has a great influence in inculcating good manners and values in our students. 'A good believer always pleases God and obeys His commands, giving the best of himself only for the sake of God'. But, the subject should be taught in more interactive strategies to our students so that the importance and goals are recognized and attained.

## ***1.4 Reports on Islamic Studies***

Before seeking Remedial Strategies for the teaching of Islamic Studies at School Certificate level, reports were consulted for the seven consecutive years of the Cambridge Examination Reports (November 2001 – November 2007). (These reports are found in Appendix B). These reports reveal the following:

- (a) All these reports were reviewed on the questions asked in the School Certificate questionnaire concerning “Arabia in the Pre-Islamic period”. (Cambridge School Certificate questionnaires: 2004 – 2007 are found in Appendix C).
- (b) The reports clearly reveal that this chapter in the syllabus is mostly attempted every year. (A copy of the Cambridge School Certificate Syllabus is found in Appendix D).
- (c) In some previous years, even, out of 12 questions, two questions were given on that topic in the School Certificate questionnaire.

So, this chapter needs a better diagnosis, to reduce mistakes committed by our candidates.

When going through the reports mentioned above, the examiners have observed various loopholes in the way students answer questions. First of all, they misunderstand the specificities of the questions, and, instead deal about irrelevant topics. Secondly, candidates just write down anything they know on a topic without discerning as to what aspects of a theme is being questioned. Thirdly, there was no proper logical lay-out in the answers (compositions) of candidates. The latter tend to write in a disorderly manner without showing any mastery of the art of composition writing.

All the reports also pinpoint that candidates do not possess the required thinking skills to tackle the questions set. This is evident since they do not show proper analytical and creative approaches in their scripts. As a final remark in the reports cited, examiners clearly state that it is the conglomeration of all the above flaws in students’ performance that undermine their overall performance in Islamic Studies.

## *INTRODUCTION*

The Cambridge Reports are sources of valuable information concerning Form V students. The table below gives us the results from 2000-2007 for Islamic Religion & Culture in Mauritius.

<b>Islamic Religion &amp; Culture</b>			
<b>Year</b>	<b>Total Examined</b>	<b>Total Passed</b>	<b>% Passed</b>
2000	469	411	87.6
2001	487	417	85.6
2002	506	422	83.4
2003	526	435	82.7
2004	632	525	83.1
2005	741	593	80
2006	766	653	85.2
2007	771	633	82.1

**(Table 2: Source from Mauritius Examinations Syndicate)**

On the basis of these observations and figures, we are going to base our research in order to know if there are loopholes in the teaching of Islamic Studies in Mauritius.

### ***1.5 Objectives of this Research***

Any research carried out has the intention of proving something. While recording and analyzing the responses of students through the use of a questionnaire, I intend to show the various flaws in the teaching of Islamic Studies in Mauritius and the responses of learners will serve as a basis to propose ways and means of increasing the level of performance of students as well as covering other issues related to the teaching of Islamic Studies in Mauritius.

## *INTRODUCTION*

Below are some objectives of this research.

- To help students to develop a liking and appreciation for Islamic Studies.
- To get students to participate more actively and show more interest in Islamic Studies classes by using a series of remedial strategies.
- To guide students to develop their own personal interpretation, responses, critical appreciation, analytical thinking and their communicative skills to the literary text through these strategies.
- To initiate students to do Group work and Group presentation.

### ***1.6 Research Questions***

Having experienced personally the decline in the performance of students in Islamic Studies at School Certificate Level, and, willing to re-adjust the teaching strategy, I have at heart various questions which keep coming up in my mind.

These research questions are listed below:

- How far will new teaching strategies increase class participation?
- How will students react to new teaching strategies?
- Will new teaching strategies promote active learning and increase student's performance?

It is hoped that the following research will shed light on the flaws related to the teaching of Islamic Studies and recommendations will be made from the findings got from the questionnaires set to the students.

### ***1.7 Methodology of Research***

Of the various methodologies at my disposal, I opted for the use of questionnaire for many obvious reasons. 'Having to undertake research on the teaching of Islamic Studies in Mauritius, the best option is a questionnaire which allowed me to cover three different institutions more rapidly than other methods of research'.

The questionnaire has also the advantage of covering many aspects related to the teaching of Islamic Studies. Further, being assured of the importance given to anonymity, the questionnaire allowed students full freedom to respond honestly to the questions or options offered to them. In fact, the use of a questionnaire was expected to prove very comprehensive in tackling the inquiry about the topic of the dissertation.

### ***1.8 The Organization of the Dissertation***

It is now proper to explain briefly the lay-out of the dissertation.

Chapter Two makes an attempt at explaining two important terms found in the title of the dissertation. The concept of teaching is explained and commented by making reference to various quotations from various writers on the subject. As for Islamic Studies, the same approach has been more or less adopted, except that the author has been trying to trace the introduction of Islamic Studies in Mauritius and other parts of the world.

In chapter three a survey at the history of Islamic Studies is made, by covering the particular history of this academic subject in three differently denominated institutions. It is hoped that by making an in-depth study of Islamic Studies in Mauritius that much light will be thrown on its present situation in the Mauritian educational scene.

Chapter four, which is the central section of this dissertation, will make an in-depth percentage-wise analysis of the questionnaire set to pupils. The sub-divisions of the chapter will enable us to have a clearer view of the responses of students and enable us to study and comment on them separately. The findings will also be covered separately for each institution as the author wants to pinpoint the fact that a problem existing in an institution

## *INTRODUCTION*

covered might not exist or be prevalent in another one. In the final section of this chapter, it is intended to deal with the strengths and weaknesses of the questionnaire to show how these two aspects might have been an asset or a liability.

Chapter five will cover the recommendations that will be made as a consequence of the findings from the questionnaire set. Many aspects related to the teaching of Islamic Studies will be covered in order to provide a broader base to the research.

In the concluding chapter of the research an overview of the research will be performed for the purpose of recapitulation as well as mentioning some facts about the subject. Some suggestions will also be made in order to upgrade and enhance the outlook and perception that teachers and the general public have concerning Islamic Studies.

# Chapter Two

## Literature Review



## ***Literature Review***

Many scholars have written on the concept of teaching of Religious Studies at schools. It is now proper for us to know what different persons or experts have said about the relevance of the words found in the title.

### ***2.1: Concept of teaching***

Linda Conway has said:

***“It’s not what is poured into a student that counts, but what is planted”.***

**(<http://www.eslteachersboard.com/cgi-bin/articles/index.pl?read=3122>)**

The researcher believes that education is the key to success for young students. As a teacher, I hope to motivate students in ascertaining their inner strengths and abilities and discovering what truly inspires them. I aim to provide a stimulating learning environment that encourages students to trust their own opinions, while fostering confidence to realize their full potential.

Recently, two major shifts occurred in the Education system. The first shift is that distributed learning has become almost ubiquitous as the so-called traditional classroom learning. The second is a shift from the pure cognitive, domain-dependent instruction characteristic of the industrial age to the problem-based-constructivist learning that is domain-independent. The challenge for educators and learners in the transformation in the teaching-learning process is to create enormous interest in the problem-based learning environments that will engage students in active learning by means of various technology-based tools.

Von Glasersfeld, E. (1995:184), *“Radical Constructivism”*, the “father” of constructivism, is of the opinion that education has basically two main purposes: empowering learners to be perceptive, and promoting perceptions and actions in the future generation that are deemed significant to the present generation. Empowering of the learner implies that teachers should relinquish some power and hand it over to the learner. The researcher always emphasizes the importance of the learner being actively involved in the learning process. Moreover, in Glasersfeld’s view, constructivist learning is best put into practice by sheer dint of presenting

## *LITERATURE REVIEW*

the learners with issues and concepts in the form of problems to be explored, rather than as factoids to be ingested and then regurgitated.

The favourite quotation that I strongly believe as a teacher is: tell me and I'll forget; show me and I may remember; involve me and I'll understand.”

According to Gagne (1965), teaching is arranging conditions of learning that are external to the learner. These conditions need to be constructed in a step-by-step manner; taking into account previously acquired capabilities of the learner. Teaching involves numerous activities: setting goals and objectives, preparing lessons, defining, explaining, clarifying, maintaining order, problem solving, classroom management, good questioning techniques, encouraging participation and assessing.

Gagne presents to us an extensive and elaborate definition of teaching. Firstly, he clarifies that there is a need to have a good environment and influences like motivation and objective in learning. He further insists that teaching should be graded or progressive and aims at specific educational goals. At the same time, the teacher should also be prepared to do his/her teaching. Apart from planning of lessons, the basic work of teaching has to be performed; which is defining and explaining.

Gagne further defines teaching by including the term “maintaining order”. He emphasizes that teachers should have the ability to control students. When mentioning “classroom management”, he implies that teaching demands of the teacher to have the capacity to control a class. For effective teaching, there should be good questioning and assessment techniques. In this way, the teacher will know what the students learnt from the lessons.

Greg Stefanich, from the University of Northern Iowa, Cedar Falls, U.S.A., observes regarding teaching is: “A common misconception held by adults and even many educators is that teaching and learning is a linear process, teachers teach, and students learn. The fact is that, for most learners, the process is slow, convoluted, and further complicated by forgetfulness”.

Stefanich pinpoints the complacency of people and educators as the latter believes that teaching is merely a process of give and take, whereas it is much more complex. According to

## LITERATURE REVIEW

him, teaching is a progressive, repetitive and slow process. It is complexed as educators need knowledge of the psychological aspects of student's capacity and ability to learn. Since teaching is undermined by forgetfulness, educators should ensure that learners use specified or appropriate learning methodologies taking into consideration the academic subject that is taught.

**(<http://www.iteachnet.org/node/107>)**

Ramful (1999) cited: Woolnough (1994) believes that: "effective teaching is characterized by teachers being enthusiastic about their subject, setting it in everyday contexts and running well-ordered and stimulating lessons. The best thing that a teacher can do is to help the child "learn to learn"."

Woolnough in his approach to teaching believes that teaching can be effective only if the teacher is enthusiastic about the subject or discipline. The teacher should relate the relevance of the subject taught to situations in everyday life in order to make learners realize the importance of the subject content. According to him, another important factor of teaching is to be fully prepared in order to make the subject very interesting to the learner. He tools to develop their learning skills.

Gow, L. and Kember, D. (1993:63) in "*Conceptions of teaching and their relationships to student learning*" believe that: "Teaching is not indivisible from learning. We can be good teachers only if we know what we mean by learning because only then can we know what we expect our learners to achieve. If our goal is to prepare our students to pass an exam, then this will affect the way in which we teach".

These two researchers, Gow and Kember, after stating the indivisibility of teaching with learning, insist that teaching should not only be exam-oriented, because apart from bringing a quantitative increase in knowledge, teaching should aim at the understanding of reality and personal transformation. Hence, Gow and Kember's approach to teaching is far-reaching, as they insist that teaching and learning is the acquisition of facts and procedures which can be retained and/or used in practice. Teaching, as such, brings not only self-esteem but also awareness in the student of his/her cognitive capacity.

## *LITERATURE REVIEW*

Lee Shulman, President of the Carnegie Foundation for the Advancement of Teaching, states that **“viewing teaching as scholarly work is essential. Teachers have to so often carry out their work in isolation from their colleagues. The result is that those who engage in innovative acts of teaching do not have many opportunities to build upon the work of others ..... We seek to render teaching public, subject to critical evaluation, and usable by others in the field”**.

(<http://academics.georgiosouthern.edu/ijstl/sotl.htm>)

This researcher believes that education is the key to success for young learners. As a teacher, the researcher hopes to motivate students in ascertaining their inner strengths and abilities, as well as discovering what truly inspires them. I aim to provide a stimulating learning environment that encourages students to trust their own opinions, while fostering confidence to realize their full potential.

### ***2.2: Teaching of Islamic Studies***

It is now proper to know in what way researchers or specialists have grasped or dealt about Islamic Studies as an academic subject.

Islamic Studies education aims at preserving and promoting the religion and culture of the Muslim Community. The essence of Islamic education is to produce the type of man who will act as the vice-gerent of God on earth.

Allah mentions:

***“Behold, thy Lord said to the angels; “I will create a vice-gerent on earth”.***

**(Qur’an, 2:30)**

## LITERATURE REVIEW

As the Holy Prophet of Islam is an exemplar of the Quranic principles and a model for mankind to follow, Islamic Studies consists of the very practices that permeated the life and teachings of the Prophet (p.b.u.h).

Allah mentions:

*“There has certainly been for you in the Messenger excellent pattern for anyone  
Whose hope is in Allah and the Last Day and who remembers Allah often”.*

**(Qur’an, 33:21).**

Prophet Muhammad (peace be upon him) said:

Narrated by Ibn Abbas:

*“Whom-so-ever Allah plans goodness for him/her, Allah will grant him/her  
good understanding of Islam”.*

**[Sunan At-Tirmizi, (1998): 2569]**

Islamic Studies is a multidisciplinary major incorporating the fields of art, politics, religion, history, philosophy, literature, international studies, and others.

Islamic Studies is concerned with the teaching of Islam from various perspectives: as a doctrine, legal science, law, geographical expansion, language diversification, and other fields related to Islam.

The religion of Islam affects the lives of over a billion people around the world in complex and powerful ways. Islamic Studies as an academic discipline provides critical insights into Islam by taking into consideration the central belief systems which shape the practical experiences of Muslims around the world.

In the end, Islamic Studies, will ensure that students have a reasonable understanding of the basic tenets of Islam as expounded in the sacred texts (The Qur’an and Hadith Literature), an appreciation of Islamic Law and Philosophy, as well as, a critical understanding of the

## LITERATURE REVIEW

influence of Islam in different parts of the world and insights into Islamic history; with a particular focus on the early period and its impact on Muslim Societies.

Luckhoo, H. (1997) in his book, *“Islamic Studies for School Certificate”*, and in his introduction, states that: “The aim of Islamic Studies is not simply to pass an examination, but it is something that concerns everybody at every moment of life in order to guide one’s actions and to fashion one’s behaviour. Islamic Studies equate the balance between secular and religious education, the former caters for the material needs of man while the latter ennobles the human character and enlightens the inner soul of man by the help of which he can discover himself. He can identify the ultimate objectives of his existence and he can acquire self-reliance, self-control and self-motivation”.

Luckhoo H. (1997) clarifies in his introduction that learning Islamic Studies as an academic subject is not meant merely as a means to promote secular education, but present religious information. He insists that Islamic Studies can to a great extent satisfies both the material and spiritual needs of men. The learning of Islamic Studies as a subject helps in both academic success and at the same time “enlightens the inner soul”; through contact with the spiritual teachings of Islam.

Dr. Majid Ali Khan (1997:1) in his book entitled *“The Pious Caliphs”* said that “The aim of Islam has never been to preach at the point of sword as alleged by the Orientalists. It was the charm of its sublime teachings which attracted so many of the nations, and millions of people accepted it as their way of life within a very short period of time. Islamic Culture became dearer to them than their own traditions and customs”.

In his book entitled *“Islamic Studies”* (1997), Dr. Abu Ameenah Bilal Philips has this to say about his book: “The text is based on the following four major areas of study: “Tawheed, Tafseer, Hadeeth and Fiqh”. It is therefore assumed that the “Qur’anic skills” of reading and recitation would be covered in Arabic classes”. Dr. Abu Ameenah Bilal Philips, therefore, clearly demarcates between Islamic Studies, Learning of the Qur’an or Islamic History. There are, for him, specific fields of study to be covered in Islamic Studies which are totally different from the learning and recitation of the Qur’an. The study of Islamic Studies as a

## *LITERATURE REVIEW*

subject is based on the four areas of study enumerated above, that is, Tawheed, Tafseer, Hadeeth and Fiqh.

Wikipedia defines Islamic Studies by referring to two contexts, The Muslim and Non-Muslim Scholars. According to Wikipedia, “Islamic Studies” is an ambiguous term. In a Muslim context, “Islamic Studies” can be an umbrella term for virtually all of academia, both originally researched and as defined by the Islamization of knowledge. As such it includes all the traditional forms of religious thought, such as Islamic theology and Islamic jurisprudence”.

Wikipedia clearly indicates that the view of Muslims about Islamic Studies is clearly distinct from that of the Western world, despite clarifying its ambiguity inherent in the term. For Muslims, Islamic Studies encloses various aspects of Islam; ranging from the spiritual to the practical which includes modules like Islamic science, Islamic economics, etc.

In its second context, Wikipedia defines Islamic Studies as viewed by non-Muslim Scholars. It says: “In a non-Muslim context, Islamic Studies generally refers to the historical study of Islamic religion, culture and philosophy. Academics from diverse disciplines participate and exchange ideas about predominantly Muslim societies, past and present”.

<http://en.wikipedia.org/wiki/Main-Page>

In its mission statement, the Bahauddin Zakariya University, Multan, Pakistan, Department of Islamic Studies, has this to say about Islamic Studies: The main objectives of Islamic Studies are:

1. To educate the students who could analyze modern social science i.e. Economics, Philosophy, Political Science and Sociology etc in the light of the teachings of Islam.
2. To present scientifically and effectively the truth of the revolutionary teachings of Islam in every field of life.

## *LITERATURE REVIEW*

3. To produce the scholars who are experts of Islamic Education with an exposure to modern scientific, technological and social development.
4. To promote the skills to perform the duties in legislation, research, management, teaching and Islamic Banking.
5. To promote the tolerance, brotherhood, unity among the Muslim ummah, moderation, broad-mindedness, love with mortal and other Islamic values, through academic activities.

<http://www.bzu.edu.pk/Islamiat/index.asp>

The Fatima Jinnah Women University of Rawalpindi, Pakistan, has the following perspective concerning Islamic Studies:

“The Islamic Studies Program at the Fatima Jinnah Women University (F.J.W.U.) emphasizes the study of all aspects of Islamic Education and aims to promote teaching and understanding of Qur’an, Hadith, Islamic Law, Jurisprudence, Culture, Politics and History. The Graduate Program is intellectually, spiritually and humanly linked to the sources of Islamic revelation and to fourteen centuries of Islamic Scholarship. It seeks to preserve traditional elements of Muslim education through which both ethical and intellectual guidance is imparted”.

<http://www.fjwu.edu.pk/academic/islamic-studies-htm>

At the Leicester University, England: “The Islamic Studies Programme aims to develop a critical and analytical approach to the study of Islam and to provide a greater insight into the sources and origins of Islamic thought, in particular the Qur’an and Sunnah together with a knowledge and understanding of the life of the Prophet Muhammad and its contemporary significance”.

<http://www.mihe.org.uk/mihe/index.php?s=10>



## *LITERATURE REVIEW*

It is obvious that at tertiary level, Islamic Studies is not only an academic subject, but, also a university faculty which offers courses on Islam in general even if the academics giving courses on it are not predominantly Muslims. Also, in a non-Muslim context, Islamic Studies addresses issues relevant to the various roles which Muslim nations and communities have been increasingly playing in the modern world. Islamic Studies, as studied in a non-Muslim context, deals with many other aspects of Islam not studied in a Muslim context and, the issues specific to Islamic societies.

In one of its bulletins, Kenyon University, U.S.A. (1994), Comparative Islamic Studies is offered as a course to undergraduates. This bulletin says that: “Comparative Islamic Studies focuses on integrating Islamic Studies into the more general theoretical and methodological boundaries of liberal arts disciplines with an emphasis on those disciplines most closely aligned with the contemporary study of religion ..... ”.

**(<http://www.ntlf.com/html/lib/quotes.htm>)**

Despite dealing with Islamic Studies at undergraduate degree and Master Levels, the Kenyon University bulletin clarifies how Islamic Studies is going to be studied. It will have the same theoretical and methodological treatments given to arts disciplines.

However, at secondary level, Islamic Studies covers more or less a bi-focal approach, since students at O-level are expected to be knowledgeable of the basic tenets of Islam, as well as, issues related to schools of thoughts on Islam.

### **Conclusion:**

A Review of the Literature enabled us to grasp the nature and complexity of teaching an academic subject such as Islamic Studies. On the other hand, the various approaches to the study of Islam given by writers or academics offered us not only a multi-disciplinary approach to the subject, but, also made us aware of the diverse methodologies that can be used in teaching.

Chapter Three

**HISTORICAL BACKGROUND  
OF ISLAMIC STUDIES  
AT SECONDARY LEVEL**

### **3.1 Introduction**

Of the three institutions to be discussed in this research, only the Islamic Cultural College exists for a long period in the educational system of Mauritius; while Doha Academy and Monneron State Secondary Schools were established in 2003.

Thus there will necessarily be an imbalance regarding the analysis of results at School Certificate level, as Doha Academy has registered its candidates for Islamic Studies from 2006, while Monneron State Secondary School has done so, as from 2007. Islamic Cultural College's results will provide us with a better view of how the pupils performed in Islamic Studies.

The historical perspectives (profiles) will give us a better understanding of the teaching of Islamic Studies at secondary school level in Mauritius.

### **3.2 Private Secondary School: Islamic Cultural College, Port – Louis**

The Islamic Cultural College was established on May 9, 1949 in Chasteaunef Street, Curepipe. The college boasted of a curriculum comprising both the academic subjects in arts and science, as well as courses in Islamic Studies, Arabic and Urdu Languages.

In 1952, a decision was taken to convert the Islamic Boarding School into a non-profit institution open to all Mauritian male students; irrespective of religion and ethnicity. In 1954, the college was moved to Sir Edgar Laurent Street, Plaine Verte, Port-Louis.

It is a three-storeyed, concrete building, situated in the heart of the City of Port Louis on an area of approximately one acre.

Since the existence of the college, that is, in 1949, it conducted courses in Islamic Studies. The course was based mainly on "*deenyat*" (the elementary principles of Islamic way of life). There were internal examinations used to assess pupils in lower forms.

(Emrith, M. 1994:169)

## *HISTORICAL BACKGROUND OF ISLAMIC STUDIES AT SECONDARY LEVEL*

In 1979, the Cambridge University introduced the subject of Islamic Religion & Culture in its curriculum. The first batch of students from Islamic Cultural College participated in the examinations.

As the college is a non-profit confessional college, directed by a Muslim board, its aim is to promote the languages (like Urdu and Arabic), along with Islamic Studies.

Up to the end of the seventies, the college was renowned for its best performance in all academic subjects. It was given a “Status A College” by the (P.S.S.A.) Private Secondary Schools Authority. Many affluent parents and high flyers from the primary schools joined this college. The college takes pride in that great number of professionals and elite persons, occupying key and high posts in our country who are former students of Islamic Cultural College.

The college has well equipped and advanced furnished laboratories which attracted all the students of science.

The college performance in the early eighties suffered a set-back when the government opened some J.S.S. (Junior Secondary Schools), now known as S.S.S. (State Secondary Schools). A competition of ranking system was established whereby the first 2000 pupils (boys and girls) were admitted to the J.S.S. And as the Islamic Cultural College of Port-Louis follows the same procedure, as other confessional schools, for the intake of students in Form I, there are four classes of about 35 students per class. 50% of these students are allocated to the college by the Ministry of Education and the remaining is admitted after submission of their applications. The seat of the college, which is the management, then has full discretion in accepting or rejecting these applications. Currently, the new State Secondary Schools are recruiting most of the students who have achieved good results and obtain at least 4 “A’s” at C.P.E. (Certificate of Primary Education) level, hence leaving the admission at the Islamic Cultural College of Port-Louis to mainly students of low or average ability. Due to the policy of the government, there has been a substantial decline in the performance of Islamic Cultural College.

A particular problem the students face at Islamic Cultural College is the tuition of Islamic Studies. Firstly, the teachers to teach Islamic Studies do not possess the required qualification

### *HISTORICAL BACKGROUND OF ISLAMIC STUDIES AT SECONDARY LEVEL*

in the field of Religion. Therefore, there were unqualified and inexperienced teachers to teach Islamic Studies. Secondly, there were no prescribed text-books or other reference materials available, according to the syllabus. Thirdly, the Islamic Studies paper was an unstructured paper and consisted of essay type questions. Furthermore, it was in the English Language. It is a known fact, that in general, there was a low performance in the English Language Paper in the whole country. This poor performance is also reflected in the results for the Islamic Studies paper. Another form, in which the boys are exposed to Islamic knowledge for this subject, is by listening to the Friday sermon. It is unfortunate; the sermons are either delivered in Creole, Urdu or Arabic; and not in English. Therefore, there is no exposure at all of Islamic Studies in the English Language.

*HISTORICAL BACKGROUND OF ISLAMIC STUDIES AT SECONDARY LEVEL*

The performance of students in Islamic Studies at School Certificate level is given below:

<b>PERCENTAGE OF PASSES</b>		
<b>YEAR</b>	<b>SC</b>	<b>HSC</b>
1990	73.2	41
1991	69.9	48
1992	70.5	21
1993	71	26
1994	70.2	65.2
1995	78.8	48.7
1996	69.8	49.3
1997	65.8	56.7
1998	77	63.1
1999	76.7	58.4
2000	83.6	65
2001	73.6	77.6
2002	66.2	77.9
2003	77.2	58.8
2004	77.14	72.7
2005	72.5	-
2006	70.6	-
2007	76.6	-
2008	73.6	

**(Table 3: Source from Islamic Cultural College, Port-Louis)**

### **Performance of pupils at School Certificate level:**

It is to be noted that from 1990 – 2008, the performance of pupils at this level has been quite consistent, that is, remaining at more or less below and above 73%. Only in 1997 the percentage is low (65.8%) and the highest being 83.6% in 2000. It is obvious that students have been performing relatively well in a subject which has been introduced recently.

### **Performance of pupils at Higher School Certificate:**

As for this level, it can be said that students' performance is more or less inconsistent, but, in general it has remained above 40% for most of the years. It is only in 1992 and 1993 that we find the lowest percentages (21% and 26%). The performances of students in Islamic Studies at Higher School Certificate level can be variously explained. In some years they might have had to face really tough papers or the correction was quite severe.

In other years when they have performed well the questionnaires were easy, but, the fact remains that a good many students taking Islamic Studies at Higher School Certificate level are quite motivated to do the subject.

**(Interview: Mr. Cader Casseem, Rector of Islamic Cultural College)**

## **3.3 State Secondary School:**

### **Colline Monneron State Secondary School**

Colline Monneron State Secondary School is situated near the Champs De Mars, Rue Chateau D'Eau, Tranquebar, Port-Louis. It is a new school and was built in accordance with the previous Government's policy, which allocated seats in Form One on a regional basis. The ranking system was abolished and it was replaced by a grading system. Colline Monneron State Secondary School had its first enrolment of students in January 2003. The school registered its first candidates for School Certificate in 2007.

