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## AWARENESS AND ATTITUDE OF ISLAMIYYAH SCHOOLS OF INCLUSIVE EDUCATION IN SOUTH WEST, NIGERIA

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### **Abstract**

*This study assessed the Awareness and Attitude of Islamiyyah Schools on Inclusive Education in South West, Nigeria. This study adopted descriptive research design. The population consists of all the teachers and school leaders available in all Islamiyyah Schools in South west, Nigeria out of which five Islamiyyah Schools (30 across all states), 25 respondents (150 across all states) were selected as using disproportionate random sampling technique. The instruments used for collection of data is a self-constructed questionnaire titled "Questionnaire on Awareness and Attitude of Islamiyyah Schools on Inclusive Education in South west, Nigeria (QAASIESWN). The study reveals a notable low level of awareness among Islamiyyah schools regarding inclusive education. The findings underscore a critical need for targeted awareness campaigns and policy reforms to align with the principles of inclusivity in among Muslim youth schools in the sub region. Here are recommendations addressing the identified issues within Islamic youth and special education needs within Islamiyyah Schools.*

**Keywords:** Inclusive Education; Islamiyah School; Special Educational Needs

### **INTRODUCTION**

Recognition of the right to education that all students, including those with special educational needs (SEN), have contributed to the beneficial educational trends and improvements that inclusive education has undergone in many different nations. According to Bocharova (2020), inclusive education is a type of education that takes into account the unique requirements of children who have learning difficulties, mental retardation, emotional disorders, physical and health impairments, and impairments in vision, hearing, or both. The integration of children with special educational needs with their classmates in Islamiyah schools in Nigeria has drawn significant attention from experts, parents, and interested educators in other nations worldwide (Suleiman & Isah, 2022). This trend can be attributed to a number of factors, including the growing recognition of the role that Islamic education plays in achieving social, religious, and



ethical justice for students with special education needs; the right of individuals with special education needs to receive an education in Islamiyah and secondary schools alongside their typically developing peers; the advantages of equal opportunities for everyone to participate in the building of society and achieve self-growth; and, when enrolled, the right to receive the same quality and standard education as their peers (USAID, 2017). Regarding policy and practice, inclusion may be seen from several angles. There are several ways to view inclusion in terms of policy and practice. According to one of those interpretations, inclusion is predicated on the idea that students with special education needs (SEN) can and ought to receive an education in the same classroom as their peers who are typically developing, highlighting the significance of offering all students access to learning opportunities (Rose et al., 2021).

Many educators think that inclusive education helps students with special education needs (SEN) reach their full potential, learn how to interact with people in different social settings, contribute to society, and gain acceptance from their peers. More students participating in society also helps to challenge stereotypes and perceptions that could stigmatize people with disabilities (Wahyuningsih, 2016).

However, some opposed to inclusion argue that by eliminating specialized and focused tactics and interventions, inclusive education is bad for a child's learning. According to them, special schools that offer tailored and customized educational services should be the place where kids with special education needs are taught (Ballhysa & Flagler, 2019). Furthermore, they contest the idea that include students with disabilities—especially those with significant educational disabilities—would always be the best method to satisfy their needs and raise doubts about whether inclusion will be beneficial in general (Wahyuningsih, 2016). Another criticism of inclusion is that it means parents of handicapped children will have no other option if special education slots are eliminated (Tryfon et al., 2021). This is especially true if the kid is seriously impaired. A further critique directed at inclusive settings is the problem of providing accommodations for every child. This accommodation has to take into account the reality that kids with special education needs require extra services and provisions, which may not always be available in Nigerian Islamiyah school settings or may be expensive when they are (Suleiman & Isah, 2022). Wahyuningsih (2016), on the other hand, believes that Islam promotes inclusivity in all aspects of life, including education.

Islam holds that acquiring knowledge is required by law. This is consistent with what the Prophet Muhammad said:

طلب العلم فريضة على كل مسلم ومسلمة

Meaning: “Seeking knowledge is obligatory for every Muslim and Muslimah “. (Ibn Abd al-Barr)

The aforementioned hadith highlights the significance of education for all Muslims, regardless of age or gender, disability, or other factors. Like any other child, they too have the right to a quality education. According to Islamic beliefs, it is required of both men and women to pursue knowledge (Zulkifli et al., 2022).

