CAUSAL RELATIONSHIPS BETWEEN COHESIVE EDUCATION AND ALL-INCLUSIVE PERSONALITY DEVELOPMENT OF *ISLAMIYYAH* STUDENTS IN NORTH-CENTRAL NIGERIA

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Abstract

The primary aim of this paper is to empirically test whether the hypothesized model fit the data collected using path analysis of structural equation modeling. This was investigated by simultaneously exploring causal relationships between cohesive education factors (exogenous variables) and all-inclusive factors (endogenous variables) in Islamiyyah madrasah in North-Central Nigeria. The quantitative research design was used in this paper. The population used in this study was 10,371. The total number of 371 was randomly selected as respondents to the survey questionnaire at selected Islamiyyah madrasah in the seven states that constitute the North-Central part of Nigeria. Nonetheless, the total number of 344 was used for the final analysis. For the data analysis, both SPSS (version 16.0) and AMOS (version 20.0) were employed. The findings show that the fit statistics of the revised model, especially the significant difference between Chi-Square (179.669) of the initial hypothesized model and the Chi-Square (1.231) of the revised model and also RMSEA of 0.000 less than .05 suggest better improvement of the model fit. This was a justification for retaining the model and proved that the collected data fit the hypothesized model. The results from the model indicated that there was interrelatedness among the exogenous variables but they were distinctive (between curriculum and pedagogy; r=.54; between pedagogy and technology for teaching and learning; r=.69; and between curriculum and technology for teaching and learning, r=.59). Such exploration of exogenous and endogenous variables into the hypothesized model as an attempt to provide paradigm shift to address the stagnation and disintegration between Islamic and Western education has not been empirically explored before in the context of Islamiyyah madrasah in Nigeria. By exploring the dimensions of the integrated and holistic education model, it will be helpful to harmonize Islamic and western contents in Islamiyyah madrasah in the country. The paper will be beneficial to researchers, educationists, stakeholders, government agencies, ministry of education and the officials of National Board of Arabic and Islamic Studies (NBAIS) in making further improvements in Islamiyyah madrasah in the country.

Keywords: Curriculum, dialogical pedagogy, technology for teaching and learning, spiritual, cognitive, affective and psychomotor domains

Introduction

The event of September 11, 2001 terrorist bombing of WTC at the US has posed a big challenge to Islamic religious education in Muslim countries. Of such challenge is the attribution of rigidity and stagnation to Islamic education system in Muslim nations. It is of less attention in the literature the amount or extent of literacy that *madrasah* promotes in Muslim nations. However, the system has negatively and wrongfully taken with cynically pessimistic skepticism and skeptical pessimism as grooming grounds for terrorism. *Boko Haram* insurgency or terroristic activities is a testimony to this assertion in Nigeria (Adesoji, 2011). It is not an exaggeration to posit that there is no enough empirical evidence justifying the paradigm shift from traditional *madrasah* system to integrated and holistic education model in addressing the skepticism, rigidity and stagnation of Islamic education especially in *Islamiyyah madrasah* in Nigeria. With this assertion and wrongful assumption ascribed to *madrasah* education, despite the criticisms, it is not arguable to assert that *madrasah* promotes knowledge and literacy

among Muslims in north-central Nigeria in particular and the entire country in general (Philips, 2012).

Alexander (2006) asserts that there is need to interact closely, study and understand the system. In spite of the agitation by Alexander (2006) to observe and understand the system of *madrasah*, less attention has been given to integrated curriculum that promotes knowledge and literacy in *Ilmiyyah* or *Islamiyyah* schools in Nigeria. Contrary to the *Qur'anic* schools as the primary level of education, *Ilmiyyah* or *Islamiyyah madrasah* are secondary Islamic schools commonly established in sub-Sahara Africa in general and Nigeria in particular where various religious subjects along with a few non-religious ones are taught. Opeloye (1994) submits that *Ilmiyyah* schools have greatly contributed to the teaching and learning of Arabic and Islamic studies in Nigeria. Further, Adetona (2011) asserts that *Ilmiyyah* schools have been playing significant educational roles since post-independence in the country. Adebayo (2005) posits that integration between Islamic and Western education began in the 1960s in the country. Despite lengthy period, Rosnani (2007) contends that, there is a need to improve traditional Islamic education in the Muslim countries including Nigeria in order to make the learners contribute meaningfully to all spheres of human endeavours.