## *HISTORICAL BACKGROUND OF ISLAMIC STUDIES AT SECONDARY LEVEL*

However, when the school started, it was not at its present location. When the school enrolled its first batch of Form One students in January 2003, the designated area (facing the Champs De Mars race course) was a deserted landscape. There was no building on site, as the construction of the school, had not even started. When the option forms regarding choice of secondary schools were issued by the Ministry of Education, Port-Louis S.S.S., the Colline Monneron – was one of the schools on the list. It was then in September 2002, and the parents had to choose the secondary level on a regional basis, which was in order of preference.

The most renowned schools for girls on the list were; Renganaden Seeneevassen S.S.S., the Loreto College of Port-Louis, La Tour Koenig S.S.S. and Pailles S.S.S. among twenty or more others. Included in this list was Port-Louis S.S.S., the phantom school! How could parents choose a school which did not exist physically? However, a few daring and courageous ones (or should I say adventurous!) decided to put down Colline Monneron, as their first choice. This would explain the reason for Form One classes in January 2003 being very small; an average of 25 per class, while at other schools of Port-Louis the enrolments were 40 per class. Then these parents needed more information about the school they chose for their children. Thus, the only thing they witnessed was a spacious stretch of beautiful grassland at the foot of the mountain. It became obvious to them, it was impossible for a full-fledged school to emerge within the next four months.

After considerable debates, meetings, negotiations and promises, parents were informed that their children would be “temporarily” accommodated by the R.T.I. (Rabindranath Tagore Institute) at D’Epinay, Ilot, and Pamplemousses. The parents were surprised and dissatisfied, as they were residing in Port-Louis, but had to send their children so far, whereas they were promised a school near their residential area. However, the authority reassured them that the construction would start within a few weeks, and their children would be transferred to their new school, by the time they reached Form Two. In the meantime, the Ministry arranged for free transport facilities.

There was a heterogeneous group of students joining Form One at Colline Monneron S.S.S. in January 2003. A handful of students obtained straight A’s at the C.P.E. level (Certificate of Primary Education) and chose Colline Monneron S.S.S. as their first choice. A majority obtained admission to this school by default. Colline Monneron was not their first choice but



## *HISTORICAL BACKGROUND OF ISLAMIC STUDIES AT SECONDARY LEVEL*

due to the C.P.E. results, they failed to secure seats in other established schools. These students had no choice but to accept the seats allocated to them by the Ministry.

A year later, in January 2003, the school was far from completion. Excavations for the foundations had not even started and the school found itself facing a new enrolment amount of approximately 160 students (4 Classes of 40 students). This time the enrolment decreased, as parents did not trust the authorities. Parents were aware that Colline Monneron did not exist and children were forced to travel to a distant school that was accommodating them. Thus, Colline Monneron was definitely not the first choice for the majority of parents. Very few students who enrolled for Form One in January 2004 obtained distinctions.

Once more, new promises were made that the construction would start imminently. Hence the new students were once again redirected to R.T.I. The parents and students had mixed reactions. R.T.I. was tremendous and had all the facilities available: Home Economics rooms, laboratories, gymnasium and a massive field with its various volley-ball and basket-ball pitches. However, it was not their school and they did not feel part of it. They felt no sense of belonging, especially as they were teasingly called “les réfugiés” (the refugees). To add to the problem, the school was in a rural area, far from their residences.

The frustration, of both the parents and students, reached its peak and there were threats of sittings, manifestations and strikes. In 2004, after a few more meetings, parents were promised that construction would commence in the weeks to come and that students would have their school completed in Port-Louis by January 2005. There were rumours that Colline Monneron would soon become the “Junior Star Secondary School” for girls. This incentive motivated numerous parents to choose Colline Monneron for their girls in January 2005. However, most students who enrolled for Form One in January 2005 obtained distinctions at C.P.E. (Certificate of Primary Education) level.

Three years later, in January 2005, Colline Monneron has been established in its designated place, but there was no stability. During the course, it seems that the Ministry was confronted with a host of problems, and found itself with a school that was still not ready to accommodate students. They faced a dilemma. What is to be done? Here, it must be noted that two secondary schools were being built at the Champs De Mars; one for the Lower Forms and

## *HISTORICAL BACKGROUND OF ISLAMIC STUDIES AT SECONDARY LEVEL*

one for H.S.C. (Higher School Certificate) students. As the H.S.C. school was closer to completion than the lower forms of I - V, the former graciously accepted (after lengthy debates between all parties concerned) to concede two wings to the latter. Thus, there was a situation where two schools, with two different sets of students and staff, with its two Rectors operating in the same premises.

The problems persist and are far from over, even though the students are located to Port-Louis, as promised. However, joint-operation is not always smooth and easy. The school has barely adequate facilities and many activities that are routine for many schools, was simply impossible. The school has no gymnasium or multi-purpose hall; nor a playground for sports activities, but there is a small area shared by both schools. Physical Education classes were merely theoretical and undertaken in classrooms. It was only by the midst of second term that students were able to do some exercises like walking, jogging and rope skipping.

It was virtually impossible to conduct the daily morning assemblies as the sound system would disturb classes of the H.S.C. School. Thus, both sectors were unable to conduct morning assemblies. Assemblies are held occasionally, only when there are important messages or announcements to communicate. To overcome this, these communications were done via written correspondences.

However, the school has been functional. A P.T.A. (Parents/Teachers Association) has been set up ever since the school was operational in 2002. The P.T.A. is very active and helpful concerning the funding of various activities and improving the school facilities.

The school does not have an audio-visual room and this often proves detrimental, especially in the current world of communication and media. Students often voice their desire to view movies of their literature texts, but that is impossible at the present moment. Renting video tapes from the M.C.A. (Mauritius College of the Air) is futile as there are no facilities available to view them.

Due to construction, the noises are distracting and irritating, and teachers unable to conduct classes, as they can barely be heard due to the drilling, excavating and a host of other noises. At times, the frustration of both students and teachers is unbearable.

## *HISTORICAL BACKGROUND OF ISLAMIC STUDIES AT SECONDARY LEVEL*

Students do not feel a sense of belonging to the school, as they claim that it is not their school. Petty fights and disputes regularly erupt between the girls of the two schools for various reasons – not enough seats in school buses, long queues at hawkers, bullying and teasing on both sides.

However, it is obvious to all parties concerned that the situation will not change in the near future, and it is up to them to obtain maximum benefit with the prevailing situation.

The Colline Monneron S.S.S. is a new institution in the Mauritian educational scene, but has a regrettable history on the way it finally concretised into a governmental institution.

The authorities responsible for its erection are to be blamed for bureaucracy, as time and again the project of this institution was retarded due to various reasons. However, after much delay, the school finally opened its doors in January 2003. The enrolment of pupils is done on a regional basis and the Monneron State School caters for the educational needs of a region which is estimated to consist of about 90% Muslims.

This aspect is important, as it clearly implies that parents expect that their children are taught Islam-related subjects, just like other private and Muslim colleges in the region. As the Monneron State School is a fairly new institution, it has a brief academic history.

The Colline Monneron S.S.S. registered its first batch of students for Islamic Studies at S.C. level in the year 2007. The figure below shows its performance in the subject for two consecutive years:

<b>S.C Result for Monneron S.S.S.</b>		
<b>Year</b>	<b>No. of Candidates</b>	<b>%</b>
2007	7	85.7
2008	11	100

**(Table 4: Source from Monneron S.S.S.)**

### **Students' performance at Monneron S.S.S.:**

Contrary to Private Secondary Schools and Profit-Making Schools, State Secondary Schools, comprising of Colline Monneron S.S.S. offers Islamic Studies as a subject as from Form IV. So, we can notice that the pupils in this institution have no idea about the new subject. And this is the reason why the number of students is relatively very low. For the first batch of 7 students in 2007, the result was 85.7%. And as the pupils became acquainted to the new subject, the number of pupils also increased to 11 in 2008; and the result was 100%. This shows a very remarkable performance of the pupils at Colline Monneron S.S.S.

**(Interview: Mrs. Maryam Boodhoo, Educator and Head of English Language department at Monneron S.S.S.)**

### **3.4 Private and Profit-Making Institution: Doha Academy**

Doha Secondary School is a private Islamic profit-making school founded by the Islamic Consultative Council in the year 2003. Doha Secondary School is situated at Eau-Coulée in the centre of Mauritius. This project has been successful due to the great financial assistance of the *Government of Qatar*. Doha Secondary School is committed to providing students with an excellent academic education and firm grounding in moral, Islamic and ethical values. Doha Secondary School fosters closeness to God through its religious environment. The school has two sections: one for boys and the other for girls, including a primary section.

Currently, both primary and secondary sections consist of more than 850 students with about 80 teaching and non-teaching staff.

The existence of Doha Secondary School in Mauritius is relevant for those parents who look forward to this type of education for their children. It is not the mission of Doha Secondary School to operate in a 'ghetto' system, but to open its doors to the entire Mauritian community, so that they could appreciate the true value system of Islam. This is true, as the school has a Catholic student whose parent has confidence in the institution. The official inauguration of

## *HISTORICAL BACKGROUND OF ISLAMIC STUDIES AT SECONDARY LEVEL*

the school took place in 2005, by his Excellency, the High Commissioner of Qatar, Shaikh Tamim Bin Hamad Al-Thani.

It is not surprising then that the school infrastructure obtained the status of a five stars school, by the Ministry of Education. The first time, Doha Secondary School students participated in the School Certificate exams was in 2006.

To meet the high aspiration of many parents keen to send their children to this institution, the Islamic Consultative Council opened its Primary Section in 2005. At this school the pupils are in an environment that promises the learning of Islamic Studies. Apart from secular subjects, the school included Islamic subjects, so as to bring awareness in the future generation of our Muslim Community.

After their success at primary and secondary level, the Islamic Consultative Council established a Post Secondary Institution, for Tertiary Studies, in 2006. The tertiary section provides only 4 years (part time) B.A. in Arabic and Islamic Studies course, in affiliation with the University of Khartoum in Sudan, which is recognized by TEC (Tertiary Education Commission) and the Arab World. The studying of the course is open to all communities. In the near future, the management is to introduce a B.A. in other subjects, like English, French, Chemistry, Accounts and so forth.

Having established the education institution from primary to tertiary studies, the Islamic Consultative Council has decided to change its name from Doha Secondary School to Doha Academy in 2006.

Doha Academy is a Private Profit-Making Institution and its aim is to develop in each student a positive identity as a Muslim, who is nurtured intellectually, socially, emotionally, spiritually and physically to succeed in both worlds.

Having as its mission statement, the ambition to propagate Islam and its culture, the Doha Academy has as policy to inculcate the Islamic Religion and Culture from the basic level. It

*HISTORICAL BACKGROUND OF ISLAMIC STUDIES AT SECONDARY LEVEL*

was only in 2006 that it registered its first batch of students to write the examinations in Islamic Studies at S.C. level. The figure below gives us an insight into Doha Academy's performance in the field.

<b>S.C Result for DOHA Academy</b>				
<b>Year</b>	<b>No. of Boys</b>	<b>No. of Girls</b>	<b>Total No. of Candidates</b>	<b>%</b>
2006	17	18	35	100
2007	29	42	71	100
2008	45	51	96	100

**(Table 5: Source from Doha Academy)**

**Table description:**

As mentioned previously, Doha Academy is a new entrant in the Mauritian educational scene with the highly motivated students that it has its performance is highly excellent. For the three years it has been sending candidates to take part in School Certificate examinations, the performance of 100% is highly laudable by the fact that Doha Academy is only at the start of its educational venture.

**(Interview: Mr. M. Yousouf Joomun, Assistant Manager at Doha Academy).**

Chapter Four

**ANALYSIS OF QUESTIONNAIRE**

**4.1 Introduction:**

The analysis of the responses of students from three differently denominated institutions will enable us to grasp the problem related to the teaching of Islamic Studies in Mauritius, (See Specimen Questionnaire in Appendix E). When the students of the Private Secondary School, that is, The Islamic Cultural College, were asked to give their responses to the questionnaire set, they gave the following responses.

**4.2 Responses and Results – (Islamic Cultural College)**

Analysis Table for Islamic Cultural College																							
		Options from questions																					
1	No. of Students	A	B	C	A	A	A	A	B	A	C	A	A	B	A	B	A	C	A	A	A	A	
2		A	B	A	A	A	A	A	A	C	C	A	A	A	A	A	A	C	A	B	A	A	A
3		B	B	A	A	A	A	A	A	C	A	A	B	A	A	B	A	C	A	A	C	A	C
4		A	B	A	A	A	A	A	B	C	C	A	A	A	A	A	A	A	A	A	A	A	A
5		A	B	A	A	A	A	A	B	B	C	A	B	A	B	B	A	A	A	C	A	A	A
6		A	B	A	A	A	A	A	B	C	C	A	A	A	A	A	A	A	A	A	A	A	A
7		B	B	A	A	A	A	A	B	B	C	A	A	A	A	B	A	A	A	A	C	O	C
8		A	B	A	A	A	A	A	B	B	C	A	B	A	B	B	A	A	C	A	A	A	A
9		A	B	A	C	A	A	A	B	C	C	A	A	C	A	B	A	A	B	A	C	O	C
10		B	B	A	A	A	A	A	B	A	A	A	B	B	B	B	A	C	A	C	A	A	A
11		B	B	C	C	A	A	A	B	B	B	A	C	A	B	B	A	A	A	B	C	O	C
12		B	B	A	C	C	B	A	B	B	A	A	B	A	A	A	A	C	A	A	C	B	C
13		B	B	A	A	C	A	A	B	C	C	A	A	B	A	B	B	A	A	B	A	A	C
14		A	A	A	C	A	A	B	B	B	C	C	B	C	A	B	A	A	A	B	B	O	B
15		A	O	A	A	A	A	B	B	B	A	A	B	A	A	B	C	C	C	A	B	O	B
16		A	A	A	B	B	A	B	A	A	B	A	A	B	A	B	B	C	A	B	C	B	C
17		A	O	A	A	A	A	A	C	B	C	C	C	A	B	B	C	B	C	B	C	O	C
18		A	B	A	A	A	A	B	B	B	B	A	C	A	A	B	C	C	A	A	B	O	B
19		A	B	A	A	B	A	A	B	B	C	A	A	C	A	B	A	C	A	A	C	O	C
20		A	B	A	A	B	A	A	A	B	A	A	B	A	B	B	A	A	A	B	A	A	A
21		A	A	B	C	C	B	C	C	A	C	B	B	B	B	B	B	A	A	C	B	B	B
22		A	B	C	A	A	A	A	B	A	A	A	A	A	B	C	B	C	A	C	B	O	B
23		A	B	A	A	B	A	C	A	A	B	A	A	B	A	B	A	C	A	A	B	O	B
24		A	A	B	C	B	B	C	C	A	C	C	B	C	B	C	B	C	A	C	B	O	C



## *ANALYSIS OF QUESTIONNAIRE*

### **Question 1**

Question No.1 of the questionnaire (See Appendix F) seeks to know the age-group of students. 70.8% were of the 14-16 age, while 29.1% belonged to the 16-18 age groups. This question was asked at the very outset as the researcher intended to categorize the age-group of students and determine its impact on their performance in Islamic Studies. The first question classifies respondents, as those who are older (16-18) display better thinking skills when answering questions on the subject at School Certificate level.

### **Question 2**

Question No.2 desired to know from students their reason for choosing Islamic Studies. 20.8% responded that they chose Islamic Studies as they had no other option on choosing subjects at School Certificate level, while 70.8% answered that they loved the subject. The latter percentage clearly indicates that students have a natural love for Islamic Studies, which is an important motivational factor to enable them to perform well in the subject. The fact that 20.8% had no other option can be interpreted as their having no inclination for the subject, which resulted in their poor performance in the examinations.

### **Question 3**

The third question attempts to know from students the extent to which the study of Islamic Studies is of importance to them. The overwhelming majority (79.1%) answered that Islamic Studies helped them to learn more about Islam. This finding is vital for our study, as it clearly indicates that the majority of students consider Islamic Studies as a formal method to learn about their religion. With only 8.3% of students responding that Islamic Studies does not teach them anything new about their religion, it can be deduced that either they have a sound knowledge of Islam or are dissatisfied with the subject. With a percentage of 12.5 responding that Islamic Studies keeps them in touch with Islam, it can be deduced that studying Islamic Studies in a formal manner makes them realize that this is a way of practicing or learning more about the basic principles of Islam.

## *ANALYSIS OF QUESTIONNAIRE*

### **Question 4**

When questioned about whether the school environment is conducive to the learning of Islamic Studies (Question No.4), 66.6% responded that it is conducive; only 4.1% said that it is not the case, while 29.1% responded that they did not know if being in an Islamic institution was conducive to the learning of Islamic Studies. With a high percentage replying that the school environment is conducive to the learning of Islamic Studies, it can be deduced that being in an Islamic Institution with Islam as its religion helps in encouraging students to like a subject. While respondents who do not know seem to be unaffected or unaware of the fact mentioned above. The 4.1% of students, who replied negatively to the fourth question, can be said to express their inner feelings about the possibility of their institution being conducive to the learning of Islamic Studies.

### **Question 5**

Question No.5 sought to know whether their school library contained reference books on the subject had the following results: 62.5% responded that their school library has many reference books; 25% said it has few; while 12.5% mentioned that it did not have any reference books at all on the subject. The respondents to the first option were aware of the existence and availability of reference books in the library on the subject, while the 25 %, who stated that the school library has few books, appear to be unaware of the other material available. The 12.5 %, who mention that their school library does not possess any book on the subject, show a complete disinterest either in the subject or the resources available to them.

### **Question 6**

Responses to Question No.6 of the questionnaire elicited a surprising response from learners. 83.3% students responded that their teachers deliver the material excellently and 16.6% held that their teachers are not efficient. In this section of the questionnaire, we are faced with a problem where students are unwilling to give unfavourable comments on their teachers. Due to this a high percentage (83.3%) answered that their teachers were excellent in their presentations. The 16.6% who responded that their teachers are not efficient might, in fact, be voicing their sincere opinion about their teachers' performance.

## *ANALYSIS OF QUESTIONNAIRE*

### **Question 7**

When asked in question No.7 how often they were taught to answer questions in Islamic Studies; 66.6% responded that this is done regularly by teachers; 16.6% stated it is not done often, while 16.6% felt it is not done at all. Despite a high percentage stating that they are regularly taught how to answer questions on Islamic Studies, it is obvious that the percentages of those who said not often or not at all, have to be more deeply analyzed. The figures may indicate that some teachers are doing their work properly, while others do not deliver the material by not teaching students to answer question in Islamic Studies.

### **Question 8**

Question No.8 intends to know from respondents whether teachers should inform them of skills required to answer questions, give model answers or leave them to decide which skills to use when answering questions. The following responses were received. 20.8% maintained that they should be reminded; 66.6% mentioned that they needed model answers, while 12.5% held that the students should decide which skills are to use. In this section of the questionnaire, we are faced with a big problem where students desire total independence on the teacher, as they want to be given model answers. These further shows that students prefer to learn by rote and expect the teacher to present the material in note form. With 20.8% stating that they should be guided on the skills to be used, it indicates that students are neither fully equipped nor sure to which skills required when answering. The 12.5% students, who maintain they should decide which skills to use, seem to have developed these skills and are quite confident in their ability to answer.

### **Question 9**

Question No.9 endeavoured to know how students attempt answering questions on topics in Islamic Studies. 29.1% students state that they answer questions in one-line sentence; 45.8% indicate they did so in short paragraphs, while only 25% answered questions by writing long essays. In this aspect of the teaching of Islamic Studies, we are confronted with the performance of students. It is surprising to note, that even though they are at School Certificate level and expected to write long essays (500-700 words), majority of students , do

## *ANALYSIS OF QUESTIONNAIRE*

not write the required number of words per question. This can be due to ineffective and poor teaching methods of teachers in this academic subject.

### **Question 10**

Question No.10 is closely related to the above question and desires to know when writing a long essay, whether students thought they were writing too much, felt it irrelevant or showing their writing skills. 29.1% thought they were writing too much; 20.8% felt it was irrelevant, while 50% students responded by stating they were showing their writing skills. Once again, in this section of the questionnaire, we are confronted with the following problem; students believe that writing a long essay is either writing too much or being irrelevant. There is an urgent need to impress upon young learners that at Ordinary level or School Certificate level, they should write the required length of the essay. With 50% students responding that they were showing their writing skills, obviously indicates that a substantial number of them are conscious of the required standard of language and reasoning skills needed to answer essay-type questions.

### **Question 11**

When asked in question No.11, if they thought that Islamic Studies could improve their examination results; a vast majority (83.3%) of them indicated that it did help improve their marks; with only 4.1% replying negatively, while 12.5% stated they did not know. It is amazing that students believe that Islamic Studies could improve their results, whereas in the previous question half of the respondents revealed that they were writing too much or were being irrelevant. There is a misconception among them that Islamic Studies could improve their results, whereas their performance at examination level leaves much to be desired.

### **Question 12**

Question No. 12 dealt with whether the textbooks were sufficient to cover the required material for Islamic Studies at O (Ordinary) or S.C. (School Certificate) level. 45.8% of students replied that the textbooks were sufficient, 41.6% stated “no”, while 12.5% said they did not know if the textbooks were sufficient. In this particular question we note a balanced response, but with 41.6% stating that the textbooks were insufficient, there is a grave concern.

## *ANALYSIS OF QUESTIONNAIRE*

Our great concern is that a large number of pupils do not find the prescribed textbooks containing material to assist them through their examination. The 12.5% students, who do not know, seem to belong to the group which is not really interested in studying Islamic Studies.

### **Question 13**

The next question (No.13) attempts to deal in indirectly with the previous question (i.e. No. 12). It asked students whether they felt the need to consult another book to reinforce their knowledge of Islamic Studies. 58.3% students replied that there was a need for another book; 25% said “no”, while 16.6% responded that they did not know if they felt such a need. Contrary to the responses to question No. 12, here it showed an unexpected response. 58.3% students responded that they needed another book, whereas previously they revealed that the textbooks prescribed were sufficient. 25% mentioned that there was no need to consult another book and 16.6% replied that they did not know. The latter percentage indicates that a small group of students do not have a real interest in the subject.

### **Question 14**

Another aspect of the teaching of Islamic Studies was dealt in question No.14 of the questionnaire. It asked students whether they were satisfied with the number of periods allocated at school for Islamic Studies. More than 60% (62.5%) answered they were satisfied with the number of periods and 37.5% were dissatisfied. The percentage of those who are dissatisfied, even though below 50%, requires full attention, as they disagree with the number of periods allocated for Islamic Studies. Their responses indicate a need to increase the number of periods to obtain more exposure to the subject. They may feel the need to have more periods, in order to develop their reasoning skills, during those additional periods.

### **Question 15**

A reality of the Mauritian educational system is the taking of private tuition. When asked whether they felt a need for private tuition to improve their results (Question No.15). The responses are illuminating in the sense that only 16.6% believe that private tuition can assist in improving performance in the subject, while 70.8% felt no need for taking private tuition; and 12.5% responded that they did not know whether taking private tuition improved their

## *ANALYSIS OF QUESTIONNAIRE*

results. Therefore, to a great extent, students do not believe that private tuition can assist them achieve better results. This finding is significant for it suggests that students are mostly dependent on their school teachers.

### **Question 16**

Question No.16, which dealt with the satisfaction of students regarding the marking of their teachers, has brought up the following responses. 62.5% students state they were satisfied; 25% replied negatively; and 12.5% mentioned that they did not know. Majority of students expressed their satisfaction, which confirms their faith in their teachers. However, there is a need to explain to the 25% students who are dissatisfied how the marking of an assignment is weighted or marked. The 12.5% who stated they did not know, need to be explained that information on the marking system used by teachers which will enable them to perform better, as they will be conversant with the parameters of the marking scheme.

### **Question 17**

In question No.17, students were asked which type of questions they prefer to answer. 50% students responded that they preferred to answer structured questions; 4.1% only preferred to answer stimulating questions, while 45.8% replied that they prefer questions that require direct responses. In such a section of the questionnaire we are faced with a serious problem for only 4.1% of learners answer stimulating questions. This is alarming because at their level, students must answer stimulating questions as this is the expected level of performance. The fact that 45.8% prefer answering questions that require direct responses is a cause for concern for it indicates that students give brief answers even at School Certificate level. The 50% who prefer answering structured questions can be said to be answering below the level expected, and are not meeting the standard requirements of the examination.

### **Question 18**

Question No. 18 of the questionnaire was related to their performance in the last final examinations. 79.1% students said they achieved above 50%; 8.3% obtained marks below 50%, while 12.5% mentioned that they did not remember the marks of their final

## *ANALYSIS OF QUESTIONNAIRE*

examinations. It should be mentioned here that the performance of students in their last terminal examinations is not reflected at national level. There are various reasons for this:

- (i) Examinations at school level tend to be easy.
- (ii) Correction is very lenient; and
- (iii) There is leniency in correction to encourage students to do the subject.

The responses of students to the (i) option of question no. 18 do not reflect students' performance at national level.

### **Question 19**

In question no. 19, students were asked whether they submitted their work in Islamic Studies regularly. 54.1% responded they did so at times; 29.1% submitted very often, while 16.6% did not submit their work at all. The percentage of those who submitted sometimes is not at all alarming, as it means that students are not trained to perform well. The lack of practice can go a long way in undermining their performance during the examination. The responses of learners also presuppose that there are no strict measures placed on students when they do not submit their assignments.

### **Question 20**

Question No.20 asked of the students if they intended to do Islamic Studies at Advanced Level. 37.5% students responded they intended to study Islamic Studies; 29.1% replied negatively, while 33.3% did not know if they intended studying Islamic Studies at Advanced Level. This question was posed in order to know the extent pupils are motivated in studying Islamic Studies. Less than 50% replied that they intended to do Islamic Studies at Advanced Level. This is disheartening as students do not seem to give much importance to Islamic Studies. The percentage students who do not intend or do not know whether they intend to study Islamic Studies at Advanced Level, is also of grave concern as it means that they are going to drop the subject at Advanced Level.