The Al-Qur'an and Hadith include a great deal of material that encourages or requires study. The first verse in the Qur'an to contain a read command—a crucial component of education—is an Al-Alaq verse 1–5. Islam holds that education should be used to comprehend Islam and develop a civilization or culture (Napitupulu, 2020). An obligation to study in Islam is not restricted by time and age. In other words, Islam strongly encourages Muslims to seek knowledge throughout life. Rasullullah as the Prophet Muhammad in the hadith narrated by Muslim:



أطلبوا العلم من المهد الى اللهد

Meaning: “Seek knowledge from the cradle to the grave”. (Muslim)

From an inclusive standpoint, education is a fundamental human right. States are required to give all citizens, including those with disabilities, access to a quality education. Thus, it is evident that inclusive education, which emphasizes the value of learning duties equitably, and the Islamic perspective are complementary (Elnurianda et al., 2018).

Islam holds that in order to provide students with a proper grasp of religion, education must embrace religious education. With the correct comprehension, students, especially those with disabilities, possess the spiritual strength of religion, self-control, intelligence, personality, and noble character, as well as the talents required by the state, society, and nation. Furthermore, to lead and mentor them in morality, provide the required circumstances and a favorable environment, collaborate with one another, and show respect for one another (Zaid & Zein, 2016).

The absence of political will on the part of authorities to completely restructure and reposition the system with adequate funds, competent instructors, and supportive institutions has resulted in significant setbacks for Islamic Religious Studies. There are several obstacles in the nation that prevent kids from learning Islamic studies in an Islamiyah school setting. These obstacles are connected to various aspects of the community, parents, instructors, and government (Adams et al., 2013). Ensuring that all children have access to and receive high-quality education is a top goal, as highlighted by the United Nations Convention on the Rights of the Child and the World Conference on Education for All (EFA) (Pinnock, 2020).

Full inclusion refers to the removal of segregated special courses and the integration of all students, even those who need significant behavioral and educational support and assistance to succeed in regular classes (Olufunke et al., 2014).

According to Pinnock (2020), inclusive education is the theory and method used to teach students with special needs in regular education classrooms. Nigeria as a country is in favor of inclusive education being implemented through national policy. *National-Education-Policy (2014)* states that:

*access to education shall be provided and inclusive education or integration of special classes and unit into ordinary/public schools under UBE scheme. Persons with special needs and learning disabled shall be provided with inclusive education service in school which normal persons attend, in age appropriate general education classes directly supervised by general teachers (p65).*

The goal of inclusive education is to achieve justice, equity, and equality in education for all children who have been denied an education due to a disability. (Alufunke and others, 2014). Every Nigerian kid has the right to educational opportunity, regardless of any real or imagined impairment, according to a different development called National Education Policy (2014).

A variety of spiritual, intellectual, and social advantages can be obtained by students with disabilities through inclusive education, including increased success in learning and practicing Islam, a higher percentage of high school graduates, and more positive interactions with people without disabilities (Zulfi et al., 2021). Even if the principle is sound, there are some questionable practices being followed in the Islamiyah educational system in the southwest of Nigeria.



## Statement of problem

For a considerable amount of time, Nigerian schools have separated SEN kids into special schools and inclusion programs inside Islamiyah schools. Nonetheless, the inclusion of SEN kids in Nigerian classrooms and institutions has been a policy of the Ministry of Education since 2004. Owing to the intricacy of this undertaking, there are requests in Nigeria for more study to identify the barriers that have impeded or might impede inclusion in the future (Suleiman & Isah, 2022).

It is important to perform research that focuses particularly on the concerns associated with trying to properly implement inclusion in Islamiyah schools in Nigeria, as there hasn't been much discussion of these possible challenges in Nigeria thus far (FAREO, 2020).

As an alternative to segregated provision, the following section emphasizes the significance of undertaking research that primarily focuses on identifying barriers to the implementation of including students with SEN and preventing its success.