*ANALYSIS OF QUESTIONNAIRE*

**Question 21**

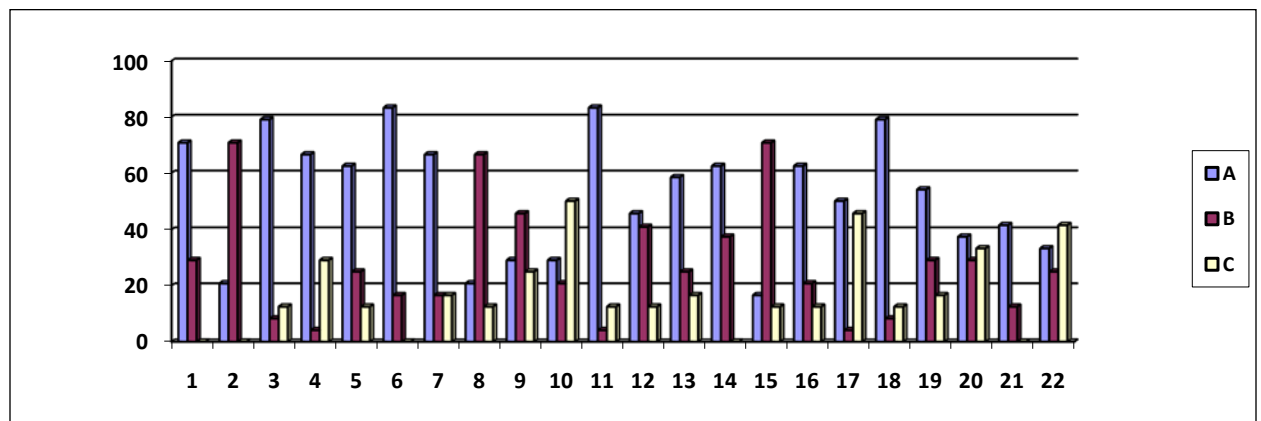
Question No.21 is linked to the previous question as it asked students whether they would like to do Islamic Studies at Main or Subsidiary Levels. Only 41.6% said they intend to do so at Main Level while 12.5% said they would do so at Subsidiary Level. The percentage of those taking Islamic Studies at Main Level is quite low, considering the number of students choosing it at School Certificate level.

**Question 22**

When asked if students intend studying Islamic Studies (Question No. 22) in their higher studies (tertiary). 33.3% responded they intend studying; 25% replied in the negative, while 41.6% did not know. There are as such quite a good number of students interested in pursuing their higher studies in Islamic Studies, while the remaining percentages 25% and 41.6% reveal the normal trend in the Mauritian educational scene.

**Question 23**

In the last question of the questionnaire (Question No. 23), students were given the opportunity to express their personal opinion of Islamic Studies. In their responses, it is clearly visible that they like the subject for its capacity to make them aware of the various issues concerning Islam. Studying Islamic Studies gave them the opportunity to reinforce their faith, as they become more conversant with basic tenets of Islam.



**Chart of analysis for Islamic Cultural College**



## *ANALYSIS OF QUESTIONNAIRE*

The chart offers an insight into the ways in which students in a private institution have responded to the questions set in the questionnaire.

After analyzing the responses of students from an institution with an Islamic ethos, it is now appropriate to look at a state-controlled institution where Islam is not the religion followed. This will enable us to have a more composite view of the teaching of Islamic Studies in a non-Islamic institution.

4.3 Responses and Results: Monneron State Secondary School

Analysis table for Monneron S.S.S.																								
		Options from questions																						
1	No. of Students	A	B	A	A	A	A	B	B	C	A	A	C	C	A	A	A	C	A	A	B	O	C	
2		A	B	A	B	B	A	A	B	C	C	A	B	A	B	B	A	A	A	A	A	A	A	A
3		A	A	C	B	B	B	A	A	B	C	A	A	A	A	B	B	C	A	B	B	O	B	
4		A	B	A	C	B	B	B	A	B	C	A	C	A	A	B	C	C	A	A	C	O	A	
5		A	B	A	C	B	B	A	B	B	C	A	C	A	A	B	A	C	A	A	A	B	A	
6		A	B	A	C	B	A	A	B	B	C	A	C	A	A	B	A	C	A	A	A	B	C	
7		A	B	A	B	B	A	A	A	C	C	A	A	C	A	B	C	A	A	A	A	A	C	
8		A	A	A	A	B	A	A	A	C	C	A	A	A	A	B	A	A	A	A	C	O	C	
9		B	B	A	A	B	A	B	A	B	C	A	C	B	A	C	B	C	A	A	A	A	A	
10		B	B	C	A	A	A	B	B	B	A	B	A	C	A	A	C	A	C	A	A	A	A	
11		B	B	A	A	A	A	B	A	B	C	A	C	A	A	B	A	A	A	A	A	A	A	
12		B	B	A	A	B	A	B	B	C	A	A	A	B	A	B	A	A	A	A	A	A	A	
13		A	B	A	A	C	A	A	B	B	C	A	A	A	A	B	A	A	A	B	A	A	A	
14		A	B	A	A	A	A	A	B	A	B	A	A	A	A	B	A	C	A	B	A	A	A	
15		A	B	A	A	A	A	A	B	B	B	A	A	B	B	B	B	C	A	B	A	B	A	
16		A	B	C	A	A	A	A	A	B	C	A	A	A	B	B	A	B	A	A	A	B	A	
17		A	B	A	C	C	A	A	B	B	B	A	C	A	A	B	A	C	B	B	C	B	C	
18		A	B	C	A	A	B	B	A	B	B	A	B	A	A	A	B	C	A	B	A	A	A	
19		A	A	A	A	A	A	A	B	B	A	A	C	A	A	B	A	A	A	A	A	A	C	
20		B	B	C	C	B	A	A	B	B	B	C	B	A	A	B	A	C	A	A	C	B	C	
21		A	A	A	C	A	A	A	B	A	A	A	A	A	A	A	A	C	A	A	C	O	C	
22		B	B	A	A	B	A	A	B	B	A	A	A	C	A	B	A	C	A	B	C	O	A	
23		B	B	A	A	A	A	A	B	A	B	A	C	A	A	A	A	C	A	B	A	A	A	
24		A	B	C	A	A	A	A	A	C	C	A	A	B	B	B	B	A	A	B	A	B	A	

The Monneron State Secondary School, it should be mentioned, is one of the latest established schools on the Mauritian educational sector. Therefore, it does not have an academic history of its performance at School Certificate level, as it registered its first batch of candidates in 2007. The same questionnaire was used. It should be noted that Monneron State Secondary School is a girls' school as opposed to the Islamic Cultural College, Port-Louis, which consists of boys only. (See Appendix G)

## *ANALYSIS OF QUESTIONNAIRE*

### **Question 1**

In the questionnaire, the first question attempts to know the age-group of students participating in the survey. The following responses were received: 70.8% students were of the 14-16 age groups, while 29.1% were between 16-18 years old. Therefore, it is obvious that the majority of those questioned are first-years (new entrants) while a percentage of 29.1 older due to various factors. As a single group, it should be noted that students of this institution are all at a stage where their reasoning skills are developing or maturing.

### **Question 2**

When asked in question 2 the reason they chose Islamic Studies, 16.6% of respondents revealed that they had no other option, while 83.3% indicated that they loved the subject. The latter fact is significant as it indicates that pupils will necessarily perform well in a subject that they love. Those students, who had no other option, chose to study Islamic Studies to have the required number of subjects at School Certificate level or they were short of subjects.

### **Question 3**

In question 3 they were asked to what extent is the study of Islamic Studies important to them. 75% mentioned that Islamic Studies helps them in learning more about Islam, while 25% maintained that studying Islamic Studies helps them to keep in touch with Islam. A high percentage of girl students maintain that Islamic Studies is another means of learning more about Islam, while the rest of them hold that by studying Islamic Studies they keep in touch with Islam, that is, they are reminded of the tenets and values of Islam.

### **Question 4**

Question No.4 attempts to know if their school environment was conducive to the learning of Islamic Studies. 58.3% responded that it was the case; 12.5% said “no”, while 25% replied they did not know. It should be noted that though it is a state school, the Monneron State Secondary School has a large majority of Muslim girls, and, therefore they feel themselves operating in an Islamic environment. Hence 58.3% students felt the school environment was conducive to the learning of Islamic Studies. The percentage of students who do not know, seem not to realize the impact that a school environment can have in the learning of a subject.

## *ANALYSIS OF QUESTIONNAIRE*

### **Question 5**

In question no.5 they were asked whether their library had reference books on Islamic Studies. There was a balance response between those who said there were “many” books and those who said there were “few” books, that is, 45.8%, with only 8.3% indicating that there were no reference books at all. Those students who replied that there were few books or no books at all appear to be unaware of the resources available in their institution. Those who mentioned there were many books are fully aware of the library sources which, they could use in learning the subject.

### **Question 6**

Question no.6 attempted to know what students think about their teachers of Islamic Studies. 83.3% are of the opinion that their teachers deliver the goods excellently, while a percentage of 16.6 maintain they are not efficient. As such, the majority students maintain that their teachers deliver the goods very well. Only a small number of them do not consider their teachers are not efficient. The responses of girl students were quite positive regarding the method they are taught Islamic Studies, while the remaining might be expressing their dislike based on their strong feelings for teachers individually.

### **Question 7**

When asked in question no.7 whether they had been taught how to answer questions in Islamic Studies, 70.8% students replied that it has been regularly taught to them. This indicates that most students have been exposed to the techniques of answering questions. Only 29.1% stated it had not been done often. The latter percentage can indicate that the teachers working with those students have not been doing so regularly by simply giving assignments without explaining how to do them.

### **Question 8**

The eighth question asked of students if they thought that teachers should guide them on the skills needed to answer questions, give them model answers or leave them to decide which skills to use. 37.5% students maintained that they should be guided on the skills needed to answer questions. This indicates that the students in this group have not fully grasped the

## *ANALYSIS OF QUESTIONNAIRE*

necessary skills to answer questions. A high percentage (62.5%) is of the opinion that teachers should give model answers. This figure is quite alarming, as it indicates that many of them have not mastered answering skills and preferred to have model answers to assist in preparing for their examinations.

### **Question 9**

In question no.9, they were asked if they liked to answer questions either in one-line sentence, short paragraphs or in a long essay. 12.5% said they preferred to answer in one-line sentence. This is not good at all as these students will not perform well at School Certificate level. Even those (62.5%) who stated that they preferred to answer questions in short paragraphs are incapable of writing the required length or adequately the extensive questions. Only 25% stated that they liked to answer in long essays. This percentage is quite low and predicts a low level of performance at the School Certificate level.

### **Question 10**

Question no.10 asked of students if they thought that when writing a long essay whether they were writing too much, were being irrelevant or showing their writing skills. 25% students considered that while writing a long essay, they were writing too much. They should be made aware of the importance of writing essays which are long and cover the topics adequately. 25% maintained that they were being irrelevant. These students should be guided on how to use answering skills to tackle questions and keep relevancy in their long essays. 50% stated they were showing their writing skills. This percentage is quite encouraging, as it indicates that these students are fully aware of the writing skills required to answer questions.

### **Question 11**

When asked in question no.11, if they thought that Islamic Studies could improve their results; 79.1% of them replied in the affirmative which indicates the extent students consider this subject as scoring and contributing to their overall performance. Only 4.1% replied negatively, for they believe that Islamic Studies will not have any impact on their results. 16.6% responded they did not know and it can be that students are ignorant of it being the case.

## *ANALYSIS OF QUESTIONNAIRE*

### **Question 12**

Question no.12 attempted to know if the textbooks had sufficient material to study Islamic Studies at O or S.C. level. 50% of them believed that the textbooks were sufficient, thereby confirming the usefulness of the textbooks. 12.5% replied negatively which suggests that they require additional material to study the subject. With a 37.5% of students who do not know if the textbooks provide the required material to study Islamic Studies, are not sure if only prescribed textbooks should be used.

### **Question 13**

When asked in question no.13 if they felt there was a need to consult another book to give greater insight in their knowledge of Islamic Studies, 66.6% of the students replied in the affirmative. This fact is very significant as it appears that students do not have sufficient material to achieve in this subject. Only 16.6% replied negatively which suggests that either they are oblivious of the need expressed by other students or do not consider the issue as important in their learning of Islamic Studies. 16.6% replied they did not know, which suggests that these students are ignorant of the need to consult another book to enrich themselves in Islamic Studies.

### **Question 14**

In question no.14 students were asked whether they were satisfied with the number of periods they had at school to study Islamic Studies. 83.3% expressed their satisfaction with the number of periods. 16.6% replied negatively which indicates that these students did not have adequate contact time with Islamic Studies.

### **Question 15**

In question no.15, learners were questioned about whether they considered the need to take private tuition to achieve better results. 20.8% replied that they felt the need to do so. This percentage suggests that they are either not satisfied with the work done by their teachers or that they need to reinforce their training in the subject. 75% students replied negatively to this question, which is an encouraging figure as this shows that they are confident and feel fully equipped by the teachers in the subject at school. 4.1% replied they did not know if there was

## *ANALYSIS OF QUESTIONNAIRE*

a need for private tuition. This percentage may suggest that these students are unaware of the impact of taking private tuition on their performance.

### **Question 16**

When asked in question 16 if they were satisfied with their teacher's marking, 66.6% replied they were satisfied with the marking, which indicates that they have full confidence in their teachers marking of assignments. 20.8% said they were not satisfied, due to obtaining poor results in Islamic Studies in their previous examinations or assignments. 12.5% stated that they did not know if they were satisfied and this might be construed as an indication that they do not give much importance to that performance in Islamic Studies.

### **Question 17**

In question no.17, the students were asked what types of questions they liked to answer. 37.5% responded they preferred to answer structured questions. This is a worrying factor as it means that their responses though good, will not be of adequate length. 62.5% stated they liked to answer questions that require direct responses. This is also alarming as it is clear that the answers of students will not be adequate and their performance will be below par at School Certificate level.

### **Question 18**

Question no.18 asked them if they had obtained marks above 50% in their last final examinations. 91.6% of respondents achieved above 50%, indicating a high number of students performing well in examinations. This percentage is encouraging as it predicts that many of them will get credits at School Certificate level. The percentage of those who scored less than 50% is 4.1 of those students who are either not interested in the subject or are not keen in the subject.

### **Question 19**

When asked in question no.19 if they submitted their work in Islamic Studies regularly, 37.5% responded that they did so regularly. This percentage shows the students' willingness to do well in the subject both at school and examination levels. 62.5% indicated that they

## *ANALYSIS OF QUESTIONNAIRE*

sometimes submitted their work. Here, there is cause for concern as it appears there is no real interest in the subject or there is no pressure by teachers or the school administration forcing students to do their work.

### **Question 20**

In question no.20, students were asked if they intended to do Islamic Studies at Advanced Level. 66.6% students expressed their intention of doing so; 8.3% replied negatively, while 25% stated that they did not know. There are quite a high percentage of students willing to further their studies in Islamic Studies. Only a small percentage does not seem to be interested in taking the Advanced Level, which is in keeping with the trend at the Higher School Certificate level for nearly all subjects.

### **Question 21**

Question no.21 is related to the above and desired to know if the students intended to take Islamic Studies at Main or Subsidiary levels. 45.8% expressed their willingness to take Islamic Studies at Main level, while 29.1% going to do it at Subsidiary level. No percentage was recorded for those who did not know. The percentage of those students keen to study Islamic Studies at Main level can be interpreted as indicating their willingness to reach a higher level, in order to further their Islamic studies later. Those intending to do Islamic Studies at Subsidiary level might be opting for the subject merely to satisfy the requirements of the Higher School Certificate subject criterion.

### **Question 22**

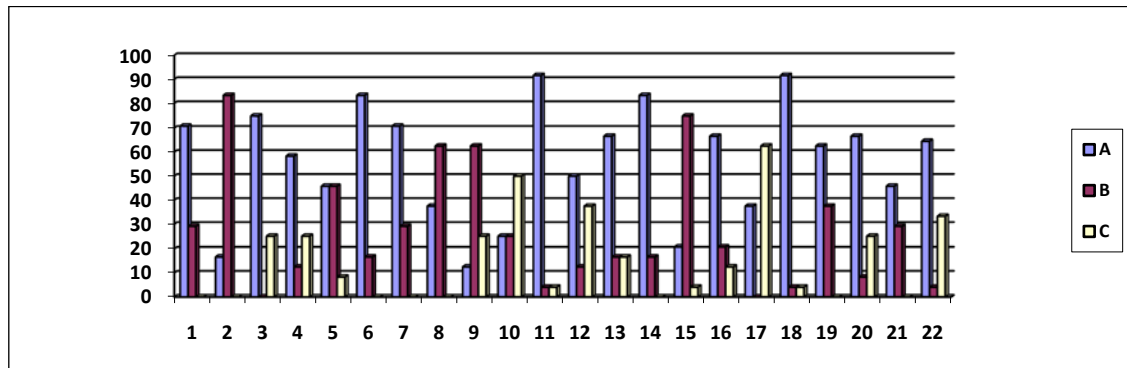
In question no.22, students were questioned if they intended to pursue higher studies in the subject. 62.5% said they intend to study Islamic Studies at higher level, which means they want to specialize in the subject. 4.1% of them said “no” which indicates their being fewer students studying Islamic Studies at graduate level. The 33.3% of those who do not know form part of the group who want to know their final results, before deciding what to study or what initiative to take for their further studies.



## *ANALYSIS OF QUESTIONNAIRE*

### **Question 23**

When students were called upon to express their personal opinion about Islamic Studies in question no.23, the majority of female students from Monneron State Secondary School expressed their inclination for Islamic Studies in general, and the extent it has been responsible for moulding their faith on a personal or private level, while at the same time increasing their knowledge about Islam in particular.



**Chart of Analysis for Monneron SSS**

The above chart gives us a good idea of how girl students of a public school have answered the questionnaire set to them.

**4.4: Responses and Results: Doha Academy**

Analysis Table for Doha Academy																								
		Options from questions																						
1	No. of Students	A	B	A	A	A	A	A	A	B	B	A	A	A	A	B	A	C	A	B	A	B	A	
2		A	B	A	A	A	A	A	B	B	B	A	B	A	A	B	A	C	B	B	A	A	A	
3		A	B	C	A	A	A	A	B	B	B	A	A	B	B	B	B	C	A	B	A	C	A	
4		A	B	A	A	O	A	A	B	A	B	A	C	A	A	A	A	C	A	A	A	A	A	A
5		A	B	A	A	A	A	A	A	C	C	A	A	A	A	B	A	A	A	B	A	A	A	C
6		B	B	C	A	A	A	A	A	B	B	A	B	A	A	A	A	C	A	B	A	A	A	A
7		B	B	A	C	A	A	A	B	B	B	A	C	A	B	A	A	C	A	A	C	O	C	C
8		B	B	C	A	A	A	A	A	B	B	A	B	A	A	A	A	C	A	B	C	A	A	A
9		A	B	C	A	A	A	A	A	B	B	A	B	A	A	B	A	A	A	B	C	O	C	C
10		B	B	C	A	A	A	A	A	B	B	A	B	A	A	A	A	C	A	B	A	A	A	A
11		B	A	C	C	C	A	C	B	B	A	C	B	C	A	B	B	C	C	C	B	O	B	B
12		B	B	A	A	B	A	C	B	B	A	C	B	A	A	B	C	C	A	A	A	A	A	B
13		B	B	A	A	A	A	B	B	C	A	C	A	C	A	B	A	A	A	A	A	A	A	B
14		B	B	A	A	A	A	A	B	C	C	A	B	A	C	B	A	B	A	B	A	A	A	C
15		B	B	A	A	A	A	A	A	C	C	C	C	A	A	A	B	B	A	A	A	A	A	B
16		B	B	A	A	A	A	A	A	B	A	A	C	A	B	A	C	C	C	A	A	B	A	A
17		B	B	C	A	A	A	B	A	B	C	B	A	A	A	A	B	C	A	C	A	A	A	A
18		B	B	A	A	A	A	B	B	B	C	A	B	B	A	B	A	C	A	A	A	A	A	A
19		B	B	A	A	C	A	A	B	C	B	A	C	A	A	A	A	C	A	B	A	A	A	A
20		B	B	A	A	A	A	B	A	C	C	A	B	A	B	B	A	C	A	A	A	B	B	B
21		A	A	A	A	A	A	A	B	B	C	A	A	B	A	A	A	C	A	B	B	O	B	B
22		A	A	C	A	A	A	A	A	B	B	A	A	A	A	B	A	A	A	B	B	O	B	B
23		B	B	C	A	A	A	A	B	B	B	A	A	B	B	B	B	C	A	B	C	B	A	A
24		B	B	A	A	B	A	A	A	B	A	A	B	A	C	A	A	C	A	B	B	O	A	A

It is hoped that the percentage analysis on the responses of students to the questionnaire will shed further light on the teaching of Islamic Studies in Mauritius. It should be mentioned that Doha Academy is a profit-making institution catering for the needs of students of both sexes, and that it is not a co-education school. This institution is a new school in the Mauritian education environment and is a private paid school with Islam as its religion.

(See Appendix H)

## *ANALYSIS OF QUESTIONNAIRE*

### **Question 1**

Contrary to the two previously mentioned institutions, the Doha Academy has the highest percentage (66.6%) of students belonging to the 16-18 age-group, and only 33.3% of them belong to group [(a):14-16]. Thus the students of this institution are more mature.

### **Question 2**

In question no.2, when asked as to why they had chosen Islamic Studies, 12.5% replied that they had no other option. A very high percentage, that is, 87.5 confirmed that they chose Islamic Studies because they loved the subject. The very high percentage of those who love the subject can be explained by the students' expectation of their institution. Both students and parents expect the Doha Academy to be strongly promoting a pure Islamic education. This also explains the very high percentage of students selecting Islamic Studies at School Certificate level.

### **Question 3**

The third question attempted to know from the students of how the study of Islamic Studies was important to them. 62.5% students responded that Islamic Studies helped them in learning more about Islam, while 37.5% felt that it did not teach them any thing new about Islam. The percentages were only had in the first two options offered. This is interesting as quite a high percentage concedes that Islamic Studies assists them in learning more about Islam, whereas those who opted for the (b) option do not seem to need Islamic Studies in order to learn more about their religion.

### **Question 4**

The fourth question elicited quite extreme percentages from respondents of the Doha Academy. 91.6% students replied that the school environment was conducive to the learning of Islamic Studies, while only 8.3% felt that they did not know if such was the case. There was no response recorded for option (b) in this question. The very high percentage can be said to be revealing a strong reality. Being in an institution which strictly adheres to its Islamic mission statement, it is logical that the latter provides the best Islamic educational environment. This is the reason for such a high number of pupils finding their school

## *ANALYSIS OF QUESTIONNAIRE*

environment conducive to the learning of Islamic Studies. The percentage of those who do not know do not appear to realize the benefit of studying in an Islamic educational environment.

### **Question 5**

When asked in the fifth question if their school library had reference books on the subject, 79.1% students replied that such was the case; 12.5% felt there were only a few books, while 8.3% said there were no books at all. Those students, who said there were many books, are aware of the resources available at their school, whereas those who responded that there were few books do not simply realize the resources or materials available at their disposal. It seems the students who said that their library did not contain any books on Islamic Studies might belong to the group not inclined to study the subject, but were forced by circumstances to do Islamic Studies.

### **Question 6**

The sixth question requested to know from the students what they thought of their teachers of Islamic Studies. It had a 100% of respondents affirming that their teachers deliver the materials excellently. This is a very unanimous and positive response from students regarding their teachers.

### **Question 7**

The seventh question asked students how often they had been taught to answer questions in Islamic Studies. 75% of the students responded that this was done regularly by teachers; 16.6% felt not often, while only 8.3% replied that this was not done at all. It can be deduced that the majority of them were satisfied with being taught on how to answer questions. 16.6% of the students, who said “not often”, may belong to a group who are not satisfied by the necessary explanation given to tackle questions. As for those who responded that they were not taught at all, seem not to be keen with the subject or merely expressing their dissatisfaction of their teachers.

## *ANALYSIS OF QUESTIONNAIRE*

### **Question 8**

When asked if the students thought that teachers needed to remind them of the skills needed to answer questions, give them model answers or leave them to decide which skills to use, the students in an equal percentage (50% + 50%) responded that they needed revision of skills to use to answer questions, while another 50% thought they need to be given model answers. This clearly demarcated response indicates that students depend greatly on teachers to do their assignments. They appear not to be fully confident or trained to tackle questions, while on the other hand, they expect the teachers to give them model answers. This attitude of students is not encouraging as they believe that model answers from teachers may assist them to perform well or pass their examination.

### **Question 9**

In the ninth question, students had to say whether they preferred answering questions in one-line sentence, in short paragraphs or in a long essay. Only 4.1% students replied that they preferred to answer in one line, which indicates that they are not aware of the importance of long essay at their level. 70.8% of students responded that they liked to answer questions in short paragraphs. This is a wrong attitude as students do not know that at School Certificate level they must answer lengthy questions to obtain good marks. Only 25% students mentioned that they replied to questions by writing long essays. This group realized that they need to write a fully structured essay to obtain good results.

### **Question 10**

When in question no.10, it was asked whether they were writing too much while writing an essay or being irrelevant or they were showing their writing skills, 20.8% students believed that they were writing too much. This was not a good response as the students are not aware of the length of the essay. There were 50% of students who felt that they were being irrelevant. This is not a good response for it suggests that learners believe that they are being irrelevant on the subject while writing a fully structured essay. About 29.1% of students believe that they are showing their writing skills. These students believe that while writing a long essay they are not, in fact, presenting the material or satisfactorily answering it, but they are simply showing off of their writing skills.

## *ANALYSIS OF QUESTIONNAIRE*

### **Question 11**

In the eleventh question, they were asked whether they thought Islamic Studies would improve their results. About 79.1% of learners believed that it would improve their results. This confirms the perception of students that by obtaining good results in Islamic Studies this could improve their results. 4.1% responded that it did not improve their result, suggesting that they could be doing well in other subjects, and, Islamic Studies is only a subject of lesser importance in their eyes. A percentage of 16.6 students did not know, which reveals that they have no idea if such was the case.

### **Question 12**

The twelfth question was related to whether the textbooks were sufficient for students to have for the required material to study Islamic Studies at O-Level, brought the following results. 33.3% students replied that their textbooks were sufficient. This is quite a low percentage, which indicates that there is a sense of dissatisfaction regarding the textbooks used. With 45.8% responding negatively to this question, it can be observed that quite a large proportion of pupils do not believe that the materials or resources in their textbooks are sufficient to allow them to pass their examination. Since 20.8% replied they did not know, this provokes an observation that some students are not sure or are unaware that their textbooks may lack materials, may determine their performance at the examination level.

### **Question 13**

Question no.13 asked students whether they felt a need to consult other books to reinforce their knowledge of Islamic Studies, brought the following responses. 75% students indicated that there was such a need, which shows that students felt they need more resources to reinforce the knowledge of their subject. About 16.6% replied “no” to this question, which reveals that students do not feel the need to have additional texts in order to reinforce their knowledge. A percentage of 8.3 replied they did not know, thereby indicating that this group of students does not consider having more books on the subject will improve their performance.