This study is significant for the area of religious education in Africa and throughout the world because it provides a platform for stakeholders to voice concerns about challenges they encounter while advocating for the inclusion of kids with special education needs in Islamiyah educational settings.

## Purpose of the Study

The main purpose of this study will be to assess the Awareness and Attitude of Islamiyyah Schools on Inclusive Education in South West, Nigeria. *Other specific purposes are to determine:*

1. The level of awareness of Islamiyah school teachers and school leaders on inclusive education in South West, Nigeria.
2. If Islamiyah school policies accommodates inclusive education in South West, Nigeria.
3. If Islamiyah school teachers and school leaders have positive attitude towards inclusive education in South West, Nigeria.
4. The level of Islamiyah schools curriculum's flexibility and adaptability to meet the needs of students Special Education Needs.
5. If there a difference in the attitude of Islamiyah schools on inclusive education based on school location.
6. If there a difference in perception of school leaders and teacher on the attitude of Islamiyah schools to inclusive education.
7. If there a difference in the perception of school leaders and teacher on the attitude of Islamiyah schools to inclusive education based on years of experience

## Research questions

1. What is the level of awareness of Islamiyah school teachers and school leaders on inclusive education in South West, Nigeria?
2. Do Islamiyah school policies accommodates inclusive education in South West, Nigeria?
3. Do Islamiyah school teachers and school leaders have positive attitude towards inclusive education in South West, Nigeria?
4. What is the level of Islamiyah schools curriculum's flexibility and adaptability to meet the needs of students Special Education Needs?

## Research hypotheses

1. There is no significant difference in the attitude of Islamiyah schools on inclusive education based on school location.
2. There is no significant difference in perception of school leaders and teacher in the attitude of Islamiyah schools to inclusive education.
3. There is no significant difference in the perception of school leaders and teacher on the attitude of Islamiyah schools to inclusive education based on years of experience.

## RESEARCH METHODOLOGY

This study in an assessment of Awareness and Attitude of Islamiyyah Schools of Inclusive Education in South West, Nigeria. This research was carried out in among Islamiyyah Schools in South west, Nigeria. South west covers six out of the 36 states in Nigeria (Lagos, Ogun, Oyo, Osun, Ondo, and Ekiti respectively). The population consists of all the teachers and school leaders available in all Islamiyyah Schools in South west, Nigeria out of which five Islamiyyah Schools (30 across all states) using disproportionate random sampling technique and 25 teachers and school leaders were selected as respondents from selected Islamiyyah Schools from each of the states under the study using disproportionate random sampling technique.

**Table 1: Selected Islamiyyah Schools and Number of Respondents for the Study**

	No of Schools Per state	Frequency	Percent	Valid Percent	Cumulative Percent
Lagos	5	25	12.8	16.7	16.7
Ogun	5	25	12.8	16.7	33.3
Osun	5	25	12.8	16.7	50.0
Oyo	5	25	12.8	16.7	66.7
Ondo	5	25	12.8	16.7	83.3
Ekiti	5	25	12.8	16.7	100.0
<b>Total</b>	<b>30</b>	<b>150</b>	<b>76.9</b>	<b>100.0</b>	

The instruments used for collection of data is a self-constructed questionnaire titled ““Questionnaire on Awareness and Attitude of Islamiyyah Schools on Inclusive Education in South west, Nigeria (QAAISIESWN).

In answering the research questions, descriptive statistics were used to explain pattern of responses while the ANOVA was used to test the hypotheses 1and3, while T-Test was used to test Hypothesis 2 at 0.05 level of significance through the SPSS version 23 package. The responses for the study were obtained through online platform (emails and social media) using snowball data collection technique. This activity was carried out with the help of a research assistant and explanations was offered to the respondents where necessary.

## Analysis of results

### Answering Research Questions

**Table 2: Distribution of respondents based on school type**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	Primary School	57	29.2	38.0	38.0
	Secondary School	70	35.9	46.7	84.7
	Others	23	11.8	15.3	100.0
	<b>Total</b>	<b>150</b>	<b>76.9</b>	<b>100.0</b>	

The above table shows that 38.0% of the respondents were chosen from Primary Schools, 46.7% from Secondary School while 15.3% were from evening Madaaris (others).