## *ANALYSIS OF QUESTIONNAIRE*

### **Question 14**

When questioned no.14 as to whether they were satisfied with the number of periods they were allocated at school for Islamic Studies, 70.8% students replied in the affirmative. About 16.6% responded negatively, suggesting that they feel a need to include more periods to study Islamic Studies. While 8.3% felt they did not know, which indicate that students are not sure and have not realized the importance of having more periods in order to do better in the subject.

### **Question 15**

Question no.15 asked if they felt the need to take private tuition to have better results. 45.8% students replied they felt no need of taking tuition which indicates that the students are confident of their ability to excel in the examination. Another 54.1% students believe that they need tuition, which is indicative of the fact that students are not satisfied with the performance of teachers in their institution.

### **Question 16**

When asked in question no.16 if they were satisfied with their teacher's marking, 70.8% of students expressed their satisfaction regarding their teacher's marking. 20.8% responded that they were not satisfied of their teacher's marking which might be the consequence of their not performing well in the internal examination. 8.3% of them replied they did not know. This indicates their indifference in their performance in examinations or the marks given by teachers.

### **Question 17**

In question no.17 students were asked which types of questions they preferred to answer. 16.6% students replied that they prefer to answer structured questions; another 8.3% higher order questions, while 75% students prefer to answer questions demanding direct responses. It is surprising to note that although these students are doing Ordinary level or School Certificate level, a great number of them do not realize that it is essential to answer higher order questions to show the level of their reasoning skills. While only 8.3% students are keen to answer higher order questions. It may be observed that for some others their result might

## *ANALYSIS OF QUESTIONNAIRE*

suffer, as they are unable to answer questions that demand the use of reasoning skills which is to show their mastery of both, the topics and answering skills.

### **Question 18**

In question 18, students were asked if they obtained more than 50% in their last final examinations. 87.5% students replied that they obtained above 50% revealing that they have performed well and were prepared to tackle their examination at national level. The 4.1% students who obtained less than 50% can be guided again how to answer questions at School Certificate level and upgrade their performance. 8.3% of students replied that they did not know if they obtained above 50%, which indicates a complete lack of concern and indifference of their performance.

### **Question 19**

In question 19 the students were made to respond as to whether they submit their work in Islamic Studies regularly. This brought the following responses: 33% students replied that they submitted their work occasionally, 58.3% did so more often, while 8.3% responded they do not submit their work at all. Those pupils who submit their work occasionally and those who do not submit it at all, need to be encouraged or motivated by their teachers, or else this might undermine the overall performance of students in Islamic Studies. There seems to also be some kind of laxity visible as a good number of students do not submit their work and appear not to be afraid of the consequence.

### **Question 20**

Question no.20 endeavoured to know if students intended to study Islamic Studies at Advanced Level. 62.5% students replied positively; another 16.6% said no, while 20.8% responded that they did not know. There are quite a good number of students interested in pursuing Islamic Studies at Advanced Level. Those students replying “no” may be selecting other options offered at the Higher School Certificate level. Those students who do not know are said to be awaiting their School Certificate results in order to decide on their future course of action.



## *ANALYSIS OF QUESTIONNAIRE*

### **Question 21**

Question 21 which asked whether they intended to do Islamic Studies at Main or Subsidiary levels. This brought up the following responses: 54.1% students replied they intend to do so at Main level; and 20.8% replied in the negative. There are a substantial number of students intending to pursue their studies in Islamic Studies at Higher School Certificate level and the 20.8% reflects the other options chosen by students. The students may intend selecting other subjects that are well viewed at Higher School Certificate level or they have opted to study Islamic Studies at Subsidiary level as they do not feel the need of studying the subject at Principal level.

### **Question 22**

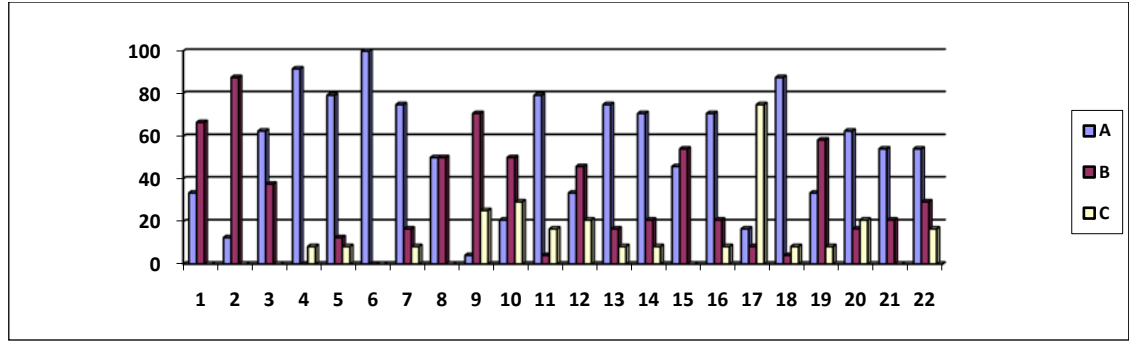
In question no.22, students were asked if they intended to pursue higher studies in Islamic Studies. 54.1% of students responded positively, which indicates that they are interested in this subject and want to broaden their knowledge of Islamic Studies and study it at tertiary level. Some may consider the option of teaching Islamic Studies after completing their degree. 29.1% students replied “no” to this question, indicating that they have considered some other fields at degree level or they may not pursue any higher studies. The 16.6% students who do not know are awaiting their Higher School Certificate results to decide their future prospects and studies.

### **Question 23**

Question no.23 asked the pupils of Doha Academy what was their personal opinion of Islamic Studies, to which, they had a positive response. Most students revealed their love for this subject and its enlightenment of the Islamic values systems.

After having analyzed percentage-wise the responses of students in three diverse denominated institutions in a questionnaire related to the teaching of Islamic Studies, and having commented on these responses, the next section of the chapter will deal about the observations that will guide us, assumably, on how the teaching of Islamic Studies is conducted in these three selected institutions.

## ANALYSIS OF QUESTIONNAIRE



**Chart of Analysis for Doha Academy**

The chart offers us a comprehensive outlook concerning the the responses of students in an institution that is fully based on Islamic principles and is a profit-making one.

### **4.5 Observations**

The responses to the questionnaires enabled us to make various observations regarding the method Islamic Studies is taught in these three different institutions. The observations in the three institutions are as below:

At the Islamic Cultural College, it is obvious that reasoning skills have to be taught and encouraged again. This issue comes to the fore as many students of this institution maintain that they need to be constantly taught reasoning skills to be able to tackle questions in the subject.

Another observation at the Islamic Cultural College of Port-Louis is that students strongly believe that their being in an Islamic based institution is an encouraging factor to learn Islamic Studies. With an Islamic background, an institution can not only instill love for the subject, but, to introduce the learning of Islamic Studies from the basic level. There is no denying the fact that the school environment can be conducive to learning Islamic Studies, if it has a long tradition of undertaking to do so.

Within the above institution it has been found that learners need to be informed of the resources in the library. The teachers have an important role of guiding students in easing

## *ANALYSIS OF QUESTIONNAIRE*

their tasks by referring them to suitable resources or information regarding examined topics at School Certificate level. This aspect has to be given full attention, as it trains the learner to extract information through reference or specialist books in Islamic Studies.

The responses have also brought up the following observation. Whether it is in a private, state or profit-making institution, students maintain that in order to perform well in Islamic Studies, they need to be constantly guided on the use of skills to give their answers. In such a situation, the teacher is pivotal for he/she has the role of teaching answering techniques, as well as, making students note what answering skills to use in specific questions.

The teacher has to revise lessons in answering techniques so that students may internalize them for their own benefit. Therefore, it is evident that students prefer being guiding of what answering skills to use, give the confidence to achieve at examination level.

Linked to the above is the response of students who feel that they need explanation on how to answer a full length essay-type question. It is the belief of learners that if they are given regular explanations on planning in answering an essay-type question, they are successful in doing their assignment as they are given key points of a topic, and they can easily write the required number of words that is required of them in the examination.

It also appears that students are poorly informed or not informed at all about the required length of long essays. It is the teacher's responsibility to create an awareness of the length of an essay to be written when answering questions in Islamic Studies.

In many responses from learners of these three institutions, there is a misconception that Islamic Studies can improve their overall results. This false notion should be eradicated from the minds of students as all subjects have equal importance, except for the three core subjects: English Language, French Language and Mathematics.

The problem of textbooks is prevalent in all three institutions and responses show a real desire to have additional books on Islam by students. The students are aware of the importance of getting additional resources or material to fill the gap due to lack of information in prescribed textbooks, and also look at different approaches and various topics.

## *ANALYSIS OF QUESTIONNAIRE*

The students are of the opinion that if teachers perform better or do their work efficiently there will be no need for private tuition. This finding is very encouraging, as it indicates that students are aware of their teacher's capacity to deliver the knowledge of Islam.

It has been found that there is a keenness of students to answer higher order questions. The students expect to be taught and encouraged to answer higher order questions as they can obtain better results, if they show the necessary skills while attempting to do so.

It has also been noted that the performances at school and national levels are not on par. It is vital to ensure that students taking Islamic Studies at School Certificate level are tutored to answer questions at the level required by School Certificate examinations. On the other hand, schools offering Islamic Studies should ensure that their students' performance is good by simply providing teachers with upgrading teaching approaches, and this will enhance the performance at school and national levels.

The students in general maintain that teachers should motivate them to write assignments more regularly. Whatever the shortcomings are at administrative, teacher or student level, students feel that motivation and some pressure can go a long way in forcing them to do assignments regularly for their own benefit.

The last finding has been the fact that studying Islamic Studies enables them to love and know more of their religion. Whether due to personal choice or compulsion there is the general response that through their study of Islamic Studies, they have gained a better understanding of their religion, as well as, become better Muslims.

To summarize, it can be deduced that the responses of students revealed important aspects that will definitely assist in making the necessary recommendations on the future teaching of Islamic Studies.

#### ***4.6 Strengths and Weaknesses of Questionnaire:***

Every system of eliciting responses has its strengths and weaknesses. We will deal below with how a questionnaire has both the strengths and loopholes.

##### **Strengths:**

The first strength in using a questionnaire lies in its promise of anonymity. By knowing that their responses will not be used against them or they need not write their names, students feel freer to give answers. This is important as there will be much sincerity in their answers.

A questionnaire offering options to answer a question gives a good scope for the respondents. The scope lies in the variety of options so as to achieve a perfect response.

By containing more than twenty questions, a questionnaire can cover a range of topics in close relation to the title of the dissertation. As teaching covers many aspects, it offers the possibility of having a composite approach to the topic under research.

A questionnaire also offers the means by which to calculate the percentage of respondents. Having set a specific number of questionnaires, this provides us with the facility of analyzing in a rational manner the responses of students.

Strength of using a questionnaire lies in its usefulness of being accessible to all students when it is well planned and well written. A simple and logical questionnaire goes a long way in facilitating the task of the researcher in tapping responses that would have been lost while using informal means of inquiry.

##### **Weaknesses:**

The inherent weakness of a questionnaire lies, firstly, in the way it is phrased. If questions are wrongly presented or are confusing, respondents will normally face difficulties in answering or the researcher will obtain wrong responses which will simply undermine the research.

Another weakness lies in the questionnaire being manipulated, when the researcher is not present, while respondents are answering questions. The person in charge of distributing the

## *ANALYSIS OF QUESTIONNAIRE*

questionnaires can influence respondents in their responses and this will also undermine the purpose aimed by the researcher.

The third weakness is found when students just tick options without giving deep thought to the questions being asked. The act of ticking an option becomes a child's game and in this case no sincere response is given, thereby defeating the purpose of the research.

The researcher has had to leave the distributing and collecting of questionnaires to persons not known to him to the job constraints. As a consequence, between the distributing and collecting of questionnaires there are many things that take place and manipulations that may cause the responses given to be flawed.

The researcher has to admit that in his attempt of knowing whether Islamic Studies is studied at different levels, he has been misled in assuming too much. For example, he has taken for granted that a student having studied Islamic Studies at School Certificate or Higher School Certificate levels will obviously take the subject at a higher or University levels, whereas in some cases studying this subject was imposed by parents or that students did not have the required number of subjects at School Certificate level. The questionnaire has been flawed in the sense that by merely answering with "yes" and "no", the real opinions of respondents have not been tapped.

It is also believed that the questionnaire could have been more specific, especially concerning the issue related to the manner in which an answer should be written. Instead of asking if they preferred to answer in one line, short paragraphs or a full length essay, the students could have been asked how their teachers perform in their institutions relating to Islamic Studies. In this manner, the researcher would have been more informed of the reason students lack in writing and reasoning skills.

Despite the weaknesses visible in the questionnaire, it is hoped that this study will shed much light on the teaching of Islamic Studies in Mauritius.

# Chapter Five

## Conclusion

## **5.1 Introduction**

This chapter will cover the recommendations the researcher intends to make for the improvement of the teaching of Islamic Studies in Mauritius. It is hoped that these recommendations will inspire teachers to evolve new teaching techniques to teach the subject. Further, that the findings will create the required awareness among the authorities concerned and help them in developing the appropriate curriculum and pedagogy so as to enhance the teaching of Islamic Studies in Mauritius.

## **5.2 Curriculum**

It must be noted that there is no national curriculum for Islamic Studies in Mauritius. It is high time that the authorities concerned evolve a curriculum for such an academic subject. The researcher recommends that there be a well planned syllabus for Islamic Studies at both primary and secondary schools.

Islamic Studies should be taught from the primary to the secondary level. Furthermore, this subject should be taught from Form I so that students are provided a good background to study Islamic Studies at School Certificate level.

The schools in Mauritius teach Islamic Studies as from Form IV level. This practice should be eradicated because it gives the impression that Islamic Studies is an inferior subject. Furthermore, with no national curriculum existing for Islamic Studies, learners do not have the required maturity and exposure to the subject that can influence them to perform well at School Certificate level.

The facts mentioned above give clear evidence that there is a need for a national curriculum for Islamic Studies. It is only when the subject is recognized as a fundamental course in the curriculum, that there is hope for its general acceptance or considered as a subject granted the same value as others.



### **5.3 Content of the syllabus**

The syllabus used at School Certificate level has to be revised for the following reasons:

First of all, it should cover a greater number of topics or modules; for Islam has many other aspects that are important for young learners need to learn.

Secondly, there has been too many repetition of the same topics year in year out, and this has the weakness of making students memorize the same topics as they know it will come in the examinations, only with some slight alterations to the wording of the questions.

As there are many schools of thought of Islam in Mauritius, it is also appropriate to establish a board to grant each school of thought the opportunity of advising what particular topics they desire to be studied at different levels. A consensus can be reached so that students are not penalized for adhering to one aspect or approach to Islam while neglecting others.

### **5.4 Insufficient number of periods**

Although Islamic Studies is examined as any subject at School Certificate level, it is sad to note that teachers are not given the same number of periods as allocated to other subjects.

This situation has to be rectified because not only teachers do not have sufficient time to do the subject, but students are also penalized for being scantily exposed to the subject matter. To gain optimum performance of students, it is primordial that the number of periods to teach this subject is increased for the benefit of students.

## **5.5 Textbooks – Panel for writing textbooks**

Since it has been proposed that Islamic Studies be taught in all schools from the lower forms, it is very important to form a panel of teachers who will prepare the textbooks for different forms and decide on the topics to be included in textbooks for these different forms.

The panel of teachers advising and supervising on which topics to include in textbooks will help in bringing homogeneity in the teaching of Islamic Studies at all levels. As all schools of various denominations will be involved, there will be uniformity in terms of topics and levels of the books prepared for each form or standard. The Mauritius Examinations Syndicate (M.E.S.) will have the role of ensuring that the contents of the textbooks for Islamic Studies does not contain defects like lack on pedagogical approach, mistakes of impression and fulfill the required standards for each form.

## **5.6 Introduce the teaching of Islamic Studies at Lower Forms**

This issue which has been partly dealt with above has its importance in the sense that there should be a governmental policy of including Islamic Studies at the primary level like other Oriental subjects, that is, Urdu, Hindi, Arabic, etc. This recommendation is being made for the following reasons:

Firstly, by introducing the subject at primary level young learners will not only learn the subject but be trained in the Islamic values. When they continue to study the subject in lower forms at secondary level, they will be well versed in Islamic Studies since their learning will be re-inforced by repetition and upraising of subject's level as they move from one class to the secondary one.

Secondly, the groundwork for learning of the subject will already be achieved when the students reach Ordinary level. They will be in a position to apply their growing critical skills in a better form. In addition to that they will have ample time to familiarize themselves with

## *CONCLUSION*

the subject while at the same time (simultaneously) reaching the required level for each class or form.

Once the students reach Form V or Ordinary level, they will automatically have the necessary training, standard and answering skills to face the challenges posed by questions set at Form V level.

### **5.7 Teaching Strategies (Reasoning Skills)**

Since we are dealing with the teaching of Islamic Studies, it is normal that we propose some teaching and thinking skills related to the learning of Islamic Studies at Form V level.

One of the first recommendations to be made in this section is that teachers of this subject should provide learners with the necessary tools to get through the examinations. Then the teachers must create the awareness that answers to School Certificate questions are quite lengthy and that one-line answers or a single paragraph answer are totally ineffective. In order to make students write the required length of essay, they should be guided to answer questions in a logical manner. The teacher has to use a lay out for each question and give notes as to what is to be included in each paragraph and teach students to use the ideas given and construct whole paragraphs on them.

In this way, students will be taught not only the answering but also the critical skills required to answer questions, especially according to the wording used in the questions. By this we imply that the teacher must teach students to differentiate between questions like:

- (a) Write about the social conditions in Arabia before Islam? And
- (b) “The Qur’an should be the only book to be consulted by Muslims”. Do you agree?

It is the teacher’s responsibility to create the awareness in students regarding the approach to tackle a question and that a different kind of wording demands a different method of answering, especially in a higher order question like (b) above.

## *CONCLUSION*

To instill more critical maturity in students, it is the teacher who should provide the framework to answer higher order questions. The presentation or arguments for a question like in (b) above is important, while at the same time the teacher should provoke reactions from students by questioning the statement given in the question.

The contributions of the students can be used by the teacher and written on the blackboard as a plan, on the basis of which the students can proceed to answer a question demanding high critical skills. At the same time, the teacher must necessarily provide students with other elements to either prove or disprove the statement given in question (b) above.

This teaching of an answering skill should be done consistently so as to make students internalize it to such an extent that both their critical and answering skills become an integral part and parcel of their personality.

The teacher can request students to refer to an additional book on Islam other than the ones prescribed and use it for collecting notes or information on topics. By extracting notes from another book, students will have different materials and approaches on topics dealt with in the officially prescribed textbooks.

This note-taking exercise will enable students to have further information on topics which could be used by students when answering questions of different levels in the examination. Furthermore, students will not be exposed only to one specific approach to topics but to diverse approaches that can assist in moulding their critical minds.

The use of films, documentaries, and other tools should be greatly encouraged for the simple reason that an audio-visual medium has a deeper psychological impact on students. This technique or approach of enhancing learning will eradicate the boredom of the traditional style of teaching the subject. It is the teacher's responsibility of seeking a suitable audio-visual facility, and, after presenting it to students, he/she can request students to comment on it, and then collect their comments or responses as the basis for a lesson on a specific topic in Islamic Studies.

The motivation to perform better in the subject should proceed from the teacher, whose enthusiasm in teaching the subject will be translated in the form of good lesson planning and

## *CONCLUSION*

keenness to make students practice regularly all types of questions. The zeal of the teacher can create the impetus in students to enhance their performance in Islamic Studies.

### **5.8 Well-equipped school library in Islamic Studies**

If state or other schools desire to improve the performance of students at School Certificate level, they should ensure that their libraries are equipped with various books dealing with different topics in Islamic Studies. If authorities intend raising the standard of Islamic Studies in Mauritius, they must fill their libraries with books on the subject for students to consult.

Reference or specialist books on any subject will positively contribute to enhancing the performance of students in their examinations.

Various recommendations were proposed above and hope that the authorities concerned will use them as a means to upgrade the teaching of Islamic Studies in Mauritius.

### **5.9 Interactive Strategies for better Performance**

There are many new Interactive Teaching Strategies that titillate students' participation in Islamic Studies classes. It is impossible to broach over each and every one of them in a dissertation, due to a series of constraints. However, a few among them, which are going to be used in this dissertation, are:

- Questioning/Brainstorming/Mind-Mapping.
- Role-Play.
- Group-Work.
- Team-Based Learning.
- Use of Internet.
- Project Work.

## CONCLUSION

It should also be noted that the aims behind using, exploring and testing these strategies are to foster class participation and to help the students to develop a liking for the subject, which in turn will enable them to better understand, appreciate and enjoy the multi-faceted beauty and intellectual enrichments of all works.

### **Questioning/Brainstorming/Mind-Mapping**

An important tool to enhance the teaching of Islamic Studies class is *questioning*. A question refers to the eliciting of a verbal response. According to Barry and King (1998) the purpose of asking a question is to: “arouse interest, summarize major points, encourage, stimulate higher cognitive thinking, check on class progress, routines and behaviors, maintain attention and to evaluate learning”. Questions can be asked around a very specific issue or else in order to titillate the different responses and to develop the critical thinking abilities of the class, the teacher should encourage those who have diverging views to voice them out. Effective questioning can become a stepping-stone towards intellectual maturity. Indeed, if the teacher goes about it in a very scientific way, moving from low order questions, to higher ones, the cognitive capacities of the students will be developed further. However, the teacher has to be very careful while framing his/her set of questions. These questions have to be clear and simple, direct and precise, brief and very straightforward. They should neither be too easy nor far too difficult. They should be up to a certain standard, and should develop the intellectual prowess and thinking skills of the students.

Another effective Interactive Strategy that can be turned into an asset is *Brainstorming*, which is the flow of random ideas, coming from a group of people, stimulating each other that is valuable. Petty (1993) describes it as: “the art of thinking critically to discover original hidden insights about a topic”. It provides an ideal opportunity to students to gear their thinking skills and to give their personal interpretations to the character/situation/themes and so on. It is a simple technique that can involve the whole class.

Brainstorming presents a golden opportunity to encourage students’ creative thinking through free association of ideas. Very often one creative idea stimulates another and thus at the end of the session, a very clear-cut picture of the issue is obtained. It should also be noted that it

## CONCLUSION

brings about highly personal responses of the students. The teacher simply introduces a character/theme/issue/topic/problem and asks the students' input. Of course, the teacher must always try to elicit yet better answers by constantly probing further, directing and redirecting the students on the right track. If they are not able to find the right answers, he/she should rephrase the issues under discussion. However, though it may not be so easy to reach a degree of perfection at the very first go of brainstorming, nevertheless it remains an effective tool to further motivate students towards the learning of Islamic Studies. Lazar (1991) also believes this. She says: "Brainstorming motivates students' response".

Tony Buzan first developed "Mind-Mapping" as an effective teaching tool for encouraging the whole class participation, a strategy developed during the mid-seventies. It is a new way of taking notes. As the name implies, it is a way of building a map in one's mind. It is a thinking process through the graphic visualization of thoughts and ideas. Svantesson, I. (1989) in his book entitled "*Mind-Mapping and Memory*" says: "Mind-Mapping is a powerful technique primarily used for note taking and making. It uses far fewer words than traditional methods to greater effect. It is efficient, fast, and simple and dramatically improves recall". What is remarkable about a mind map is that a central word/concept/theme can help to generate more ideas quickly and with not much mental effort. This strategy is an extremely powerful tool that makes the best use of the brainpower where both halves of the brain are used. The left half is used for logical thinking and finding information material and the right half is used for the pictorial representation of the mind maps. This synergy will help the students to organize and structure their thoughts better. It makes them become more productive by harnessing the full range of their cortical and creative skills. It further helps them to convert any random thoughts generated while they are at their most creative levels, into linear thoughts. What is also worth noting about mind-mapping is that it can help the class to become a more enjoyable one, as there will be more interaction among the students.

### **Role Play**

*Role Play* is an extremely effective strategy for bringing greater participation and interest in an Islamic Studies class. It enables students to explore through action and discussion. They have the opportunity to take another perspective by acting, thinking and feeling like another

## *CONCLUSION*

person without real life consequences. In turn, this helps the students to become sensitive to the problems of other people. Brady (1985), Killen (1998) and Shaftel & Shattel (1967) reiterate this point too. While enacting the roles of the characters, the students inevitably have to get into the skin and enter into the psyche of the characters and thus they are able to experience the whole gamut of emotions, feelings and views of those characters. This in itself is such an enriching experience that they automatically have a much clearer and better understanding of the play/story/poem and so on. Another positive benefit of role-play is its highly infectious and compelling aspect, where all the students leave their inhibition and shyness aside, and all jump into the brewing cauldron of acting! Learning becomes much more alive and lively, dynamic and enriching and most important of all so fully enjoyable! Joyce (1997) also claims the positive points of role-play loud and clear: “Role-Play tries to help student to work together in analyzing social situations, especially interpersonal problems and in developing decent and democratic ways of coping with these situations”. So it becomes crystal clear that role-play is a must for Islamic Studies classes and it is a highly explosive Interactive Strategy that makes the learning process becomes more enjoyable and interesting.

What is also remarkable is the fact that situations that are portrayed in the work are very often reflections of real life situations. Thus, students of Islamic Studies become well armed to tackle and fight with their own demons that they face in their daily life. Thus the whole class will benefit from it. Joyce, Calhoun & Hopkins (1997) believe that: “Role-Play provides a live sample of human behavior that serves as a vehicle for students to explore their feelings, gain insight into their attitudes, values and perceptions, develop their problem solving skills and explore subject matter in varied ways”.

The notion of learning through games and role-play is far from being a modern one. In fact, Dewey advocated it as far back as 1899, as he believed that: “..... The primary root of all educative activity is in the instinctive, impulsive attitudes and activities of the child. The numberless spontaneous activities of children, plays, games, mimic efforts, even the apparently meaningless motions of infants ..... are capable of educational use”. The great Greek philosopher Socrates once said: “..... in teaching children, train them by a kind of game, and you will be able to see more clearly the natural bend of each”. Piaget too



## CONCLUSION

propounds this belief in his theories of learning: “Play can facilitate learning by encouraging children to assimilate new materials into existing cognitive structures. It is essentially a consolidating activity which promotes practice, rehearsal and repetition, allowing children to then to move on to new learning through the process of accommodation which involves changing or extending cognitive structures”. Vygotsky, L. (1978) firmly believes that: “Interaction is a leading source of development and learning process”. Thus these strategies that are highly interactive ones are definitely going to make the Islamic Studies classes become alive and this would thus encourage the whole class to participate more wholeheartedly.

### **Group Work**

The concept of Group Work started to gather momentum right from 1920 onwards. The writings of various forerunners such as Dewey (1859-1952), Lewin (1939) Follet and Moreno (1934) who had conducted various small groups’ researches, contributed a lot in this field. Their main aim was to bring about a “democracy in education”. It is a situation where each and every student of the class becomes more responsible not only for his own learning, but also for that of his friends.

*Group Work* – as the name suggests is when the class is divided into small groups and a specific task (same or different) is allocated to each group. They work without the direct monitoring of the teacher where the latter becomes more of a facilitator. The teaching task is delegated to the students themselves thereby moving towards student-centered learning.

Group Work also takes into consideration that not all of our students are alike; they each have their own inherent abilities and limitations. Thus this strategy enables all those who have mixed abilities to come on the same platform, whether they are high flyers/middle/or low achievers. They all join their forces together and are all able to share and have a more equal distribution of intellectual abilities. This concords with Slavin (1991) who defines group work as: “A set of instructional methods in which students work in small, mixed ability learning groups”. Thus as my class is made up of students of mixed abilities they will all benefit from group work.

## *CONCLUSION*

Group work promotes interaction among students. Indeed Johnson and Johnson (1994) see it as: “A situation where students’ goal achievements are positively correlated”. Schmuck and Schmuck (1992) also see it as: “A collection of interacting people with some reciprocal influence over one another”. Barry and King (1998) also highlight the notion of: “Students working together, interacting in a task-related way with each other and one or some of the students helping those who need or ask for help”. It is a self-truism that when students indulge in Group-Work, there is more interaction and participation, these in turn lead to interest and wholehearted involvement, thereby creating a more conducive atmosphere to learning. Under these conditions students are bound to develop a liking for the subject. According to Dr. Thomas Gordon (1974) “Group work favors interaction”. To start with, students first have to interact within their small group and then with the whole class so as to present their findings. It is a highly effective tool that makes students become responsible for their own learning. They are turned into mini teachers and this in itself is a part which they enjoy doing, so group work is a must for the teaching of Islamic Studies. Indeed if the student is to contribute significantly within the group, the spirit of teamwork should prevail and each one must fulfill his part of the work where he has to fully know his Islamic Studies text. The element of interaction is an important aspect of group work. Consequently, when students are put within their own group, they inevitably have to pull all their resources together. They all have to swim or else they all sink together. No one is allowed to hitch hike for a free ride, as his group loses precious mark if this happens. Thus group work is an important Interactive Strategy that helps to improve class participation and interest for Islamic Studies.

### **Team-Based Learning**

Team-based learning is a fairly new approach to teaching in which students rely on each other for their own learning and are held accountable for coming to class prepared. Research has found that students are more responsible and more engaged when team-based learning is implemented. The major difference in team-based learning and normal group activities is that the groups are permanent and most of the class time is devoted to the group meeting.

## CONCLUSION

### Use of Internet

The next remedial strategy we can adopt or promote is that of making extensive use of the Internet. Being already computer literate, students of Islamic Studies at Form V level can have access to free or paid information on all topics related to the contents of their syllabus.

### Projects

The writing of projects by a single student or by a group is also a very good remedial strategy in our attempt to raise the standard of the students' performance. By encouraging the students to write projects or do research work on specific topics, this can influence them to look for information on their own and digest it so as to present it in a form that is relevant to the exigencies set in the question.

A project work on any given topic can go a long way in interiorizing research technique that will help them in their study of the subject. The interest in a project work can be heightened by the school or teacher providing a substantial reward for Excellency in an assignment.

It then becomes crystal clear from this, that, if teachers move away from *Traditional Methods* and embrace more *Interactive Strategies*, where the students will become mini teachers themselves by becoming more responsible for their own learning, they will definitely enjoy the Islamic Studies classes more. This, in itself, will destroy the disinterestedness and boredom of the students and lead to more class participation and interest; they will willingly go on a merry go round trip of discovering the blatant, inherent, multi-faceted beauty and ennobling qualities of Islamic Studies.

## 5.10 Overview of research performed

This research on the teaching of Islamic Studies in Mauritius was intended to bring to light various weaknesses in the methods of teaching as well as dealing with the attitude of students and the authorities towards Islamic Studies.

## *CONCLUSION*

The responses of students from the questionnaire have enlightened the extent these weaknesses have been affecting the performance of students at national level. This has also been the basis from which the researcher made proposals to not only modify teaching techniques, but to call upon authorities concerned to change their attitude towards an important subject like Islamic Studies.

It is hoped that the findings of this research in general will be used by both teachers of Islamic Studies and the authorities to assist Islamic Studies in its rightful position among other subjects taught at School Certificate level.

These suggestions made in this study were not intended to criticize any teacher's teaching technique. Rather it was aimed at studying and proposing teaching methodologies after having observed teachers' deficiency in teaching the subject. However, it is expected that teacher's reading this research will benefit from it by changing the style of teaching the subject in order to contribute more effectively and enhance the performance of students in the subject at School Certificate level.

The authorities concerned must change their attitude and give Islamic Studies its due importance in the national curriculum and contribute to the spiritual upliftment of a section of the Mauritian population.

The researcher hopes to achieve the aims deserved and that the findings of the research will be beneficial to others.

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### **Interview:**

Mr. Cader Casseem, Rector of Islamic Cultural College. (February 2009)

Mrs. Maryam Boodhoo, Educator and Head of English Language department at Monneron SSS. (February 2009)

Mr. Muhammad Yousouf Joomun, Assistant Manager at Doha Academy. (February 2009)



Appendices

Appendix A

Year	Islamic Studies	
	% of Credit (1-6)	% Overall Passes
2000	65.9	95.4
2001	25	83.9
2002	17.5	73.6
2003	23.7	66.1
2004	30.1	78.3
2005	26.5	78.7
2006	32.9	79.1
2007	32.5	73.5

Table 1: Source from Islamic Cultural College, Port Louis

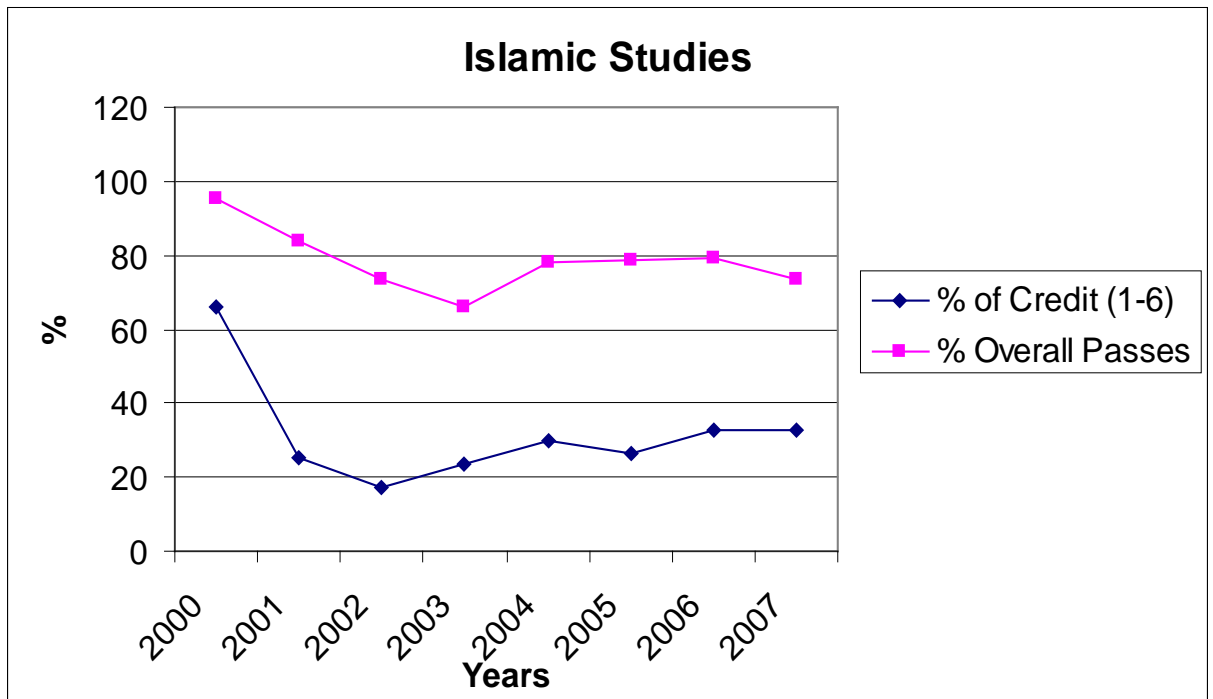


Table 2: Source from Islamic Cultural College, Port Louis

Appendix B (1)

## ISLAMIC RELIGION AND CULTURE (Mauritius) (2001)

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### GCE Ordinary Level/School Certificate

Paper 2056/01  
Paper 1

#### General comments

There was a significant decline in the standard of answers this year. This was mainly due to the fact that the new material required for the new syllabus had often not been thoroughly learned. There was also a noticeable reluctance on the part of many candidates to compare, contrast or comment upon issues. Under the new syllabus, factual knowledge remains important but the ability to comment upon the facts is given equal importance. Giving about five comments on any piece of factual material is likely to produce very good results.

Most candidates understood the instructions and answered five questions, correctly selecting at least two questions from each section. Question 1 was usually well answered, and Questions 9 and 10 were quite well answered.

#### Comments on specific questions

##### Question 1

This question on the religious beliefs in the Hijaz before Islam was the most popular and best answered question on the paper.

- (a) This part was particularly well done, with many candidates describing at least five religious beliefs and practices and doing more than enough to obtain full marks for this section. Only the weakest candidates concentrated on a single aspect of pre-Islamic Arabia's religious practices.
- (b) Candidates who, briefly but accurately, described how and why Islam rejected, reformed or endorsed any five pre-Islamic practices received full marks.

##### Question 2

This question on the change from tribal to religious bonds was nearly always poorly answered. Candidates tended to write about tribal structures without saying how Islam changed them.

Very few candidates explained how Islamic rituals, doctrines, morals, scriptures and social practices superseded pre-Islamic ones. This meant that Allah increasingly transcended Hubal; Muhammad transcended the Sheikh; the Umma transcended the tribe; and the Qur'an transcended the old tribal myths. The tribal virtues of bravery, loyalty and swordsmanship, however, were used in defence of Islam, and the tribal love of recitation facilitated the preservation of the Qur'an.

##### Question 3

This question on the Battle of Badr was reasonably well answered by many candidates.

- (a) In this part, the most serious mistake was to describe the battle of Badr, rather than the events which preceded it. These events included mention of the intense persecution of Muslims at Mecca, the confiscation of Muslim property, repeated demands for the extradition of the Prophet, skirmishes between Muslims and Meccans, Abu Sufyan's caravan, and Abu Jahl's rescue force.



## Appendix B (2)

2002

# ISLAMIC RELIGION AND CULTURE (2002)

## GCE Ordinary Level

Paper 2056/01

Paper 1

### General comments

The standard of many answers was low this year. Candidates had not read questions carefully enough before attempting to write their answers. Many wrote at length and missed the point. Candidates must remember to make sufficient relevant points when answering, to be able to achieve more of the marks allotted to each question. It is important to differentiate between part (a) and part (b) of a question and answer accordingly to avoid repetition. Factual knowledge is important but quoting from texts at length is not helpful. Candidates need to have some knowledge of important dates to enable them to answer correctly (for example, in Question 2, which refers to events before the date 610).

Candidates must also remember that Prophet Muhammad and his followers were a part of the whole fabric of Meccan society until the Hijra. They were all related to someone or the other in the city. Candidates seldom make this connection and discuss the Quraish and Muslims as two distinct groups. Many of the Meccans were literate, such as Abu Bakr, Umar and Uthman, to name a few.

### Comments on specific questions

#### *Part I*

#### Question 1

This question on the importance of Mecca before the coming of Islam was attempted by almost all the candidates. Candidates talked about this time as being called the Jahiliyya but did not make the connection that the Prophet Muhammad lived through it. Knowledge of his early life would have given them a fair picture of the importance of Mecca.

- (a) Candidates remembered Abraham's involvement in building the Kaaba and that people came to do pilgrimage there, going around the Kaaba. It was not necessary to mention who brought idols there afterwards. Candidates knew the names of the gods though four main ones were enough. Details of the religious practices of the time and how they were conducted were generally known.
- (b) Almost all candidates put social and economic matters together. Rather than reading the question again and writing about the importance of Mecca, candidates wrote about the vices of the people. There were many irrelevant details about what they did to girls and the plight of women in general. There was some mention of the poetry festival and the Ukaz fair. Some candidates mentioned caravans coming to Mecca. They did not elaborate further about the city being a centre for pilgrimage since Prophet Ibrahim's time and thus on a major trade route with links to neighbouring empires. Items that were traded were spices, silk, frankincense and myrrh. Khadijah and Abu Bakr were mentioned by some candidates as being business people.

#### Question 2

Few candidates attempted this question on the significant events in Muhammad's life before 610. Candidates did not seem to know the importance of the year 610. As a result, many concentrated on the first revelation itself. The two parts to this question needed to be answered separately, remembering that each part carried 10 marks.



## Appendix B (3)

2056 Islamic Religion and Culture November 2003

## ISLAMIC RELIGION AND CULTURE (2003)

## GCE Ordinary Level

Paper 2056/01 Paper 1
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General comments

This year's examination produced several outstanding scripts and a marked decrease in the number of very poor scripts. Less encouraging was the tendency of many candidates to write answers more appropriate to questions set in previous years and to provide little or no comment in part (b) of the events described in part (a) of each question. The new syllabus awards half the marks for factual description and half for comments on the facts. As a useful general rule, candidates should provide a ten point description of facts in part (a), and five comments on events in part (b).

Comments on specific questions

## Question 1

This was a popular question, on the tribal system among Arabs before Islam, but often the information given in part (a) was more appropriate to Question 2. Candidates who concentrated on tribal structure and activities did best. A small amount of credit was given for mention of tribal virtues and vice. Too many candidates wrote almost exclusively about tribal vices.

Candidates often wrote as though the tribal system had totally disappeared by the time of Muhammed's death. It is certainly true that loyalty to Allah, Ummah and Islam became more important than loyalty to Shaykh and tribe. Nevertheless, the tribe still remained important. Convert Muslims in conquered countries became clients of existing tribes. The Muslim army was organised in tribal units. The military virtues of the Arabian tribesmen took the Islamic armies to the borders of China. The social virtues of the tribes were encouraged by the Quranic revelations. The tribal love of poetry and recitation were the means by which the Quran was first preserved. Islam incorporated the best of the tribal values – it did not totally destroy the tribal system.

## Question 2

This was another very popular question. Many candidates were able to refer briefly and accurately to many aspects of pre-Islamic religious life. It was quite common for these candidates to receive full marks for factual knowledge. The candidates who received few of the factual marks were those who wrote exclusively about the moral vices of the time.

The majority of candidates were much less successful when it came to commenting on the facts. Some provided no comments and so lost all ten evaluation marks. The Examiners were prepared to accept that the pre-Islamic Arabs might have been very irreligious, partly religious or very religious, provided the candidate argued one of these viewpoints consistently. A simple method of gaining more evaluation marks would have been to have provided a comment about the religious value of every religious fact described.

## Question 3

Candidates often displayed a more detailed knowledge of the battle of Uhud than previously. Full marks for part (a) were not uncommon.

To obtain full marks in part (b), candidates needed to provide any five plausible comments. For example, it could be argued that Uhud was a military defeat but not a spiritual defeat. Uhud presented Muslims with a crisis of faith. Had Allah deserted Islam? Uhud sifted true Muslims from false and left the community stronger. Defeat brought deeper faith. Muslims learnt important religious lessons – Muslims must avoid greed and be totally obedient to Allah and his Prophet. The better candidates supplied three valid comments; very few supplied five.

## Appendix B (4)

2056 Islamic Religion and Culture November 2004

# ISLAMIC RELIGION AND CULTURE (2004)

## GCE Ordinary Level

Paper 2056/01

Paper 1

### General comments

The overall performance of candidates was similar to last year. However, in **Questions 1 (a), 6 (a), and sometimes 7 (a)**, many candidates did not answer the exact question set. As in previous years, candidates tended to be better at describing events than at commenting on them. Examiners often look for five comments or applications in part (b), whereas candidates tend to provide three or less. On the more positive side, candidates often achieved full marks for factual knowledge of Adam's life and of the Battle of the Trench.

### Comments on specific questions

#### Question 1

In part (a), marks were divided equally between social life and economic life. Many candidates wrote exclusively about religious practices and so received no marks for this part. In (b), the Examiners were prepared to credit comments upon individual religious practices and upon pre-Islamic religion in general. A concise, but perceptive, survey of the comparative popularity of religious practices from animism to pure monotheism might lead to the conclusion that religion was very important to the Arabs, but that it was an essentially self-interested religion that most of them followed. The Examiners were prepared to accept any conclusion from very important to very unimportant, provided that the conclusion had been consistently argued.

#### Question 2

This was another popular question. In (a), candidates were often able to briefly describe a wide variety of the pressures upon both the Prophet and his followers which led to the Hijra. In (b), few candidates could point to five important results of the Hijra, but most could mention two or three.

#### Question 3

An encouraging feature of recent years has been the increased knowledge shown of the Prophet's major battles. 2004 was no exception. Candidates frequently scored very good marks for their descriptions of the Battle of the Trench. In part (b), they were usually able to gain about half marks by indicating two or three important results of the battle.

#### Question 4

Few candidates attempted **Question 4**. Against the trend of recent years, candidates who did this question showed a decreased knowledge of the Farewell Address. In consequence, the answers to (b) were non-existent or pedantic. For example, candidates tended to say: "Muslims today should not demand interest". They seldom went on to suggest a truly modern application of the teaching, e.g. "Muslims today should refuse credit cards which encourage the interest system".



## Appendix B (5)

2056 Islamic Religion and Culture November 2005

# ISLAMIC RELIGION AND CULTURE (2005)

## GCE Ordinary Level

Paper 2056/01

Paper 1

### General comments

Candidates' knowledge of topics such as Muhammad's Farewell Address, Umar's political and religious achievements, the set Hadith and Sura Zilzal was less detailed than in previous years. Despite this, the candidates' ability to present the facts was much better than their ability to comment upon them.

Questions 4, 10 and 11 were not popular with candidates and were not well answered.

Questions 1, 2, 3 and 12 were the most popular. Part (a) of Questions 2, 3 and 12, which required knowledge of Muhammad's life before the Farewell Address, was best answered.

The paper was of the same level of difficulty as in previous years.

Most candidates completed five questions in the time allowed. Only the very weakest candidates answered sections from too many questions.

There is still a marked tendency for candidates to provide material relevant to part (b) in part (a).

### Comments on specific questions

#### Section A

#### Question 1

Most candidates obtained satisfactory marks for part (a) and some obtained full marks. Part (b) was less well done since candidates tended to list a couple of changes instead of explaining how five new practices differed from previous practices.

#### Question 2

Muhammad's early life was very well known by a wide range of candidates. In part (b), candidates often listed the Prophet's virtues without linking the later successes to the earlier experiences. This meant that half marks were the most that could be awarded.

#### Question 3

A good or very good knowledge of the difficulties in Mecca was displayed and a satisfactory understanding of the superior welcome and opportunities which existed in Medina was evident.

#### Question 4

In part (a), candidates did not show the detailed knowledge of the Farewell Address shown last time the question was set. In part (b), the better candidates made some assessment of political and religious successes but most listed a few of Muhammad's virtues.

## Appendix B (6)

2056 Islamic Religion and Culture November 2006

# ISLAMIC RELIGION AND CULTURE (2006)

Paper 2056/01

Paper 1

### General comments

The overall performance of candidates was similar to last year.

Candidates made good use of their time and were able to answer five questions adequately.

However, candidates must read questions carefully to be able to answer what is asked. They need to look at the allocation of marks and balance what they write in their answers accordingly. They are reminded not to waste time writing out the questions before answering them.

Questions 1, 2, 3, 8, 9 and 11 were the most popular. Part (a) of Question 4, 6 and 7 was answered well although part (b) was disappointing in all three. Question 5 was attempted by few candidates. Many chose Questions 10 and 12 but the answers on the whole were below average.

### Comments on specific questions

#### Part 1

##### Question 1

Part (a) was generally well answered.

Candidates needed to read the wording of part (b) 'Adapted' seemed to be a difficult word for some candidates. They read it as 'adopted' and wrote very firmly and at length that the Prophet had not adopted any of the practices of pre-Islamic Arabia, for virtually no marks. Examiners were prepared to credit comments that the Prophet corrected the idea of believing in Allah as the One God to be worshipped, and the Kaaba as the symbolic house of Allah. Candidates need to remember that the *tawaf* around the Kaaba is not just during Hajj but all year round, all the time except during the five times of prayer.

##### Question 2

This was popular question with well known material and well written answers. In part (a), some candidates included events in the cave of Hira which was unnecessary. Some wrote only about the first revelation.

Candidates found part (b) more difficult than part (a). Many were unable to write enough explanation of his character and relevant events to get above 5 marks. They needed to remember that the Prophet's life from earliest times was exemplary and that he was given the two titles long before he received the first revelation. Some mentioned people giving their belongings to him for safe-keeping when they were leaving Mecca, without adding that they took them back on their return, hence linking this with his title, Al Amin (the Trustworthy).

##### Question 3

This was another popular question with generally well written answers.

In part (a) candidates needed to remember the Prophet encouraged Muslims to migrate though he himself waited till Allah revealed to him he should do so.

In part (b) few candidates mentioned that the Quraish found it difficult to accept that a prophet would come who was a poor person and an orphan.



## **Appendix B (7)**

### **ISLAMIC RELIGION AND CULTURE (2007)**

#### **General comments**

The performance of candidates was comparable to previous years. However, it is still noticed that questions are not being read correctly. Candidates who gained the highest marks were those who selected and applied their knowledge to fit the question.

Each question is divided in two parts carrying equal marks. Candidates who answered one part only missed out on 10 marks. It may be pointed out that the briefest answer may gain a mark.

In questions where two aspects are required e.g. role and importance, or describe and evaluate, candidates should remember to make points about both.

Valuable time should not be wasted writing out the question before answering it. Also, candidates are advised not to give their own numbers to questions but follow what is in the question paper.

Questions that were popular were 2, 4, 7, 8, 9 and 12 and were generally answered well.

#### **Comments on specific questions**

##### ***Section A***

##### **Question 1**

This proved a difficult question for many candidates. Candidates wrote general accounts of the period which heavily stressed the undesirable features of belief and social practices. The important word in part (a) was 'continued'. There should have been a link between what candidates wrote about in (a) to how the Prophet changed these practices in (b). Examples such as the importance of the Kaaba and *tawaf* around it, rites of pilgrimage to Arafat, sacrifice and loyalty to tribe could have been used amongst others. Marks gained in this question were generally low, often due to luck rather than judgement.

##### **Question 2**

On the whole, this question was well answered. Candidates were better able to provide factual details about Khadijah and Abu Bakr than comment upon their importance. Some went beyond the lifetime of the Prophet for Abu Bakr saying he was the first caliph of Islam. Others mentioned details of a snakebite in the cave of Thawr rather than the importance of this journey as the Hijrat of the Prophet from Mecca to Medina.

## *APPENDICES*

### **Question 3**

Candidates who attempted this question generally chose (a) and (b). More description than evaluation was evident in all four options.

(a) There were some good answers here.

(b) Mostly well done; weaker candidates confused Abyssinia with Medina.

(c) Mi'raj was well described.

(d) Considerable confusion about which Pledge went with which visitation. Candidates are reminded that the Prophet was invited to go to Medina as arbitrator to solve the on-going conflicts between the tribes there.

### **Question 4**

Candidates did well in the description of pre-Badr events as well as evaluation of the consequences. No credit was given to details of how the battle was fought, erroneous comments such as 'bodies were thrown into a well after the battle' or 'prisoners were obliged to accept Islam' or even for vague terms such as 'they continued to preach Islam' and 'many people became Muslim'.

### **Question 5**

Candidates commonly addressed the factual and evaluative aspects of this question. Very few candidates mentioned Bait ar Ridwan in (a). The best answers in (b) showed awareness of the revelation declaring it a victory and that it led to the future Conquest of Mecca. Weaker candidates took Hdaybiya as the Conquest of Mecca itself.

### **Question 6**

This was not well answered. In (a) candidates gained few incidental marks by writing about each Caliph in turn. Much of this information was inaccurate. In (b) there were some perceptive answers but most were brief and lacking in reasons to support their argument. Most candidates concentrated on honesty and caring for the poor, but the comparison between today and the past was not properly developed.

### **Question 7**

This was a very popular question. Part (a) was generally well answered. Weak candidates confused Umar and Uthman. There was considerable uncertainty about events in Uthman's caliphate, but the majority candidates knew some if not all of the history of the Caliphs' role in the compilation. In (b) the best answers understood that the question was about a written sacred text which could be referred to and consulted and was available universally in its original form. However, there were a fair number of answers that concentrated only on the value of the Qur'an as a teaching, and therefore missed the point. Weak candidates thought the Qur'an describes the life of the Prophet.

**Question 8**

The story of the Prophet Nuh was generally well answered in **(a)**. A good number of candidates gained full marks. However, there were problems in **(b)**. The best candidates gained four marks simply by saying all the prophets were human, without sin, always obedient to Allah and that their message was the same.

Average and weaker candidates who had scored well in **(a)** failed to read the second line of the question and did not refer to the prophets at all. 'Discuss this statement' left them not knowing what to write.

**Question 9**

Candidates performed well on this question with many full mark answers. A marked difference was noticed in the answers given by boys and by girls. It seemed that the girls could not describe the sequence of *salat*. There was also some confusion about the requirement of *wudu* and *ghusl*. In **(b)** The term 'a focal point' was not understood. Candidates tended to write about the religious benefits of public prayer at the mosque rather than list the activities that take place there. Weaker answers suggested that it was compulsory for men to go to the mosque to pray five times however far one lived from it.

**Question 10**

The few candidates who chose to do this question had few ideas about the content or significance of each *surah* to the Prophet or to Muslims. While answering this question, some ignored **(a)** completely and just wrote about **(b)**, which they were able to do. Some gave the same answer for both parts. It was disappointing that candidates who chose this question were not able to answer it properly.