**Table 3: Distribution of respondents based on position within the school.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	School Leader	55	28.2	36.7	36.7
	Teacher	95	48.7	63.3	100.0
	<b>Total</b>	<b>150</b>	<b>76.9</b>	<b>100.0</b>	

The above table shows that 36.7% of the respondents were School Leaders, while 63.3% were Teachers.

**Table 4: Distribution of Respondents Based Years of Experience.**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	1 - 5 years	16	8.2	10.7	10.7
	6 - 10 years	44	22.6	29.3	40.0
	11 - 15 years	34	17.4	22.7	62.7
	16 - 20 years	28	14.4	18.7	81.3
	21 and above	28	14.4	18.7	100.0
	<b>Total</b>	<b>150</b>	<b>76.9</b>	<b>100.0</b>	

From the table above, 10.7% out of the respondents have 1-5years of teaching experience, 29.3% have 6 - 10years of teaching experience, 22.7% have 11-15years of teaching experience, 18.7% have 16-20years of teaching experience while 18.7% have 21 and above years of teaching experience. Furthermore, the table shows that those who have the range of teaching experience between 6years and 10years were more than others.

### Answering of research questions

#### Answer to research questions one:

What is level of awareness Islamiyah school teachers and school leaders on inclusive education?

**Table 5: The level of awareness Islamiyah school teachers and school leaders on inclusive education.**

	N	Minimum	Maximum	Mean	Std. Deviation
I am familiar with the concept of inclusive education	150	1	4	2.77	.718

I believe that students with special education needs should be included in mainstream Islamiyah schools classrooms	150	1	4	2.63	1.040
Students with Special Education Needs are available in Islamiyah Schools	150	1	4	3.19	.847
<b>Valid N (listwise)</b>	<b>150</b>			<b>8.59</b>	<b>2.605</b>
<b>Weighted Mean</b>					<b>3.3</b>

The above provides data for the answer to research question one. From the analysis of the selected items chosen, the table shows that the total mean for the level of awareness Islamiyah school teachers and school leaders on inclusive education is 8.59 with standard deviation of 2.605 and weighted mean of 3.3. Therefore, the study found that the mean of each variable is below the weighted mean. However, we can therefore conclude that there is low level of awareness of Islamiyah school teachers and school leaders on inclusive education in South West, Nigeria.

#### Answer to research questions two:

**Table 6:** Does Islamiyah school policies accommodates inclusive education?

	N (F/ %)	Strongly agree	Agree	Disagree	Strongly disagree
Islamiyah schools have policy and guidelines in place for the inclusion of students with special education needs	150 (100%)	10 (6.67%)	14 (9.33%)	58 (38.67%)	68 (45.33%)
Islamiyah school teachers provide individualized education plans (IEPs) for students with special education needs	150 (100%)	10 (6.67%)	12 (8.0%)	68 (45.33%)	60 (40.0%)
Islamiyah schools have dedicated resources (e.g., teachers, support staff, materials) for students with special education needs	150 (100%)	0%	0%	100 (66.67%)	50 (33.33%)

Islamiyah schools accommodate students with physical disabilities (e.g., wheelchair access, ramps, elevators)	150 (100%)	20 (13.33%)	30 (20.0%)	40 (26.67%)	60 (40.0%)
<b>TOTAL</b>	<b>600 (100)</b>	<b>40 (6.67%)</b>	<b>56 (9.33)</b>	<b>266 (44.33)</b>	<b>238 (39.67%)</b>

The above table provides data for the answer to research question two. From the analysis of the selected items chosen, it shows that the percentage of the total responses for strongly agree were 6.67%, 9.33% were agreed, 44.33% were disagreed while 39.67% were Strongly Disagreed respectively. The total positive responses were 16% while the negative responses were 84%.

Therefore, the study found that Islamiyah school policies does not accommodates inclusive education in South West, Nigeria.