**Question 11**

This was one of the least popular questions. Questions on the rules for selecting Hadith have been set regularly in recent years. The rules seemed to be much less well known this year. Most answers were about the different categories of Hadith rather than the method of authentication. A significant number of candidates gave the answer to **(b)** in **(a)** and then wrote very little in **(b)**. In **(b)** candidates performed better. Weaker answers only described the meaning of '*sunnah*' with no assessment of the way it helps Muslims in everyday life.

**Question 12**

This question provided a good opportunity for candidates to gain good marks. Birth ceremonies were more accurately described than marriage ceremonies. Part **(b)** proved to be more challenging. Attempts to evaluate the 'significance' of one of these were superficial. Those who chose marriage performed slightly better than those who chose the ceremonies conducted at birth. A general trend was that most candidates knew what happened but not why it was important. This could be said of all the **(b)** parts of the questions this year.

**Appendix C (1)**

UNIVERSITY OF CAMBRIDGE INTERNATIONAL EXAMINATIONS  
General Certificate of Education Ordinary Level

**ISLAMIC RELIGION AND CULTURE**

**2056/01**

Paper 1

October/November 2004

Additional Materials: Answer Booklet/Paper

**2 hours 30 minutes**

**READ THESE INSTRUCTIONS FIRST**

If you have been given an Answer Booklet, follow the instructions on the front cover of the Booklet.  
Write your Centre number, candidate number and name on all the work you hand in.  
Write in dark blue or black pen on both sides of the paper.  
Do not use staples, paper clips, highlighters, glue or correction fluid.

Answer **five** questions in total.

Choose any **two** questions from Part I and any **two** questions from Part II and **one** other question from either Part I or Part II.

At the end of the examination, fasten all your work securely together.

The number of marks is given in brackets [ ] at the end of each question or part question.

This document consists of **3** printed pages and **1** blank page.



Year 2004 **Part I**

- 1 (a) Describe social and economic life in the Hijaz before Islam. [10]  
(b) How important was religion to the Arabs of the Hijaz at that time? [10]
- 2 (a) Describe the events leading up to the Hijra. [10]  
(b) Why was the Hijra an important turning point for the early Muslims? [10]
- 3 (a) Describe what happened at the Battle of the Trench. [10]  
(b) Why was the Battle of the Trench important to the Muslims? [10]
- 4 (a) Describe the main teachings contained in the Prophet's farewell address. [10]  
(b) In what ways do Muslims put these teachings into practice? [10]
- 5 (a) How was Uthman elected? [10]  
(b) What difficulties did he encounter during his Caliphate? [10]
- 6 (a) Describe the Muslim victories under Abu Bakr and Umar. [10]  
(b) Why do you think the Muslims were successful in these victories? [10]

Part II

- 7 (a) Give a brief description of the five pillars of faith in Islam. [10]  
(b) Discuss in detail how any **two** of these pillars affect the lives of Muslims today. [10]
- 8 (a) Describe what happens on Id al-Adha (Id ud-Doha). [10]  
(b) Discuss the religious meanings of this rite. [10]
- 9 (a) Describe the story of Adam as told in the Qur'an. [10]  
(b) What are the most important lessons for Muslims contained in this story? [10]
- 10 (a) What are the requirements for fasting in Ramadan? [10]  
(b) In what ways does Ramadan strengthen Muslims as individuals and as a community? [10]
- 11 What does Islam teach about  
(a) love, [10]  
**and (b)** tolerance? [10]  
In your answer, refer to any teachings of the Qur'an and Hadith you have studied.
- 12 (a) Name and briefly describe the four main types of Hadith. [10]  
(b) Why do Muslims need the Hadith? [10]



**Appendix C (2)**

UNIVERSITY OF CAMBRIDGE INTERNATIONAL EXAMINATIONS  
General Certificate of Education Ordinary Level

**ISLAMIC RELIGION AND CULTURE**

**2056/01**

Paper 1

October/November 2005

Additional Materials: Answer Booklet/Paper

**2 hours 30 minutes**

**READ THESE INSTRUCTIONS FIRST**

If you have been given an Answer Booklet, follow the instructions on the front cover of the Booklet.  
Write your Centre number, candidate number and name on all the work you hand in.  
Write in dark blue or black pen on both sides of the paper.  
Do not use staples, paper clips, highlighters, glue or correction fluid.

Answer **five** questions in total.

Choose any **two** questions from Part I and any **two** questions from Part II and **one** other question from either Part I or Part II.

At the end of the examination, fasten all your work securely together.

The number of marks is given in brackets [ ] at the end of each question or part question.

This document consists of 3 printed pages and 1 blank page.



Year 2005

Answer **five** questions in total.

Choose any **two** questions from Part 1 and any **two** questions from Part II, and **one** question from either Part I or Part II.

**Part I**

- 1 (a) Describe the religious beliefs and practices of the Arabs in the Hijaz before Muhammad began his preaching. [10]  
(b) How did these beliefs and practices change as a result of Muhammad's preaching? [10]
- 2 (a) Write an account of Muhammad's early life before the revelation at Hira. [10]  
(b) How did Muhammad's early life prepare him for his years as prophet? [10]
- 3 (a) What difficulties did Muhammad and the Muslims meet in Mecca before the Hijra? [10]  
(b) Why was Muhammad more successful in Medina? [10]
- 4 (a) What were the main points made by Muhammad in his farewell address? [10]  
(b) Assess the political and religious success Muhammad achieved by this time. [10]
- 5 (a) Describe the main successes of the Caliphate of Umar (634–644). [10]  
(b) Why was Islam so successful during this period? [10]
- 6 (a) What problems did Ali face during his caliphate? [10]  
(b) How successful was he in responding to these problems? [10]



**Part II**

- 7 (a) Give a brief description of the articles of faith in Islam. [10]  
(b) According to Islam, what is the importance of holy books? [10]
- 8 (a) What does Islam teach about zakat? [10]  
(b) How does zakat benefit individual Muslims and the whole Muslim community? [10]
- 9 (a) Describe a typical Muslim marriage ceremony in your country. [10]  
(b) Explain the religious significance of the main parts of the ceremony. [10]
- 10 (a) What are the teachings in the set Hadith on tolerance, evil and forgiveness? [10]  
(b) Suggest **three** present-day situations in which Muslims could apply these teachings. [10]
- 11 (a) What does Sura Zilzal say about the end of the world? [10]  
(b) How might a strong belief in the Last Judgement affect a person's life? [10]
- 12 (a) Describe the day in which the Quran was first revealed to Muhammad. [10]  
(b) If Muslims have the Quran, why do they need the Hadith? [10]

**Appendix C (3)**

UNIVERSITY OF CAMBRIDGE INTERNATIONAL EXAMINATIONS  
General Certificate of Education Ordinary Level

**ISLAMIC RELIGION AND CULTURE**

**2056/01**

Paper 1

October/November 2006

Additional Materials: Answer Booklet/Paper

**2 hours 30 minutes**

**READ THESE INSTRUCTIONS FIRST**

If you have been given an Answer Booklet, follow the instructions on the front cover of the Booklet.  
Write your Centre number, candidate number and name on all the work you hand in.  
Write in dark blue or black pen.  
Do not use staples, paper clips, highlighters, glue or correction fluid.

Answer **five** questions in total.

Choose any **two** questions from Part I and any **two** questions from Part II and **one** other question from either Part I or Part II.

At the end of the examination, fasten all your work securely together.

The number of marks is given in brackets [ ] at the end of each question or part question.

This document consists of **3** printed pages and **1** blank page.



Year 2006

Answer **five** questions in total.

Choose any **two** questions from Part I and any **two** questions from Part II, and **one** other question from either Part I or Part II.

**Part I**

- 1 (a) Outline the religious beliefs and practices of the Arabs before Islam. [10]  
(b) Which of these beliefs and practices did the Prophet Muhammad adapt and include in Islam? [10]
- 2 (a) Write an outline of the life of the Prophet Muhammad up to the time of the first revelation. [10]  
(b) Explain why he was given the title of 'As Sadiq' (the Truthful) and 'Al Amin' (the Trustworthy). [10]
- 3 (a) Describe the opposition faced by the Prophet Muhammad and the early Muslims in Mecca after his call to prophethood. [10]  
(b) What were the reasons for this opposition from the Quraish? [10]
- 4 (a) Describe the achievements of the Prophet Muhammad in Medina. [10]  
(b) Explain how the revelations received in Medina influenced the behaviour of the Muslim community. [10]
- 5 (a) Explain why the Prophet Muhammad was at first friendly towards the Jews of Medina. [10]  
(b) Outline the role played by the Jewish tribes during the time of the Battle of the Trench (or Ahzab). [10]
- 6 (a) Describe the events that led up to Umar becoming a Muslim. [10]  
(b) Assess the main achievements of his Caliphate. [10]

**Part II**

- (a) Describe the way the Qur'an was compiled under the early Caliphs.
- (b) Why is the Qur'an important to Muslims?
  
- (a) Describe what is taught in verses 1 to 5 of Sura Alaq.
- (b) Why are these verses particularly important?
  
- (a) Outline **two** stories told in the Qur'an about the Prophet Ibrahim (Abraham).
- (b) Comment on his significance in the life of Muslims.
  
- (a) Describe the main stages of the Hajj.
- (b) Discuss the importance of:
  - (i) ihram
  - and (ii)** wuquf.
  
- (a) Describe the six articles of faith in Islam (*iman mufassil*).
- (b) Discuss your understanding of any **two** of them.
  
- (a) Describe **two** ways in which the Hadith of the Prophet affect the daily life of Muslims.
- (b) Referring to the Hadith you have learnt, discuss the concept of tolerance in Islam.



Appendix C (4)



UNIVERSITY OF CAMBRIDGE INTERNATIONAL EXAMINATIONS  
General Certificate of Education Ordinary Level

ISLAMIC RELIGION AND CULTURE

2056/01

Paper 1

October/November 2007

2 hours 30 minutes

Additional Materials: Answer Booklet/Paper



READ THESE INSTRUCTIONS FIRST

If you have been given an Answer Booklet, follow the instructions on the front cover of the Booklet.

Write your Centre number, candidate number and name on all the work you hand in.

Write in dark blue or black pen.

Do not use staples, paper clips, highlighters, glue or correction fluid.

Answer **five** questions.

Choose any **two** questions from Part 1 and any **two** questions from Part 2 and **one** other question from either Part 1 or Part 2.

At the end of the examination, fasten all your work securely together.

The number of marks is given in brackets [ ] at the end of each question or part question.

This document consists of 3 printed pages and 1 blank page.



## *APPENDICES*

Answer **five** questions in total.

Choose any **two** questions from Part 1 and any **two** questions from Part 2, and **one** other question from either Part 1 or Part 2.

### **Part 1**

**1 (a)** A number of religious beliefs and social practices of pre-Islamic Arabia were continued by the Muslims. Give **five** examples of these. [10]

**(b)** How did Prophet Muhammad change these beliefs and practices? [10]

**2** What was the role **and** importance of the following figures in the life of Prophet Muhammad?

**(a)** Khadijah [10]

**(b)** Abu Bakr [10]

**3** Describe **and** evaluate the importance of any **two** of the following:

**(a)** the Prophet's first public proclamation at Safa [10]

**(b)** the migration of Muslims to Abyssinia [10]

**(c)** Isra wa'l Mi'raj [10]

**(d)** the Pledges of Aqabah. [10]

**4 (a)** Describe the events immediately leading up to the Battle of Badr. [10]

**(b)** Why was the victory at Badr an important turning point for the Muslims? [10]

**5 (a)** What led to the signing of the Treaty between the Prophet and the Meccans at Hdaybiya? [10]

**(b)** Why was the Treaty important? [10]

*APPENDICES*

**6 (a)** What made the four Rightly Guided Caliphs (*Khulafa al Rashidun*) special in Muslim history? [10]

**(b)** Give **two** examples to suggest what governments today can learn from the principles the Caliphs followed.

Part 2

- 7 (a) Explain how the Qur'an as we have it today is the result of the initiative taken by Umar, Abu Bakr and Uthman. [10]  
(b) What are the advantages of having a written Qur'an? [10]
- 8 (a) Describe the story of the prophet Nuh (Noah) as told in the Qur'an. [10]  
(b) 'We make no distinction between any of them.' (Qur'an 2:136)  
Discuss this statement with reference to Allah's prophets. [10]
- 9 (a) How do Muslims perform daily prayers (*salat*)? [10]  
(b) How far is the mosque (*masjid*) a focal point in the lives of Muslims? [10]
- 10 (a) What does Surah Kauthar tell us about the Prophet's dedication to Islam? [10]  
(b) What does Surah Ikhlas tell us about Muslim belief in Allah? [10]
- 11 (a) What were the rules followed for selecting authentic Hadith? [10]  
(b) How does the *sunnah* help Muslims to understand their faith and to lead a better life? [10]
- 12 (a) Describe the marriage ceremony **and** the ceremonies that follow the birth of a baby in Islam. [10]  
(b) Explain the significance of **one** of these. [10]



## **Appendix D**

Cambridge International Examinations  
Mauritius Examinations Syndicate

### **ISLAMIC RELIGION AND CULTURE**

School Certificate/GCE O Level  
Syllabus 2056

*for first examination in November 2001*

#### **AIMS**

The aims of the syllabus are to:

- (a) develop an interest and enthusiasm for the study of Islam;
- (b) introduce candidates to the basic teachings of the Qur'an and Hadith;
- (c) unfold to the candidates the pre-Islamic and Islamic religious life;
- (d) ensure that candidates identify and promote the religious and ethical issues raised in the Qur'an and by Prophet Muhammad (PBUH).

#### **ASSESSMENT OBJECTIVES**

The examination will assess the candidate's ability to:

- (i) demonstrate knowledge and understanding of the major themes of the syllabus and of the specified texts;
- (ii) apply historical and other relevant knowledge, for example in explaining the development of Islam and its beliefs, practices and traditions;
- (iii) demonstrate the effects of Islam on the behaviour of believers.

#### **ASSESSMENT SCHEME**

There will be one question paper of two and a half (2½) hours duration, comprising two parts: Part 1 and Part II. Candidates will be required to answer five questions in all, from a total of 12 questions, choosing at least two from each part.

#### **SYLLABUS CONTENT**

##### **Part I**

##### **Section A – *Arabia in the Pre-Islamic Period***

- (a) Tribal and political organisations
- (b) Social conditions and economic system
- (c) Religious beliefs.

**Section B – Prophet Muhammad (PBUH)**

- (a) Life before prophethood
- (b) Muhammad (PBUH) as the final messenger of Islam
- (c) Problems faced in Mecca
- (d) Success and achievements in Medina
- (e) Reasons, descriptions and consequences of the following battles fought during the Medianan Period: Bedr, Uhud and Trench
- (f) Conquest of Mecca and the farewell address.

**Section C – The Caliphate Period/The Four Pious Caliphs**

- (a) The power of the Caliphs and their position in the community
- (b) Ways of electing the Caliphs
- (c) The conquests and achievements of the Caliphs.

**Part II**

**Section D – The Holy Qur'an**

- (a) The structure and evolution of the Qur'an
- (b) Candidates are expected to have a general knowledge of the following suras:
  - (i) Fateha – Opening Chapter Chapter 1 verses 1 to 7
  - (ii) Alaq – Clot of Blood Chapter 96 verses 1 to 5
  - (iii) Zilzal – Convulsion Chapter 99 verses 1 to 8
  - (iv) Quraish – Custodians of the Ka'ba Chapter 106 verses 1 to 4
  - (v) Kautar – Abundance Chapter 108 verses 1 to 3
  - (vi) Ikhlas – Purity (of Faith) Chapter 112 verses 1 to 4

**Specified Text:** *An English interpretation of the Holy Qur'an with full Arabic Text* by A Yusuf Ali.

Publisher: Mohamed Ashraf Publisher and Bookseller (1982).

- (c) The following Qur'anic stories are to be studied:
  - (i) Prophet Adam (AS)                      (ii) Prophet Ibrahim (AS)
  - (iii) Prophet Nuh (AS)                      (iv) Prophet Musa (AS)
- (d) The following Qur'anic beliefs, practices and rituals are to be studied:
  - (i) Five pillars
  - (ii) Articles of faith
  - (iii) Id-ul-Fitr, id-ud-Doha
  - (iv) The birth, marriage and funeral rites.



**Section E – Hadith**

- (i) The meaning of Hadith
- (ii) The importance of Hadith in Islam
- (iii) The classification of Hadith SAHIH (very sound), HASSAN (good), DAIF (weak), MAUZU (suspect/false)
- (iv) Relations between Qur'an and Hadith.
- (v) Candidates are expected to have a general knowledge of the following Hadith:

No. 11	Doubt
No. 13	Love
No. 15	Generosity
No. 16	Tolerance
No. 34	Evil
No. 39	Forgiveness

**Specified Text:** *An – Nawawi's Forty Hadith* translated by Ezzedin Ibrahim and Denys Johnson-Davies.  
The Holy Koran Publishing House (1977).

**Recommended Reading**

*History of the Arabs* by P K Hitti  
Macmillan International College Editions (1993)

*Muhammad The Final Messenger* by Dr Majid Ali Khan  
Published by Muhammad Asraf, Publishers and Booksellers  
7 Aibak Road (New Anarkali)  
Lahore – Pakistan (1983)

Abubakr, Umar-Osman-Ali (The four rightly guided Caliphs)  
*The Four Caliphs of Islam* by Prof. Fazl Ahmad  
Publisher: Taj Company  
3151 Turkman Gate  
Delhi – 110006 (1983)

*In the shade of the Holy Qur'an (Vol. 30)* by Sayyid Qutb  
Translated by Salahi & Shamis, Delhi Publications (1979)

*Islam – Beliefs and Teachings* by Gulam Sarwar  
Publisher: Markazi Maktaba Islami Publisher  
Chitli Qabr, Delhi 6 (1997)

*The Message of Islam* by Abdullah Usuf Ali  
Publisher: The Wisdom of the East Series John Murray  
London W (1949)

*Survey in Islam* – Islamic Foundation, Leicester, England.

## **Appendix E**

Dear Students,

I am **Mr. Heera Abdool Moonib**, Educator (Arabic Language and Islamic Studies).

I would be very grateful if you could help me in carrying out a survey about “The

teaching of Islamic Studies in Mauritius”. Please answer the questions, fill in the

blanks as appropriate and carry out the exercises below in all freedom. Do not write

your name and rest assured that the information given below will remain confidential.

Thanking you for your kind co-operation and comprehension.

Sex: .....

Age: .....

Name of school: .....

Address of school: .....

.....

*APPENDICES*

1. Which age-group do you belong to?
  - (a) 14 – 16
  - (b) 16 – 18
  
2. Why have you chosen Islamic Studies?
  - (a) Had no other option.
  - (b) Love the subject.
  - (c) Forced by parents.
  
3. How far is the study of Islamic Studies important to you?
  - (a) Helps me in learning more about Islam.
  - (b) Does not teach me anything new about my religion.
  - (c) Keeps me in touch with Islam.
  
4. Is the environment of school conducive to the learning of Islamic Studies?
  - (a) Yes
  - (b) No
  - (c) Don't know
  
5. Has your school library reference books on this subject?
  - (a) Many.
  - (b) Few.
  - (c) Not at all.

*APPENDICES*

6. What do you think about the teachers of Islamic Studies?
- (a) Deliver the goods excellently.
- (b) Are not efficient.
- (c) Are below standard.
7. How often have you been taught how to answer questions in Islamic Studies?
- (a) Regularly.
- (b) Not often.
- (c) Not at all.
8. Do you think that teachers should:
- (a) Remind you of skills needed to answer questions.
- (b) Give you model answers.
- (c) Leave you to decide which skills to use.
9. Do you like to answer questions?
- (a) In one-line sentence.
- (b) In short paragraphs.
- (c) In a long essay.

*APPENDICES*

10. When you are writing a long essay, do you think that you are:

(a) Writing too much.

(b) Being irrelevant.

(c) Showing your writing skills.

11. Do you think that Islamic Studies can improve your results?

(a) Yes.

(b) No.

(c) Don't know.

12. Are the text books sufficient for you to have the required material to study Islamic Studies for O-level?

(a) Yes.

(b) No.

(c) Don't know.

13. Do you feel the need to consult another book to re-inforce your knowledge of Islamic Studies?

(a) Yes.

(b) No.

(c) Don't know.

*APPENDICES*

14. Are you satisfied with the number of periods you have at school to study Islamic Studies?

(a) Yes.

(b) No.

(c) Don't know.

15. Do you feel the need to take private tuition to have better results?

(a) Yes.

(b) No.

(c) Don't know.

16. Are you satisfied with your teacher's marking?

(a) Yes.

(b) No.

(c) Don't know.

17. What types of questions do you like to answer?

(a) Structured questions.

(b) Higher order questions.

(c) Questions that require direct responses.



*APPENDICES*

18. Have you scored above 50% in your last terminal examinations?
- (a) Yes.
- (b) No.
- (c) Don't know.
19. Do you submit your work in Islamic Studies regularly?
- (a) Sometimes.
- (b) Very often.
- (c) Not at all.
20. Do you intend to do Islamic Studies at Advanced level?
- (a) Yes.
- (b) No.
- (c) Don't know.
21. If yes,
- (a) Main level.
- (b) Subsidiary level.
22. Are you intending to pursue higher studies in that subject?
- (a) Yes.
- (b) No.
- (c) Don't know.

*APPENDICES*

23. What is your own personal opinion about Islamic Studies?

.....

.....

.....

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Appendix F(1)

Dear Students,

I am **Mr. Heera Abdool Moonib**, Educator (Arabic Language and Islamic Studies).

I would be very grateful if you could help me in carrying out a survey about “The teaching of Islamic Studies in Mauritius”. Please answer the questions, fill in the blanks as appropriate and carry out the exercises below in all freedom. Do not write your name and rest assured that the information given below will remain confidential.

Thanking you for your kind co-operation and comprehension.

Sex: Male.....

Age: 15.....

Name of school: Islamic cultural college ~~Port Louis~~

Address of school: 60 Edgar Laurent Street

port-louis.....

## APPENDICES

1. Which age-group do you belong to?
  - (a) 14 – 16
  - (b) 16 – 18
  
2. Why have you chosen Islamic Studies?
  - (a) Had no other option.
  - (b) Love the subject.
  - (c) Forced by parents.
  
3. How far is the study of Islamic Studies important to you?
  - (a) Helps me in learning more about Islam.
  - (b) Does not teach me anything new about my religion.
  - (c) Keeps me in touch with Islam.
  
4. Is the environment of school conducive to the learning of Islamic Studies?
  - (a) Yes
  - (b) No
  - (c) Don't know
  
5. Has your school library reference books on this subject?
  - (a) Many.
  - (b) Few.
  - (c) Not at all.
  
6. What do you think about the teachers of Islamic Studies?
  - (a) Deliver the goods excellently.
  - (b) Are not efficient.
  - (c) Are below standard.

*APPENDICES*

7. How often have you been taught how to answer questions in Islamic Studies?
- (a) Regularly.
- (b) Not often.
- (c) Not at all.
8. Do you think that teachers should:
- (a) Remind you of skills needed to answer questions.
- (b) Give you model answers.
- (c) Leave you to decide which skills to use.
9. Do you like to answer questions?
- (a) In one-line sentence.
- (b) In short paragraphs.
- (c) In a long essay.
10. When you are writing a long essay, do you think that you are:
- (a) Writing too much.
- (b) Being irrelevant.
- (c) Showing your writing skills.
11. Do you think that Islamic Studies can improve your results?
- (a) Yes.
- (b) No.
- (c) Don't know.
12. Are the text books sufficient for you to have the required material to study Islamic Studies for O-level?
- (a) Yes.
- (b) No.
- (c) Don't know.

## APPENDICES

13. Do you feel the need to consult another book to re-inforce your knowledge of Islamic Studies?
- (a) Yes.
- (b) No.
- (c) Don't know.
14. Are you satisfied with the number of periods you have at school to study Islamic Studies?
- (a) Yes.
- (b) No.
- (c) Don't know.
15. Do you feel the need to take private tuition to have better results?
- (a) Yes.
- (b) No.
- (c) Don't know.
16. Are you satisfied with your teacher's marking?
- (a) Yes.
- (b) No.
- (c) Don't know.
17. What types of questions do you like to answer?
- (a) Structured questions.
- (b) Higher order questions.
- (c) Questions that require direct responses.
18. Have you scored above 50% in your last terminal examinations?
- (a) Yes.
- (b) No.
- (c) Don't know.



*APPENDICES*

19. Do you submit your work in Islamic Studies regularly?
- (a) Sometimes.
- (b) Very often.
- (c) Not at all.
20. Do you intend to do Islamic Studies at Advanced level?
- (a) Yes.
- (b) No.
- (c) Don't know.
21. If yes,
- (a) Main level.
- (b) Subsidiary level.
22. Are you intending to pursue higher studies in that subject?
- (a) Yes.
- (b) No.
- (c) Don't know.
23. What is your own personal opinion about Islamic Studies?
- Islamic studies is an easy subject.  
This subject give you more  
knowledge on Islam. An as a  
muslim this subject help me in  
many way like to know Islamic  
rules.

Appendix F(2)

3

Dear Students,

I am **Mr. Heera Abdool Moonib**, Educator (Arabic Language and Islamic Studies).

I would be very grateful if you could help me in carrying out a survey about “The teaching of Islamic Studies in Mauritius”. Please answer the questions, fill in the blanks as appropriate and carry out the exercises below in all freedom. Do not write your name and rest assured that the information given below will remain confidential.

Thanking you for your kind co-operation and comprehension.

Sex: .... Male ..... Age: .... 16 ans .....

Name of school: .... Islamic cultural collage ..... Port-Louis .....

Address of school: .... Rue Magon .....

..... Plaine - verte .....



*APPENDICES*

1. Which age-group do you belong to?
  - (a) 14 – 16
  - (b) 16 – 18
  
2. Why have you chosen Islamic Studies?
  - (a) Had no other option.
  - (b) Love the subject.
  - (c) Forced by parents.
  
3. How far is the study of Islamic Studies important to you?
  - (a) Helps me in learning more about Islam.
  - (b) Does not teach me anything new about my religion.
  - (c) Keeps me in touch with Islam.
  
4. Is the environment of school conducive to the learning of Islamic Studies?
  - (a) Yes
  - (b) No
  - (c) Don't know
  
5. Has your school library reference books on this subject?
  - (a) Many.
  - (b) Few.
  - (c) Not at all.
  
6. What do you think about the teachers of Islamic Studies?
  - (a) Deliver the goods excellently.
  - (b) Are not efficient.
  - (c) Are below standard.