### Answer to research questions three:

**Table 7:** Does Islamiyah school teachers and school leaders have positive attitude towards inclusive education?

	N (F/ %)	Strongly Agree	Agree	Disagree	Strongly disagree
Inclusion of students with special education needs benefits all students in Islamiyah schools	150 (100%)	40 (26.7%)	68 (45.3%)	10 (6.7%)	32 (21.3%)
There are potential benefits of including students with Special Education Needs in Islamiyah schools	150 (100%)	100 (66.7%)	30 (20.0%)	10 (6.7%)	10 (6.7%)
There are perceived challenges in including students with Special Education Needs in Islamiyah schools	150 (100%)	30 (20.0%)	100 (66.7%)	20 (13.3%)	0%
Financial or resource constraints hinders the inclusion of students with Special Education Needs in Islamiyah schools	150 (100%)	40 (26.7%)	68 (45.3%)	10 (6.7%)	32 (21.3%)
Inclusive Education encounter resistance or pushback from teachers, parents, or students in Islamiyah schools	150 (100%)	100 (66.7%)	30 (20.0%)	10 (6.7%)	10 (6.7%)
<b>TOTAL</b>	<b>750 (100%)</b>	<b>310 (41.3%)</b>	<b>296 (39.47%)</b>	<b>60 (8%)</b>	<b>84 (11.2%)</b>

The above table provides data for the answer to research question four. From the analysis of the selected items chosen, it shows that the percentage of the total responses for strongly agree were 41.3%, 39.47% were agreed,



8% were disagreed while 11.2% were Strongly Disagreed respectively. The total positive responses were 80.77% while the negative responses were 19.2%.

Therefore, the study found that Islamiyah school teachers and school leaders have positive attitude towards inclusive education in South West, Nigeria.

**Answer to research questions four:**

**Table 8:** What the level of Islamiyah schools curriculum’s flexibility and adaptability to meet the needs of students Special Education Needs?

	N	Minimum	Maximum	Mean	Std. Deviation
Islamiyah schools offer a curriculum that is flexible and adaptable to meet the diverse needs of students Special Education Needs	150	2	4	3.00	.819
There are specific subjects that promotes inclusivity in Islamiyah schools	150	1	4	2.63	1.040
There are positive experiences related to the inclusion of students with special education needs in Islamiyah schools	150	1	4	2.63	1.040
Valid N (listwise)	150			8.26	2.899
<b>Weighted Mean</b>					<b>2.85</b>

The above provides data for the answer to research question six. From the analysis of the selected items chosen, the table shows that the total mean for the level of Islamiyah schools curriculum’s flexibility and adaptability to meet the needs of students Special Education Needs is 8.26 with standard deviation of 2.899 and weighted mean of 2.85. Therefore, the study found that the mean of each variable is below the weighted mean. However, we can therefore conclude that the level of Islamiyah schools curriculum’s flexibility and adaptability to meet the needs of students Special Education Needs is low in South West, Nigeria.

**Test of Hypothesis**

**Hypothesis One**

**H<sub>01</sub>:** There is no significant difference in the attitude of Islamiyah schools on inclusive education based on school location.

**Table 9:** Difference in the attitude of Islamiyah schools on inclusive education based on school location.

Test Value = 0					
t	df	Sig. (2-tailed)	Mean Difference	95% Confidence Interval of the Difference	
				Lower	Upper

School Policies on Inclusive Education	50.652	149	.000	3.170	3.05	3.29
Location of the schools	25.016	149	.000	3.500	3.22	3.78

The above table shows a One-simple t-test of (0.05) significance level. The table further shows that the attitude of Islamiyah schools on inclusive education have a mean difference of 3.170 and school location is 3.500. Therefore, the study shows that the Sig. values of the attitude of Islamiyah schools on inclusive education based on school location is below the p values ( $0.000 < 0.05$ ), so we can reject the null hypothesis that stated that There is no significant difference in the attitude of Islamiyah schools on inclusive education based on school location.

### Hypothesis Two

**Ho<sub>2</sub>:** There is no significant difference in perception of school leaders and teacher in the attitude of Islamiyah schools to inclusive education.

**Table 10:** Difference in perception of school leaders and teacher in the attitude of Islamiyah schools to inclusive education.

	t	df	Sig. (2-tailed)	Test Value = 0		
				Mean Difference	95% Confidence Interval of the Difference	
				Lower	Upper	
Attitudes Towards Inclusion	27.520	149	.000	1.891	1.75	2.03
Position Within the School (School leaders and Teachers)	41.373	149	.000	1.633	1.56	1.71

The above table shows a One-simple t-test of (0.05) significance level. The table further shows that the perception of school leaders and teacher in the attitude of Islamiyah schools to inclusive education have a mean difference of 1.891. Therefore, the study shows that the Sig. values of the perception of school leaders and teacher in the attitude of Islamiyah schools to inclusive education is below the p values ( $0.000 < 0.05$ ), so we can reject the null hypothesis that stated that There is no significant difference in perception of school leaders and teacher in the attitude of Islamiyah schools to inclusive education.

### Hypothesis Three

**Ho<sub>3</sub>:** There is no significant difference in the perception of school leaders and teacher on the attitude of Islamiyah schools to inclusive education based on years of experience.

**Table 11:** difference in the perception of school leaders and teacher on the attitude of Islamiyah schools to inclusive education based on years of experience

Levene's Test  
for Equality  
of Variances

t-test for Equality of Means

		F	Sig.	t	df	Sig. (2-tailed)	Mean Difference	Std. Error Difference	95% Confidence Interval of the Difference	
									Lower	Upper
Attitudes Towards Inclusion	Equal variances assumed	83.734	.000	-9.783	148	.000	-1.091	.111	-1.311	-.870
	Equal variances not assumed			-12.206	123.765	.000	-1.091	.089	-1.267	-.914
Years of Experience	Equal variances assumed	12.575	.001	8.010	148	.000	1.466	.183	1.104	1.828
	Equal variances not assumed			8.963	146.405	.000	1.466	.164	1.143	1.789

This hypothesis was tested at 95% confidence levels which translate to (0.05) level of significance. The table shows that the perceptions of school leaders and teacher on the attitude of Islamiyah schools to inclusive education have a mean difference of -1.091 and years of experience of 1.466. Therefore, the study shows that the Sig. values of the both variables is below the p values ( $0.000 < 0.05$ ), so we can reject the null hypothesis that stated that There is no significant difference in the perception of school leaders and teacher on the attitude of Islamiyah schools to inclusive education based on years of experience.

## 5. Summary of findings

The Study finds that:

1. There is low level of awareness of Islamiyah school teachers and school leaders on inclusive education in South West, Nigeria.
2. Islamiyah school policies does not accommodates inclusive education in South West, Nigeria.
3. Islamiyah school teachers and school leaders have positive attitude towards inclusive education in South West, Nigeria.
4. The level of Islamiyah schools curriculum's flexibility and adaptability to meet the needs of students Special Education Needs is low in South West, Nigeria.
5. There is no significant difference in the attitude of Islamiyah schools on inclusive education based on school location.
6. There is significant difference in perception of school leaders and teacher in the attitude of Islamiyah schools to inclusive education.
7. There is significant difference in the perception of school leaders and teacher on the attitude of Islamiyah schools to inclusive education based on years of experience.

## DISCUSSION OF FINDING

The study found that there is low level of awareness among Islamiyah school teachers and school leaders on inclusive education in South West, Nigeria. This corroborate with the findings of Ignacio and Allit (2023) which state that while the formal schools demonstrated a high degree of understanding and engagement with inclusive education principles, others learning centres which are either informal and non-



formal usually exhibits limited awareness or a lack of clear understanding of the concept. This variation suggests that there may be disparities in the dissemination of information or training programs related to inclusive education within the Islamiyah school system.

The study discover that Islamiyah school policies does not accommodates inclusive education in South West, Nigeria. This is in agreement with the position of Allam and Martin (2021) that Some schools have developed comprehensive policies that outline strategies, support mechanisms, and accommodations for diverse learners. Conversely, others may lack explicit policies, potentially indicating a need for greater attention to inclusivity in their educational frameworks.