*APPENDICES*

7. How often have you been taught how to answer questions in Islamic Studies?
- (a) Regularly.
- (b) Not often.
- (c) Not at all.
8. Do you think that teachers should:
- (a) Remind you of skills needed to answer questions.
- (b) Give you model answers.
- (c) Leave you to decide which skills to use.
9. Do you like to answer questions?
- (a) In one-line sentence.
- (b) In short paragraphs.
- (c) In a long essay.
10. When you are writing a long essay, do you think that you are:
- (a) Writing too much.
- (b) Being irrelevant.
- (c) Showing your writing skills.
11. Do you think that Islamic Studies can improve your results?
- (a) Yes.
- (b) No.
- (c) Don't know.
12. Are the text books sufficient for you to have the required material to study Islamic Studies for O-level?
- (a) Yes.
- (b) No.
- (c) Don't know.

*APPENDICES*

13. Do you feel the need to consult another book to re-inforce your knowledge of Islamic Studies?
- (a) Yes.
- (b) No.
- (c) Don't know.
14. Are you satisfied with the number of periods you have at school to study Islamic Studies?
- (a) Yes.
- (b) No.
- (c) Don't know.
15. Do you feel the need to take private tuition to have better results?
- (a) Yes.
- (b) No.
- (c) Don't know.
16. Are you satisfied with your teacher's marking?
- (a) Yes.
- (b) No.
- (c) Don't know.
17. What types of questions do you like to answer?
- (a) Structured questions.
- (b) Higher order questions.
- (c) Questions that require direct responses.
18. Have you scored above 50% in your last terminal examinations?
- (a) Yes.
- (b) No.
- (c) Don't know.



*APPENDICES*

19. Do you submit your work in Islamic Studies regularly?

(a) Sometimes.

(b) Very often.

(c) Not at all.

20. Do you intend to do Islamic Studies at Advanced level?

(a) Yes.

(b) No.

(c) Don't know.

21. If yes,

(a) Main level.

(b) Subsidiary level.

22. Are you intending to pursue higher studies in that subject?

(a) Yes.

(b) No.

(c) Don't know.

23. What is your own personal opinion about Islamic Studies?

..... It is an interesting subject and .....  
..... I learn a lot about my religion, .....  
..... that is why I like that subject. ....  
.....

*APPENDICES*

**Appendix F (3)**

Dear Students,

I am **Mr. Heera Abdool Moonib**, Educator (Arabic Language and Islamic Studies).

I would be very grateful if you could help me in carrying out a survey about “The teaching of Islamic Studies in Mauritius”. Please answer the questions, fill in the blanks as appropriate and carry out the exercises below in all freedom. Do not write your name and rest assured that the information given below will remain confidential.

Thanking you for your kind co-operation and comprehension.

Sex: *Male*..... Age: *15 yrs*.....

Name of school: *Islamic Cultural college*.....

Address: *62, Sir Edouard Laurent Sheet*.....

*APPENDICES*

1.	Which age-group do you belong to?	
	(a) 14 – 16	<input checked="" type="checkbox"/>
	(b) 16 – 18	<input type="checkbox"/>
2.	Why have you chosen Islamic Studies?	
	(a) Had no other option.	<input type="checkbox"/>
	(b) Love the subject.	<input checked="" type="checkbox"/>
	(c) Forced by parents.	<input type="checkbox"/>
3.	How far is the study of Islamic Studies important to you?	
	(a) Helps me in learning more about Islam.	<input checked="" type="checkbox"/>
	(b) Does not teach me anything new about my religion.	<input type="checkbox"/>
	(c) Keeps me in touch with Islam.	<input type="checkbox"/>
4.	Is the environment of school conducive to the learning of Islamic Studies?	
	(a) Yes	<input checked="" type="checkbox"/>
	(b) No	<input type="checkbox"/>
	(c) Don't know	<input type="checkbox"/>
5.	Has your school library reference books on this subject?	
	(a) Many.	<input checked="" type="checkbox"/>
	(b) Few.	<input type="checkbox"/>
	(c) Not at all.	<input type="checkbox"/>
6.	What do you think about the teachers of Islamic Studies?	
	(a) Deliver the goods excellently.	<input checked="" type="checkbox"/>
	(b) Are not efficient.	<input type="checkbox"/>
	(c) Are below standard.	<input type="checkbox"/>



*APPENDICES*

7. How often have you been taught how to answer questions in Islamic Studies?
- (a) Regularly.
- (b) Not often.
- (c) Not at all.
8. Do you think that teachers should:
- (a) Remind you of skills needed to answer questions.
- (b) Give you model answers.
- (c) Leave you to decide which skills to use.
9. Do you like to answer questions?
- (a) In one-line sentence.
- (b) In short paragraphs.
- (c) In a long essay.
10. When you are writing a long essay, do you think that you are:
- (a) Writing too much.
- (b) Being irrelevant.
- (c) Showing your writing skills.
11. Do you think that Islamic Studies can improve your results?
- (a) Yes.
- (b) No.
- (c) Don't know.
12. Are the text books sufficient for you to have the required material to study Islamic Studies for O-level?
- (a) Yes.
- (b) No.
- (c) Don't know.

*APPENDICES*

13. Do you feel the need to consult another book to re-inforce your knowledge of Islamic Studies?
- (a) Yes.
- (b) No.
- (c) Don't know.
14. Are you satisfied with the number of periods you have at school to study Islamic Studies?
- (a) Yes.
- (b) No.
- (c) Don't know.
15. Do you feel the need to take private tuition to have better results?
- (a) Yes.
- (b) No.
- (c) Don't know.
16. Are you satisfied with your teacher's marking?
- (a) Yes.
- (b) No.
- (c) Don't know.
17. What types of questions do you like to answer?
- (a) Structured questions.
- (b) Higher order questions.
- (c) Questions that require direct responses.
18. Have you scored above 50% in your last terminal examinations?
- (a) Yes.
- (b) No.
- (c) Don't know.



APPENDICES

19. Do you submit your work in Islamic Studies regularly?
- (a) Sometimes.
- (b) Very often.
- (c) Not at all.
20. Do you intend to do Islamic Studies at Advanced level?
- (a) Yes.
- (b) No.
- (c) Don't know.
21. If yes,
- (a) Main level.
- (b) Subsidiary level.
22. Are you intending to pursue higher studies in that subject?
- (a) Yes.
- (b) No.
- (c) Don't know.
23. What is your own personal opinion about Islamic Studies?
- I think Islamic studies is a very interesting subject. Through Islamic studies, we learn many things about Islam, and increase our Imaan. Islamic studies is a fundamental subject and I think it is the duty of a Muslim to learn his religion.*

*APPENDICES*

**Appendix F (4)**

Dear Students,

I am **Mr. Heera Abdool Moonib**, Educator (Arabic Language and Islamic Studies).

I would be very grateful if you could help me in carrying out a survey about “The teaching of Islamic Studies in Mauritius”. Please answer the questions, fill in the blanks as appropriate and carry out the exercises below in all freedom. Do not write your name and rest assured that the information given below will remain confidential.

Thanking you for your kind co-operation and comprehension.

Sex: ..... *Male* ..... Age: ..... *15* .....

Name of school: ..... *Islamic Cultural College P. Louis* .....

Address of school: ..... *62, Sir Edgar Laurent Street* .....  
..... *Port - Louis* .....

*APPENDICES*

1. Which age-group do you belong to?
  - (a) 14 – 16
  - (b) 16 – 18
  
2. Why have you chosen Islamic Studies?
  - (a) Had no other option.
  - (b) Love the subject.
  - (c) Forced by parents.
  
3. How far is the study of Islamic Studies important to you?
  - (a) Helps me in learning more about Islam.
  - (b) Does not teach me anything new about my religion.
  - (c) Keeps me in touch with Islam.
  
4. Is the environment of school conducive to the learning of Islamic Studies?
  - (a) Yes
  - (b) No
  - (c) Don't know
  
5. Has your school library reference books on this subject?
  - (a) Many.
  - (b) Few.
  - (c) Not at all.
  
6. What do you think about the teachers of Islamic Studies?
  - (a) Deliver the goods excellently.
  - (b) Are not efficient.
  - (c) Are below standard.



*APPENDICES*

7. How often have you been taught how to answer questions in Islamic Studies?
- (a) Regularly.
- (b) Not often.
- (c) Not at all.
8. Do you think that teachers should:
- (a) Remind you of skills needed to answer questions.
- (b) Give you model answers.
- (c) Leave you to decide which skills to use.
9. Do you like to answer questions?
- (a) In one-line sentence.
- (b) In short paragraphs.
- (c) In a long essay.
10. When you are writing a long essay, do you think that you are:
- (a) Writing too much.
- (b) Being irrelevant.
- (c) Showing your writing skills.
11. Do you think that Islamic Studies can improve your results?
- (a) Yes.
- (b) No.
- (c) Don't know.
12. Are the text books sufficient for you to have the required material to study Islamic Studies for O-level?
- (a) Yes.
- (b) No.
- (c) Don't know.

*APPENDICES*

13. Do you feel the need to consult another book to re-inforce your knowledge of Islamic Studies?
- (a) Yes.
- (b) No.
- (c) Don't know.
14. Are you satisfied with the number of periods you have at school to study Islamic Studies?
- (a) Yes.
- (b) No.
- (c) Don't know.
15. Do you feel the need to take private tuition to have better results?
- (a) Yes.
- (b) No.
- (c) Don't know.
16. Are you satisfied with your teacher's marking?
- (a) Yes.
- (b) No.
- (c) Don't know.
17. What types of questions do you like to answer?
- (a) Structured questions.
- (b) Higher order questions.
- (c) Questions that require direct responses.
18. Have you scored above 50% in your last terminal examinations?
- (a) Yes.
- (b) No.
- (c) Don't know.

*APPENDICES*

19. Do you submit your work in Islamic Studies regularly?

(a) Sometimes.

(b) Very often.

(c) Not at all.

20. Do you intend to do Islamic Studies at Advanced level?

(a) Yes.

(b) No.

(c) Don't know.

21. If yes,

(a) Main level.

(b) Subsidiary level.

22. Are you intending to pursue higher studies in that subject?

(a) Yes.

(b) No.

(c) Don't know.

23. What is your own personal opinion about Islamic Studies?

To have good manners.....

To teach other good manners.....

Appendix F (5)

Dear Students,

I am **Mr. Heera Abdool Moonib**, Educator (Arabic Language and Islamic Studies).

I would be very grateful if you could help me in carrying out a survey about “The teaching of Islamic Studies in Mauritius”. Please answer the questions, fill in the blanks as appropriate and carry out the exercises below in all freedom. Do not write your name and rest assured that the information given below will remain confidential.

Thanking you for your kind co-operation and comprehension.

Sex: ...*Male*..... Age: .....*15 years old*.....

Name of school: ...*Islamic cultural college*.....

Address of school: ...*60, Edgar Laurent*.....  
.....*Port-Louis*.....



*APPENDICES*

1. Which age-group do you belong to?
  - (a) 14 – 16
  - (b) 16 – 18
  
2. Why have you chosen Islamic Studies?
  - (a) Had no other option.
  - (b) Love the subject.
  - (c) Forced by parents.
  
3. How far is the study of Islamic Studies important to you?
  - (a) Helps me in learning more about Islam.
  - (b) Does not teach me anything new about my religion.
  - (c) Keeps me in touch with Islam.
  
4. Is the environment of school conducive to the learning of Islamic Studies?
  - (a) Yes
  - (b) No
  - (c) Don't know
  
5. Has your school library reference books on this subject?
  - (a) Many.
  - (b) Few.
  - (c) Not at all.
  
6. What do you think about the teachers of Islamic Studies?
  - (a) Deliver the goods excellently.
  - (b) Are not efficient.
  - (c) Are below standard.



*APPENDICES*

7. How often have you been taught how to answer questions in Islamic Studies?
- (a) Regularly.
- (b) Not often.
- (c) Not at all.
8. Do you think that teachers should:
- (a) Remind you of skills needed to answer questions.
- (b) Give you model answers.
- (c) Leave you to decide which skills to use.
9. Do you like to answer questions?
- (a) In one-line sentence.
- (b) In short paragraphs.
- (c) In a long essay.
10. When you are writing a long essay, do you think that you are:
- (a) Writing too much.
- (b) Being irrelevant.
- (c) Showing your writing skills.
11. Do you think that Islamic Studies can improve your results?
- (a) Yes.
- (b) No.
- (c) Don't know.
12. Are the text books sufficient for you to have the required material to study Islamic Studies for O-level?
- (a) Yes.
- (b) No.
- (c) Don't know.

*APPENDICES*

13. Do you feel the need to consult another book to re-inforce your knowledge of Islamic Studies?
- (a) Yes.
- (b) No.
- (c) Don't know.
14. Are you satisfied with the number of periods you have at school to study Islamic Studies?
- (a) Yes.
- (b) No.
- (c) Don't know.
15. Do you feel the need to take private tuition to have better results?
- (a) Yes.
- (b) No.
- (c) Don't know.
16. Are you satisfied with your teacher's marking?
- (a) Yes.
- (b) No.
- (c) Don't know.
17. What types of questions do you like to answer?
- (a) Structured questions.
- (b) Higher order questions.
- (c) Questions that require direct responses.
18. Have you scored above 50% in your last terminal examinations?
- (a) Yes.
- (b) No.
- (c) Don't know.

*APPENDICES*

19. Do you submit your work in Islamic Studies regularly?

(a) Sometimes.

(b) Very often.

(c) Not at all.

20. Do you intend to do Islamic Studies at Advanced level?

(a) Yes.

(b) No.

(c) Don't know.

21. If yes,

(a) Main level.

(b) Subsidiary level.

22. Are you intending to pursue higher studies in that subject?

(a) Yes.

(b) No.

(c) Don't know.

23. What is your own personal opinion about Islamic Studies?

Islamic studies is very interesting subject by which it make us more about Islam. One should take this option when crossing to form four. It told us everything about the pre-islamic period. It is easy to learn and very interesting subjects. All that I can say is that it is the best subjects



*APPENDICES*

**Appendix G (1)**

Dear Students,

I am **Mr. Heera Abdool Moonib**, Educator (Arabic Language and Islamic Studies).

I would be very grateful if you could help me in carrying out a survey about "The teaching of Islamic Studies in Mauritius". Please answer the questions, fill in the blanks as appropriate and carry out the exercises below in all freedom. Do not write your name and rest assured that the information given below will remain confidential

Thanking you for your kind co-operation and comprehension.

Sex: ...*Female*..... Age: ...*15 ans*.....  
Name of school: ...*Port-Louis S.S.S*.....  
Address of school: ...*Château D'eau street*.....  
...*franguebar, Port-Louis*.....

*APPENDICES*

1. Which age-group do you belong to?
  - (a) 14 – 16
  - (b) 16 – 18
  
2. Why have you chosen Islamic Studies?
  - (a) Had no other option.
  - (b) Love the subject.
  - (c) Forced by parents.
  
3. How far is the study of Islamic Studies important to you?
  - (a) Helps me in learning more about Islam.
  - (b) Does not teach me anything new about my religion.
  - (c) Keeps me in touch with Islam.
  
4. Is the environment of school conducive to the learning of Islamic Studies?
  - (a) Yes
  - (b) No
  - (c) Don't know
  
5. Has your school library reference books on this subject?
  - (a) Many.
  - (b) Few.
  - (c) Not at all.
  
6. What do you think about the teachers of Islamic Studies?
  - (a) Deliver the goods excellently.
  - (b) Are not efficient.
  - (c) Are below standard.

*APPENDICES*

7. How often have you been taught how to answer questions in Islamic Studies?
- (a) Regularly.
- (b) Not often.
- (c) Not at all.
8. Do you think that teachers should:
- (a) Remind you of skills needed to answer questions.
- (b) Give you model answers.
- (c) Leave you to decide which skills to use.
9. Do you like to answer questions?
- (a) In one-line sentence.
- (b) In short paragraphs.
- (c) In a long essay.
10. When you are writing a long essay, do you think that you are:
- (a) Writing too much.
- (b) Being irrelevant.
- (c) Showing your writing skills.
11. Do you think that Islamic Studies can improve your results?
- (a) Yes.
- (b) No.
- (c) Don't know.
12. Are the text books sufficient for you to have the required material to study Islamic Studies for O-level?
- (a) Yes.
- (b) No.
- (c) Don't know.



*APPENDICES*

13. Do you feel the need to consult another book to re-inforce your knowledge of Islamic Studies?
- (a) Yes.
- (b) No.
- (c) Don't know.
14. Are you satisfied with the number of periods you have at school to study Islamic Studies?
- (a) Yes.
- (b) No.
- (c) Don't know.
15. Do you feel the need to take private tuition to have better results?
- (a) Yes.
- (b) No.
- (c) Don't know.
16. Are you satisfied with your teacher's marking?
- (a) Yes.
- (b) No.
- (c) Don't know.
17. What types of questions do you like to answer?
- (a) Structured questions.
- (b) Higher order questions.
- (c) Questions that require direct responses.
18. Have you scored above 50% in your last terminal examinations?
- (a) Yes.
- (b) No.
- (c) Don't know.

19. Do you submit your work in Islamic Studies regularly?

(a) Sometimes.

(b) Very often.

(c) Not at all.

20. Do you intend to do Islamic Studies at Advanced level?

(a) Yes.

(b) No.

(c) Don't know.

21. If yes,

(a) Main level.

(b) Subsidiary level.

22. Are you intending to pursue higher studies in that subject?

(a) Yes.

(b) No.

(c) Don't know.

23. What is your own personal opinion about Islamic Studies?

..... It helps me to learn more  
..... about Islam. It is a bit <sup>too</sup> much  
..... to learn for exams.  
.....  
.....  
.....  
.....



*APPENDICES*

**Appendix G (2)**

Dear Students,

I am **Mr. Heera Abdool Moonib**, Educator (Arabic Language and Islamic Studies).

I would be very grateful if you could help me in carrying out a survey about "The teaching of Islamic Studies in Mauritius". Please answer the questions, fill in the blanks as appropriate and carry out the exercises below in all freedom. Do not write your name and rest assured that the information given below will remain confidential.

Thanking you for your kind co-operation and comprehension.

Sex: Female..... Age: 15 yrs old.....

Name of school: Port-Louis S.S.S. Coline Monneron.....

Address of school: Château Dieau Street.....

Tranquebar, Port-Louis.....

1.	Which age-group do you belong to?	
	(a) 14 – 16	<input checked="" type="checkbox"/>
	(b) 16 – 18	<input type="checkbox"/>
2.	Why have you chosen Islamic Studies?	
	(a) Had no other option.	<input type="checkbox"/>
	(b) Love the subject.	<input checked="" type="checkbox"/>
	(c) Forced by parents.	<input type="checkbox"/>
3.	How far is the study of Islamic Studies important to you?	
	(a) Helps me in learning more about Islam.	<input checked="" type="checkbox"/>
	(b) Does not teach me anything new about my religion.	<input type="checkbox"/>
	(c) Keeps me in touch with Islam.	<input type="checkbox"/>
4.	Is the environment of school conducive to the learning of Islamic Studies?	
	(a) Yes	<input type="checkbox"/>
	(b) No	<input checked="" type="checkbox"/>
	(c) Don't know	<input type="checkbox"/>
5.	Has your school library reference books on this subject?	
	(a) Many.	<input type="checkbox"/>
	(b) Few.	<input checked="" type="checkbox"/>
	(c) Not at all.	<input type="checkbox"/>
6.	What do you think about the teachers of Islamic Studies?	
	(a) Deliver the goods excellently.	<input checked="" type="checkbox"/>
	(b) Are not efficient.	<input type="checkbox"/>
	(c) Are below standard.	<input type="checkbox"/>

*APPENDICES*

7. How often have you been taught how to answer questions in Islamic Studies?
- (a) Regularly.
- (b) Not often.
- (c) Not at all.
8. Do you think that teachers should:
- (a) Remind you of skills needed to answer questions.
- (b) Give you model answers.
- (c) Leave you to decide which skills to use.
9. Do you like to answer questions?
- (a) In one-line sentence.
- (b) In short paragraphs.
- (c) In a long essay.
10. When you are writing a long essay, do you think that you are:
- (a) Writing too much.
- (b) Being irrelevant.
- (c) Showing your writing skills.
11. Do you think that Islamic Studies can improve your results?
- (a) Yes.
- (b) No.
- (c) Don't know.
12. Are the text books sufficient for you to have the required material to study Islamic Studies for O-level?
- (a) Yes.
- (b) No.
- (c) Don't know.



*APPENDICES*

13. Do you feel the need to consult another book to re-inforce your knowledge of Islamic Studies?
- (a) Yes.
- (b) No.
- (c) Don't know.
14. Are you satisfied with the number of periods you have at school to study Islamic Studies?
- (a) Yes.
- (b) No.
- (c) Don't know.
15. Do you feel the need to take private tuition to have better results?
- (a) Yes.
- (b) No.
- (c) Don't know.
16. Are you satisfied with your teacher's marking?
- (a) Yes.
- (b) No.
- (c) Don't know.
17. What types of questions do you like to answer?
- (a) Structured questions.
- (b) Higher order questions.
- (c) Questions that require direct responses.
18. Have you scored above 50% in your last terminal examinations?
- (a) Yes.
- (b) No.
- (c) Don't know.

19. Do you submit your work in Islamic Studies regularly?
- (a) Sometimes.
- (b) Very often.
- (c) Not at all.
20. Do you intend to do Islamic Studies at Advanced level?
- (a) Yes.
- (b) No.
- (c) Don't know.
21. If yes,
- (a) Main level.
- (b) Subsidiary level.
22. Are you intending to pursue higher studies in that subject?
- (a) Yes.
- (b) No.
- (c) Don't know.

23. What is your own personal opinion about Islamic Studies?

I like doing Islamic Studies because I learn more about the 4 caliphs and in the Pre-Islamic Arabia, what was happening before the prophet announced Islam? I also like doing the subject for the reason to be more alert on the Islam and its importance. So, I think all muslims students should do Islamic Studies.

Appendix G (3)

3

Dear Students,

I am **Mr. Heera Abdool Moonib**, Educator (Arabic Language and Islamic Studies).

I would be very grateful if you could help me in carrying out a survey about "The teaching of Islamic Studies in Mauritius". Please answer the questions, fill in the blanks as appropriate and carry out the exercises below in all freedom. Do not write your name and rest assured that the information given below will remain confidential.

Thanking you for your kind co-operation and comprehension.

Sex: Female..... Age: 15 years.....

Name of school: Port-Louis S.S.S. (Colline Monneron).....

Address of school: Château d'eau street,.....  
Tranquebar.....



*APPENDICES*

1. Which age-group do you belong to?
  - (a) 14 – 16
  - (b) 16 – 18
  
2. Why have you chosen Islamic Studies?
  - (a) Had no other option.
  - (b) Love the subject.
  - (c) Forced by parents.
  
3. How far is the study of Islamic Studies important to you?
  - (a) Helps me in learning more about Islam.
  - (b) Does not teach me anything new about my religion.
  - (c) Keeps me in touch with Islam.
  
4. Is the environment of school conducive to the learning of Islamic Studies?
  - (a) Yes
  - (b) No
  - (c) Don't know
  
5. Has your school library reference books on this subject?
  - (a) Many.
  - (b) Few.
  - (c) Not at all.
  
6. What do you think about the teachers of Islamic Studies?
  - (a) Deliver the goods excellently.
  - (b) Are not efficient.
  - (c) Are below standard.

*APPENDICES*

7. How often have you been taught how to answer questions in Islamic Studies?
- (a) Regularly.
  - (b) Not often.
  - (c) Not at all.
8. Do you think that teachers should:
- (a) Remind you of skills needed to answer questions.
  - (b) Give you model answers.
  - (c) Leave you to decide which skills to use.
9. Do you like to answer questions?
- (a) In one-line sentence.
  - (b) In short paragraphs.
  - (c) In a long essay.
10. When you are writing a long essay, do you think that you are:
- (a) Writing too much.
  - (b) Being irrelevant.
  - (c) Showing your writing skills.
11. Do you think that Islamic Studies can improve your results?
- (a) Yes.
  - (b) No.
  - (c) Don't know.
12. Are the text books sufficient for you to have the required material to study Islamic Studies for O-level?
- (a) Yes.
  - (b) No.
  - (c) Don't know.



*APPENDICES*

13. Do you feel the need to consult another book to re-inforce your knowledge of Islamic Studies?
- (a) Yes.
- (b) No.
- (c) Don't know.
14. Are you satisfied with the number of periods you have at school to study Islamic Studies?
- (a) Yes.
- (b) No.
- (c) Don't know.
15. Do you feel the need to take private tuition to have better results?
- (a) Yes.
- (b) No.
- (c) Don't know.
16. Are you satisfied with your teacher's marking?
- (a) Yes.
- (b) No.
- (c) Don't know.
17. What types of questions do you like to answer?
- (a) Structured questions.
- (b) Higher order questions.
- (c) Questions that require direct responses.
18. Have you scored above 50% in your last terminal examinations?
- (a) Yes.
- (b) No.
- (c) Don't know.

19. Do you submit your work in Islamic Studies regularly?
- (a) Sometimes.
  - (b) Very often.
  - (c) Not at all.
20. Do you intend to do Islamic Studies at Advanced level?
- (a) Yes.
  - (b) No.
  - (c) Don't know.
21. If yes,
- (a) Main level.
  - (b) Subsidiary level.
22. Are you intending to pursue higher studies in that subject?
- (a) Yes.
  - (b) No.
  - (c) Don't know.
23. What is your own personal opinion about Islamic Studies?
- .....*Islamic studies is a subject that helps*.....  
.....*us to know more about prophets, caliphs*.....  
.....*festivals on Islam etc.. It will be very*.....  
.....*useful for people who want to learn*.....  
.....*more about Islam.*.....

Appendix G (4)

Dear Students,

I am **Mr. Heera Abdool Moonib**, Educator (Arabic Language and Islamic Studies).

I would be very grateful if you could help me in carrying out a survey about “The teaching of Islamic Studies in Mauritius”. Please answer the questions, fill in the blanks as appropriate and carry out the exercises below in all freedom. Do not write your name and rest assured that the information given below will remain confidential.

Thanking you for your kind co-operation and comprehension.

Sex: *female*.....

Age: *14 yrs 10 months*.....

Name of school: *Port-Louis State Secondary School*.....

Address of school: *château d'eau street*.....

*Port-Louis Tranqbar*.....