Another finding of this study is that Islamiyah school teachers and school leaders have positive attitude towards inclusive education in South West, Nigeria. This is in consonance with the findings of Ballhysa and Flagler (2019) that well trained teachers learn not to segregate in dealings with learners during classroom situation. The positive attitudes of teachers and school leaders toward inclusive education in Islamiyah schools in the South West region of Nigeria reflect a promising foundation for the implementation of inclusive practices. Leveraging these positive attitudes, coupled with continuous professional development and community engagement, can contribute to the creation of inclusive learning environments that align with the cultural and religious values of the schools in question.

It was found in this study that the level of Islamiyah schools curriculum's flexibility and adaptability to meet the needs of students Special Education Needs is low in South West, Nigeria. This corroborate the idea of Fareo (2020) that despite policies in place, majority of schools in developing countries lack differentiation or inclusive strategies embedded within the curricula. The absence of instructional methods, materials, or assessments designed to cater to varying learning styles or abilities may hinder the participation and progress of students with SEN, resulting in their marginalized educational experience.

Another finding of this research work is that it revealed that 'there is no significant difference in the attitude of Islamiyah schools on inclusive education based on school location'. This position tally with that of Mubaraq et al. (2021) which suggest that there are variations in attitudes towards inclusive education between urban and rural Islamiyah schools. Urban schools may be more exposed to diverse educational practices, resources, and professional development opportunities, potentially fostering a more positive attitude towards inclusive education. On the other hand, rural schools might face challenges related to limited resources and exposure, which could influence their attitudes.

The study found that 'there is significant difference in perception of school leaders and teacher in the attitude of Islamiyah schools to inclusive education'. This is related to the findings of Olufunke et al. (2014); Bocharova (2020) that the a cohesive and positive approach necessitates strong leadership commitment, teacher buy-in, alignment with cultural and religious values, and continuous professional development in Schools in regards to inclusive education. Understanding and addressing the perspectives of both school leaders and teachers are essential for creating a supportive and inclusive educational environment within Islamiyah schools.

## CONCLUSION

In conclusion, the study examining the awareness and attitude of Islamiyah schools towards inclusive education in the South West region of Nigeria reveals a complex landscape influenced by various factors. The study reveals a notable low level of awareness among Islamiyah school teachers and leaders regarding



inclusive education. This deficiency is compounded by the observation that existing Islamiyah school policies do not adequately accommodate inclusive education. These findings underscore a critical need for targeted awareness campaigns and policy reforms to align with the principles of inclusivity in among Islamiyah Schools in the sub region. Contrary to expectations, the research finds no significant difference in the attitudes of Islamiyah schools towards inclusive education based on school location. This suggests that the challenges and opportunities associated with inclusive education are pervasive among Islamiyah schools across the states in South West region of Nigeria.

## RECOMMENDATION

Here are recommendations addressing the identified issues within Islamiyah schools in South West, Nigeria regarding inclusive education:

1. Islamiyah schools should collaborate with educational institutions, NGOs, and government bodies to develop awareness campaigns highlighting the importance and benefits of inclusive education.
2. Islamiyah schools leaders should develop specific guidelines and frameworks within Islamiyah schools that address inclusive practices, teacher training, and resource allocation for students with diverse needs.
3. Islamiyah schools should capitalize on the existing positive attitudes of teachers and school leaders by providing continuous professional development opportunities focused on inclusive teaching methodologies.
4. Revise the curriculum to incorporate flexibility and adaptability, ensuring it caters to the diverse learning needs of students with SEN in Islamiyah Schools.
5. Foster collaboration between urban and rural schools to share best practices and resources for effective implementation of inclusive education in Islamiyah Schools within the Region.
6. Islamiyah schools should facilitate dialogues and workshops aimed at aligning the perceptions of school leaders and teachers regarding inclusive education goals, strategies, and benefits.
7. Offer targeted professional development programs based on the years of experience, addressing the specific needs and challenges faced by Teachers of Islamiyah Schools at different career stages.

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