*APPENDICES*

1.	Which age-group do you belong to?	
	(a) 14 – 16	<input checked="" type="checkbox"/>
	(b) 16 – 18	<input type="checkbox"/>
2.	Why have you chosen Islamic Studies?	
	(a) Had no other option.	<input type="checkbox"/>
	(b) Love the subject.	<input checked="" type="checkbox"/>
	(c) Forced by parents.	<input type="checkbox"/>
3.	How far is the study of Islamic Studies important to you?	
	(a) Helps me in learning more about Islam.	<input checked="" type="checkbox"/>
	(b) Does not teach me anything new about my religion.	<input type="checkbox"/>
	(c) Keeps me in touch with Islam.	<input type="checkbox"/>
4.	Is the environment of school conducive to the learning of Islamic Studies?	
	(a) Yes	<input type="checkbox"/>
	(b) No	<input type="checkbox"/>
	(c) Don't know	<input checked="" type="checkbox"/>
5.	Has your school library reference books on this subject?	
	(a) Many.	<input type="checkbox"/>
	(b) Few.	<input checked="" type="checkbox"/>
	(c) Not at all.	<input type="checkbox"/>
6.	What do you think about the teachers of Islamic Studies?	
	(a) Deliver the goods excellently.	<input type="checkbox"/>
	(b) Are not efficient.	<input checked="" type="checkbox"/>
	(c) Are below standard.	<input type="checkbox"/>

*APPENDICES*

7. How often have you been taught how to answer questions in Islamic Studies?
- (a) Regularly.
- (b) Not often.
- (c) Not at all.
8. Do you think that teachers should:
- (a) Remind you of skills needed to answer questions.
- (b) Give you model answers.
- (c) Leave you to decide which skills to use.
9. Do you like to answer questions?
- (a) In one-line sentence.
- (b) In short paragraphs.
- (c) In a long essay.
10. When you are writing a long essay, do you think that you are:
- (a) Writing too much.
- (b) Being irrelevant.
- (c) Showing your writing skills.
11. Do you think that Islamic Studies can improve your results?
- (a) Yes.
- (b) No.
- (c) Don't know.
12. Are the text books sufficient for you to have the required material to study Islamic Studies for O-level?
- (a) Yes.
- (b) No.
- (c) Don't know.

*APPENDICES*

13. Do you feel the need to consult another book to re-inforce your knowledge of Islamic Studies?
- (a) Yes.
- (b) No.
- (c) Don't know.
14. Are you satisfied with the number of periods you have at school to study Islamic Studies?
- (a) Yes.
- (b) No.
- (c) Don't know.
15. Do you feel the need to take private tuition to have better results?
- (a) Yes.
- (b) No.
- (c) Don't know.
16. Are you satisfied with your teacher's marking?
- (a) Yes.
- (b) No.
- (c) Don't know.
17. What types of questions do you like to answer?
- (a) Structured questions.
- (b) Higher order questions.
- (c) Questions that require direct responses.
18. Have you scored above 50% in your last terminal examinations?
- (a) Yes.
- (b) No.
- (c) Don't know.



19. Do you submit your work in Islamic Studies regularly?

(a) Sometimes.

(b) Very often.

(c) Not at all.

20. Do you intend to do Islamic Studies at Advanced level?

(a) Yes.

(b) No.

(c) Don't know.

21. If yes,

(a) Main level.

(b) Subsidiary level.

22. Are you intending to pursue higher studies in that subject?

(a) Yes.

(b) No.

(c) Don't know.

23. What is your own personal opinion about Islamic Studies?

It is an important subject and it should be compulsory for every muslim students. It is the responsibility to the parents to make their children be interested in this subject. My opinion, this subject is more important than other as it increase my knowledge in islam.



Appendix G (5)

Dear Students,

I am **Mr. Heera Abdool Moonib**, Educator (Arabic Language and Islamic Studies).

I would be very grateful if you could help me in carrying out a survey about “The teaching of Islamic Studies in Mauritius”. Please answer the questions, fill in the blanks as appropriate and carry out the exercises below in all freedom. Do not write your name and rest assured that the information given below will remain confidential.

Thanking you for your kind co-operation and comprehension.

Sex: .....female..... Age: .....15.....

Name of school: .....Port-louis S.S.S.....

Address of school: .....Chateau Beau Street.....Tranquerar.

1. Which age-group do you belong to?
  - (a) 14 – 16
  - (b) 16 – 18
  
2. Why have you chosen Islamic Studies?
  - (a) Had no other option.
  - (b) Love the subject.
  - (c) Forced by parents.
  
3. How far is the study of Islamic Studies important to you?
  - (a) Helps me in learning more about Islam.
  - (b) Does not teach me anything new about my religion.
  - (c) Keeps me in touch with Islam.
  
4. Is the environment of school conducive to the learning of Islamic Studies?
  - (a) Yes
  - (b) No
  - (c) Don't know
  
5. Has your school library reference books on this subject?
  - (a) Many.
  - (b) Few.
  - (c) Not at all.
  
6. What do you think about the teachers of Islamic Studies?
  - (a) Deliver the goods excellently.
  - (b) Are not efficient.
  - (c) Are below standard.

*APPENDICES*

7. How often have you been taught how to answer questions in Islamic Studies?
- (a) Regularly.
- (b) Not often.
- (c) Not at all.
8. Do you think that teachers should:
- (a) Remind you of skills needed to answer questions.
- (b) Give you model answers.
- (c) Leave you to decide which skills to use.
9. Do you like to answer questions?
- (a) In one-line sentence.
- (b) In short paragraphs.
- (c) In a long essay.
10. When you are writing a long essay, do you think that you are:
- (a) Writing too much.
- (b) Being irrelevant.
- (c) Showing your writing skills.
11. Do you think that Islamic Studies can improve your results?
- (a) Yes.
- (b) No.
- (c) Don't know.
12. Are the text books sufficient for you to have the required material to study Islamic Studies for O-level?
- (a) Yes.
- (b) No.
- (c) Don't know.



*APPENDICES*

13. Do you feel the need to consult another book to re-inforce your knowledge of Islamic Studies?
- (a) Yes.
- (b) No.
- (c) Don't know.
14. Are you satisfied with the number of periods you have at school to study Islamic Studies?
- (a) Yes.
- (b) No.
- (c) Don't know.
15. Do you feel the need to take private tuition to have better results?
- (a) Yes.
- (b) No.
- (c) Don't know.
16. Are you satisfied with your teacher's marking?
- (a) Yes.
- (b) No.
- (c) Don't know.
17. What types of questions do you like to answer?
- (a) Structured questions.
- (b) Higher order questions.
- (c) Questions that require direct responses.
18. Have you scored above 50% in your last terminal examinations?
- (a) Yes.
- (b) No.
- (c) Don't know.

19. Do you submit your work in Islamic Studies regularly?
- (a) Sometimes.
- (b) Very often.
- (c) Not at all.
20. Do you intend to do Islamic Studies at Advanced level?
- (a) Yes.
- (b) No.
- (c) Don't know.
21. If yes,
- (a) Main level.
- (b) Subsidiary level.
22. Are you intending to pursue higher studies in that subject?
- (a) Yes.
- (b) No.
- (c) Don't know.

23. What is your own personal opinion about Islamic Studies?

My opinion about Islamic Studies is that it is a good subject for the muslims. It increases our knowledge and it keeps us in touch with islam.

## APPENDICES

### Appendix H (1)

Dear Students,

I am **Mr. Heera Abdool Moonib**, Educator (Arabic Language and Islamic Studies).

I would be very grateful if you could help me in carrying out a survey about "The teaching of Islamic Studies in Mauritius". Please answer the questions, fill in the blanks as appropriate and carry out the exercises below in all freedom. Do not write your name and rest assured that the information given below will remain confidential.

Thanking you for your kind co-operation and comprehension.

Sex: ...*Female*..... Age: ...*15*..years..old..  
Name of school: ...*DOHA ACADEMY*.....  
Address of school: ...*Giquet*.....*Street*.....*Eau Courée*.....  
.....*Curpipe*.....



1. Which age-group do you belong to?
  - (a) 14 – 16
  - (b) 16 – 18
2. Why have you chosen Islamic Studies?
  - (a) Had no other option.
  - (b) Love the subject.
  - (c) Forced by parents.
3. How far is the study of Islamic Studies important to you?
  - (a) Helps me in learning more about Islam.
  - (b) Does not teach me anything new about my religion.
  - (c) Keeps me in touch with Islam.
4. Is the environment of school conducive to the learning of Islamic Studies?
  - (a) Yes
  - (b) No
  - (c) Don't know
5. Has your school library reference books on this subject?
  - (a) Many.
  - (b) Few.
  - (c) Not at all.
6. What do you think about the teachers of Islamic Studies?
  - (a) Deliver the goods excellently.
  - (b) Are not efficient.
  - (c) Are below standard.



7. How often have you been taught how to answer questions in Islamic Studies?
- (a) Regularly.
- (b) Not often.
- (c) Not at all.
8. Do you think that teachers should:
- (a) Remind you of skills needed to answer questions.
- (b) Give you model answers.
- (c) Leave you to decide which skills to use.
9. Do you like to answer questions?
- (a) In one-line sentence.
- (b) In short paragraphs.
- (c) In a long essay.
10. When you are writing a long essay, do you think that you are:
- (a) Writing too much.
- (b) Being irrelevant.
- (c) Showing your writing skills.
11. Do you think that Islamic Studies can improve your results?
- (a) Yes.
- (b) No.
- (c) Don't know.
12. Are the text books sufficient for you to have the required material to study Islamic Studies for O-level?
- (a) Yes.
- (b) No.
- (c) Don't know.

*APPENDICES*

13. Do you feel the need to consult another book to re-inforce your knowledge of Islamic Studies?
- (a) Yes.
- (b) No.
- (c) Don't know.
14. Are you satisfied with the number of periods you have at school to study Islamic Studies?
- (a) Yes.
- (b) No.
- (c) Don't know.
15. Do you feel the need to take private tuition to have better results?
- (a) Yes.
- (b) No.
- (c) Don't know.
16. Are you satisfied with your teacher's marking?
- (a) Yes.
- (b) No.
- (c) Don't know.
17. What types of questions do you like to answer?
- (a) Structured questions.
- (b) Higher order questions.
- (c) Questions that require direct responses.
18. Have you scored above 50% in your last terminal examinations?
- (a) Yes.
- (b) No.
- (c) Don't know.

19. Do you submit your work in Islamic Studies regularly?
- (a) Sometimes.
- (b) Very often.
- (c) Not at all.
20. Do you intend to do Islamic Studies at Advanced level?
- (a) Yes.
- (b) No.
- (c) Don't know.
21. If yes,
- (a) Main level.
- (b) Subsidiary level.
22. Are you intending to pursue higher studies in that subject?
- (a) Yes.
- (b) No.
- (c) Don't know.

23. What is your own personal opinion about Islamic Studies?

..Islamic..Studies..helps..me..in..learning..more..  
 ..about..Islam..and..know..about..the..character..  
 ..and..personality..of..the..prophet..(Pbuh)..and..  
 ..the..caliphs..It..also..helps..us..in..increasing..  
 ..our..knowledge..about..the..pre-islamic..  
 ..arabia..,..about..the..tribal..system..,..early..life..  
 ..of..the..prophet..and..Battles..--..



*APPENDICES*

**Appendix H (2)**

Dear Students,

I am **Mr. Heera Abdool Moonib**, Educator (Arabic Language and Islamic Studies).

I would be very grateful if you could help me in carrying out a survey about "The teaching of Islamic Studies in Mauritius". Please answer the questions, fill in the blanks as appropriate and carry out the exercises below in all freedom. Do not write your name and rest assured that the information given below will remain confidential.

Thanking you for your kind co-operation and comprehension.

Sex: ....*Female*..... Age: ....*15 years*.....

Name of school: .....*Doha Academy*.....

Address of school: .....*Giquel street Fau-Coulée*.....  
.....*Curepipe*.....

*APPENDICES*

1. Which age-group do you belong to?
  - (a) 14 – 16
  - (b) 16 – 18
  
2. Why have you chosen Islamic Studies?
  - (a) Had no other option.
  - (b) Love the subject.
  - (c) Forced by parents.
  
3. How far is the study of Islamic Studies important to you?
  - (a) Helps me in learning more about Islam.
  - (b) Does not teach me anything new about my religion.
  - (c) Keeps me in touch with Islam.
  
4. Is the environment of school conducive to the learning of Islamic Studies?
  - (a) Yes
  - (b) No
  - (c) Don't know
  
5. Has your school library reference books on this subject?
  - (a) Many.
  - (b) Few.
  - (c) Not at all.
  
6. What do you think about the teachers of Islamic Studies?
  - (a) Deliver the goods excellently.
  - (b) Are not efficient.
  - (c) Are below standard.

*APPENDICES*

7. How often have you been taught how to answer questions in Islamic Studies?
- (a) Regularly.
  - (b) Not often.
  - (c) Not at all.
8. Do you think that teachers should:
- (a) Remind you of skills needed to answer questions.
  - (b) Give you model answers.
  - (c) Leave you to decide which skills to use.
9. Do you like to answer questions?
- (a) In one-line sentence.
  - (b) In short paragraphs.
  - (c) In a long essay.
10. When you are writing a long essay, do you think that you are:
- (a) Writing too much.
  - (b) Being irrelevant.
  - (c) Showing your writing skills.
11. Do you think that Islamic Studies can improve your results?
- (a) Yes.
  - (b) No.
  - (c) Don't know.
12. Are the text books sufficient for you to have the required material to study Islamic Studies for O-level?
- (a) Yes.
  - (b) No.
  - (c) Don't know.



*APPENDICES*

13. Do you feel the need to consult another book to re-inforce your knowledge of Islamic Studies?
- (a) Yes.
- (b) No.
- (c) Don't know.
14. Are you satisfied with the number of periods you have at school to study Islamic Studies?
- (a) Yes.
- (b) No.
- (c) Don't know.
15. Do you feel the need to take private tuition to have better results?
- (a) Yes.
- (b) No.
- (c) Don't know.
16. Are you satisfied with your teacher's marking?
- (a) Yes.
- (b) No.
- (c) Don't know.
17. What types of questions do you like to answer?
- (a) Structured questions.
- (b) Higher order questions.
- (c) Questions that require direct responses.
18. Have you scored above 50% in your last terminal examinations?
- (a) Yes.
- (b) No.
- (c) Don't know.



19. Do you submit your work in Islamic Studies regularly?

(a) Sometimes.

(b) Very often.

(c) Not at all.

20. Do you intend to do Islamic Studies at Advanced level?

(a) Yes.

(b) No.

(c) Don't know.

21. If yes,

(a) Main level.

(b) Subsidiary level.

22. Are you intending to pursue higher studies in that subject?

(a) Yes.

(b) No.

(c) Don't know.

23. What is your own personal opinion about Islamic Studies?

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.....

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.....

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Appendix H (3)

Dear Students,

I am **Mr. Heera Abdool Moonib**, Educator (Arabic Language and Islamic Studies).

I would be very grateful if you could help me in carrying out a survey about “The teaching of Islamic Studies in Mauritius”. Please answer the questions, fill in the blanks as appropriate and carry out the exercises below in all freedom. Do not write your name and rest assured that the information given below will remain confidential.

Thanking you for your kind co-operation and comprehension.

Sex: ...female..... Age: ...15...y.e.o.v.s.....

Name of school: ..Doha...Academy.....

Address of school: ..Giquel...Street...Eau...saillée...Curpipe.....

*APPENDICES*

1.	Which age-group do you belong to?	
	(a) 14 – 16	<input checked="" type="checkbox"/>
	(b) 16 – 18	<input type="checkbox"/>
2.	Why have you chosen Islamic Studies?	
	(a) Had no other option.	<input type="checkbox"/>
	(b) Love the subject.	<input checked="" type="checkbox"/>
	(c) Forced by parents.	<input type="checkbox"/>
3.	How far is the study of Islamic Studies important to you?	
	(a) Helps me in learning more about Islam.	<input type="checkbox"/>
	(b) Does not teach me anything new about my religion.	<input type="checkbox"/>
	(c) Keeps me in touch with Islam.	<input checked="" type="checkbox"/>
4.	Is the environment of school conducive to the learning of Islamic Studies?	
	(a) Yes	<input checked="" type="checkbox"/>
	(b) No	<input type="checkbox"/>
	(c) Don't know	<input type="checkbox"/>
5.	Has your school library reference books on this subject?	
	(a) Many.	<input checked="" type="checkbox"/>
	(b) Few.	<input type="checkbox"/>
	(c) Not at all.	<input type="checkbox"/>
6.	What do you think about the teachers of Islamic Studies?	
	(a) Deliver the goods excellently.	<input checked="" type="checkbox"/>
	(b) Are not efficient.	<input type="checkbox"/>
	(c) Are below standard.	<input type="checkbox"/>



*APPENDICES*

7. How often have you been taught how to answer questions in Islamic Studies?
- (a) Regularly.
- (b) Not often.
- (c) Not at all.
8. Do you think that teachers should:
- (a) Remind you of skills needed to answer questions.
- (b) Give you model answers.
- (c) Leave you to decide which skills to use.
9. Do you like to answer questions?
- (a) In one-line sentence.
- (b) In short paragraphs.
- (c) In a long essay.
10. When you are writing a long essay, do you think that you are:
- (a) Writing too much.
- (b) Being irrelevant.
- (c) Showing your writing skills.
11. Do you think that Islamic Studies can improve your results?
- (a) Yes.
- (b) No.
- (c) Don't know.
12. Are the text books sufficient for you to have the required material to study Islamic Studies for O-level?
- (a) Yes.
- (b) No.
- (c) Don't know.

*APPENDICES*

13. Do you feel the need to consult another book to re-inforce your knowledge of Islamic Studies?
- (a) Yes.
- (b) No.
- (c) Don't know.
14. Are you satisfied with the number of periods you have at school to study Islamic Studies?
- (a) Yes.
- (b) No.
- (c) Don't know.
15. Do you feel the need to take private tuition to have better results?
- (a) Yes.
- (b) No.
- (c) Don't know.
16. Are you satisfied with your teacher's marking?
- (a) Yes.
- (b) No.
- (c) Don't know.
17. What types of questions do you like to answer?
- (a) Structured questions.
- (b) Higher order questions.
- (c) Questions that require direct responses.
18. Have you scored above 50% in your last terminal examinations?
- (a) Yes.
- (b) No.
- (c) Don't know.

*APPENDICES*

19. Do you submit your work in Islamic Studies regularly?

(a) Sometimes.

(b) Very often.

(c) Not at all.

20. Do you intend to do Islamic Studies at Advanced level?

(a) Yes.

(b) No.

(c) Don't know.

21. If yes,

(a) Main level.

(b) Subsidiary level.

22. Are you intending to pursue higher studies in that subject?

(a) Yes.

(b) No.

(c) Don't know.

23. What is your own personal opinion about Islamic Studies?

*.....Being a muslim girl.....this subject helps me to learn more about islaam and keep me in touch with it, I think its important as well as it helps to be a successful muslimah, Inshallah!.....*



Appendix H (4)

Dear Students,

I am **Mr. Heera Abdool Moonib**, Educator (Arabic Language and Islamic Studies).

I would be very grateful if you could help me in carrying out a survey about “The teaching of Islamic Studies in Mauritius”. Please answer the questions, fill in the blanks as appropriate and carry out the exercises below in all freedom. Do not write your name and rest assured that the information given below will remain confidential.

Thanking you for your kind co-operation and comprehension.

Sex: *female*..... Age: *16*.....

Name of school: *Dona Academy*.....

Address of school: *biqual street*.....

*Eau-caulée Curepipe*.....

*APPENDICES*

1. Which age-group do you belong to?
  - (a) 14 – 16
  - (b) 16 – 18
  
2. Why have you chosen Islamic Studies?
  - (a) Had no other option.
  - (b) Love the subject.
  - (c) Forced by parents.
  
3. How far is the study of Islamic Studies important to you?
  - (a) Helps me in learning more about Islam.
  - (b) Does not teach me anything new about my religion.
  - (c) Keeps me in touch with Islam.
  
4. Is the environment of school conducive to the learning of Islamic Studies?
  - (a) Yes
  - (b) No
  - (c) Don't know
  
5. Has your school library reference books on this subject?
  - (a) Many.
  - (b) Few.
  - (c) Not at all.
  
6. What do you think about the teachers of Islamic Studies?
  - (a) Deliver the goods excellently.
  - (b) Are not efficient.
  - (c) Are below standard.

7. How often have you been taught how to answer questions in Islamic Studies?
- (a) Regularly.
- (b) Not often.
- (c) Not at all.
8. Do you think that teachers should:
- (a) Remind you of skills needed to answer questions.
- (b) Give you model answers.
- (c) Leave you to decide which skills to use.
9. Do you like to answer questions?
- (a) In one-line sentence.
- (b) In short paragraphs.
- (c) In a long essay.
10. When you are writing a long essay, do you think that you are:
- (a) Writing too much.
- (b) Being irrelevant.
- (c) Showing your writing skills.
11. Do you think that Islamic Studies can improve your results?
- (a) Yes.
- (b) No.
- (c) Don't know.
12. Are the text books sufficient for you to have the required material to study Islamic Studies for O-level?
- (a) Yes.
- (b) No.
- (c) Don't know.



*APPENDICES*

13. Do you feel the need to consult another book to re-inforce your knowledge of Islamic Studies?
- (a) Yes.
- (b) No.
- (c) Don't know.
14. Are you satisfied with the number of periods you have at school to study Islamic Studies?
- (a) Yes.
- (b) No.
- (c) Don't know.
15. Do you feel the need to take private tuition to have better results?
- (a) Yes.
- (b) No.
- (c) Don't know.
16. Are you satisfied with your teacher's marking?
- (a) Yes.
- (b) No.
- (c) Don't know.
17. What types of questions do you like to answer?
- (a) Structured questions.
- (b) Higher order questions.
- (c) Questions that require direct responses.
18. Have you scored above 50% in your last terminal examinations?
- (a) Yes.
- (b) No.
- (c) Don't know.

19. Do you submit your work in Islamic Studies regularly?

(a) Sometimes.

(b) Very often.

(c) Not at all.

20. Do you intend to do Islamic Studies at Advanced level?

(a) Yes.

(b) No.

(c) Don't know.

21. If yes,

(a) Main level.

(b) Subsidiary level.

22. Are you intending to pursue higher studies in that subject?

(a) Yes.

(b) No.

(c) Don't know.

23. What is your own personal opinion about Islamic Studies?

Islamic studies is an interesting subject. This has help me learnt about Islam more in details. But teachers should teach in a way to make the students love the subject.

Appendix H (5)

(5)

Dear Students,

I am **Mr. Heera Abdool Moonib**, Educator (Arabic Language and Islamic Studies).

I would be very grateful if you could help me in carrying out a survey about “The teaching of Islamic Studies in Mauritius”. Please answer the questions, fill in the blanks as appropriate and carry out the exercises below in all freedom. Do not write your name and rest assured that the information given below will remain confidential.

Thanking you for your kind co-operation and comprehension.

Sex: ...Female..... Age: ...15.years.old.....

Name of school: ..DOHA.ACADEMY.....

Address of school: ..Giquel.Street.,.Eau.Coulée.,.Curepipe....



*APPENDICES*

1.	Which age-group do you belong to?	
	(a) 14 – 16	<input checked="" type="checkbox"/>
	(b) 16 – 18	<input type="checkbox"/>
2.	Why have you chosen Islamic Studies?	
	(a) Had no other option.	<input type="checkbox"/>
	(b) Love the subject.	<input checked="" type="checkbox"/>
	(c) Forced by parents.	<input type="checkbox"/>
3.	How far is the study of Islamic Studies important to you?	
	(a) Helps me in learning more about Islam.	<input checked="" type="checkbox"/>
	(b) Does not teach me anything new about my religion.	<input type="checkbox"/>
	(c) Keeps me in touch with Islam.	<input type="checkbox"/>
4.	Is the environment of school conducive to the learning of Islamic Studies?	
	(a) Yes	<input checked="" type="checkbox"/>
	(b) No	<input type="checkbox"/>
	(c) Don't know	<input type="checkbox"/>
5.	Has your school library reference books on this subject?	
	(a) Many.	<input checked="" type="checkbox"/>
	(b) Few.	<input type="checkbox"/>
	(c) Not at all.	<input type="checkbox"/>
6.	What do you think about the teachers of Islamic Studies?	
	(a) Deliver the goods excellently.	<input checked="" type="checkbox"/>
	(b) Are not efficient.	<input type="checkbox"/>
	(c) Are below standard.	<input type="checkbox"/>

7. How often have you been taught how to answer questions in Islamic Studies?
- (a) Regularly.
- (b) Not often.
- (c) Not at all.
8. Do you think that teachers should:
- (a) Remind you of skills needed to answer questions.
- (b) Give you model answers.
- (c) Leave you to decide which skills to use.
9. Do you like to answer questions?
- (a) In one-line sentence.
- (b) In short paragraphs.
- (c) In a long essay.
10. When you are writing a long essay, do you think that you are:
- (a) Writing too much.
- (b) Being irrelevant.
- (c) Showing your writing skills.
11. Do you think that Islamic Studies can improve your results?
- (a) Yes.
- (b) No.
- (c) Don't know.
12. Are the text books sufficient for you to have the required material to study Islamic Studies for O-level?
- (a) Yes.
- (b) No.
- (c) Don't know.

*APPENDICES*

13. Do you feel the need to consult another book to re-inforce your knowledge of Islamic Studies?
- (a) Yes.
- (b) No.
- (c) Don't know.
14. Are you satisfied with the number of periods you have at school to study Islamic Studies?
- (a) Yes.
- (b) No.
- (c) Don't know.
15. Do you feel the need to take private tuition to have better results?
- (a) Yes.
- (b) No.
- (c) Don't know.
16. Are you satisfied with your teacher's marking?
- (a) Yes.
- (b) No.
- (c) Don't know.
17. What types of questions do you like to answer?
- (a) Structured questions.
- (b) Higher order questions.
- (c) Questions that require direct responses.
18. Have you scored above 50% in your last terminal examinations?
- (a) Yes.
- (b) No.
- (c) Don't know.



19. Do you submit your work in Islamic Studies regularly?

(a) Sometimes.

(b) Very often.

(c) Not at all.

20. Do you intend to do Islamic Studies at Advanced level?

(a) Yes.

(b) No.

(c) Don't know.

21. If yes,

(a) Main level.

(b) Subsidiary level.

22. Are you intending to pursue higher studies in that subject?

(a) Yes.

(b) No.

(c) Don't know.

23. What is your own personal opinion about Islamic Studies?

...Islamic Studies helps me in learning more about  
Islam and keeps me in touch with the early  
life of Islam.....

.....  
.....