In line with the advocacy of Rosnani (2007), integrated and holistic education is ultimately paramount. Literature asserts that integrated education provides harmonized curriculum while holistic education is an educational paradigm aimed at addressing traditional education through harmonious and balanced personality of learners in the aspects of spiritual, cognitive, affective and psychomotor domains. Until today, it is an ongoing educational paradigm, specifically it is gaining momentum in addressing stagnation of Islamic education especially in *Ilmiyyah* or *Islamiyyah madrasah* in Nigeria. It is unfortunate that, the extent by which there are causal relationships between the exogenous and endogenous variables measuring integrated and holistic education factors remain unequivocal, especially in the context of *Islamiyyah madrasah.* With this therefore, this paper examines the causal relationships between integrated and holistic education factors in order to identify the strengths of the hypothesized model towards unifying the contents of Islamic and Western education in the context of *Islamiyyah madrasah* in the country.

Conceptualization of Cohesive Education

The concept of cohesive education also refers to integrated education. Educational integration is a process of unifying or harmonizing two things or two concepts. Indeed, Muslim educationists, scholars and intellectuals at the 1977 Makkah Conference revived the discourse in providing integrated education towards holistic and harmonious personality development among Muslim students (Conference Book, 1977). This trend is also captured among Nigerian Muslim intellectuals and educationists in the recent past.

In addition, it is asserted that the integration between revealed and acquired knowledge must be based on the Qur'anic educational worldview (Ahmad & Awang Mat, 2013b). In so doing, integrated education paradigm is regarded as one of main approaches to foster the system. This approach has been successful in some Muslim countries such as Egypt whereby the curricula of Islamic and Western education were harmonized (Bradley, 1999). This paper expands the existing literature beyond integration between Islamic and Western contents by incorporating dialogical pedagogy and technology for teaching and

learning. Therefore, three factors of integrated education (curriculum, dialogical pedagogy and technology for teaching and learning) are conceptually elaborated.

Firstly, curriculum specifically unifying the content of Islamic and Western subjects is growing in Nigeria. Recently, Oloyede (2012) insists on the review of curriculum of Arabic language and Islamic studies; however, the direction for the review is not explicitly elaborated. Nonetheless, it is explained that the National Board of Arabic and Islamic Studies (NBAIS) has provided the curriculum that integrates religious and non-religious subjects (Oloyede, 2012). In addition, recent study contends that it is important to harmonize various educational orientations that result in the emergence of terroristic thought and ideas (Ahmad and Awang Mat, 2013a). In other words, Ahmad and Awang Mat (2013a) posit that it is essential to harmonize various educational orientations in order to address the stagnation of *madrasah* education in Nigeria.

Secondly, pedagogical technique for the implementation of an integrated curriculum which involves learners in the teaching and learning process is important to activate their potentials. Nonetheless, Boyle (2002) shows that despite the growing interest in Qur'anic schooling, the pedagogical approach has been marginalized in some Muslim countries like Morocco. This raises the issue of whether the learners should be involved in the decision making of the schools or not. Blossing (2005) submits that learners must be involved in the school's decision-making. However, this has not been academically captured in the context of *Islamiyyah madrasah.* Invariably, for students to be able to involve in the school's decision-making, methods and techniques of teaching must be collaborative, interactive and cooperative in the classroom setting. In addition, studies have shown that teaching techniques that involve the learners during the instructional strategy are important in the learning environment (Az-Zarunuji, 1947; Oloyede, 2003; Az-Zarnuji, 2003). It is posited that, progressive educational ideas that holistic education promotes cannot be achieved without finding an alternative in education which fosters learner-centered, cooperation and collaboration between teacher and students and among the students themselves (Martin, 2002). Similarly, other studies have identified the significance of pedagogical approach in fostering the holistic aspect of learners' character and virtues development (Peter & Seligman, 2004).

Thirdly, the integration of technology is an important educational tool to be used in the classroom setting. The use of ICT is effective in teaching Islamic subjects in many countries such as Brunei (Maimun Aqsha Lubis *et al.,* 2011). In addition, many other studies (Bala, 2009; Oladimeji, 2009; Oloyede, 2009) have asserted that the use of technology has contributed to the preservation of knowledge in the Nigerian context. Adebayo (2010) asserts that in spite of the susceptibility ascribed to the use of modern cyber-technology; there are many opportunities that the teachers of Islamic studies can explore in the use of technology for teaching and learning in the country. It is corroborated that information technology plays significantly essential role in promoting peaceful coexistence in the country (Saba, 2007). Findings have shown the significance of technology in enhancing instructional strategy in the classroom setting (Bala, 2009; Oladimeji, 2009; Oloyede, 2009; Maimun Aqsha Lubis *et al.,* 2011). These factors therefore are conceptually put together in promoting integrated education in *Islamiyyah madrasah* in the country.

Conceptualization of All-Inclusive Education

The word all-inclusive education otherwise refers to holistic education. 'holistic' linguistically refers to 'whole'. Inferably, it is a concept that attempts to develop the wholesome personality of learners. This development is done through the process of learning. Since contemporary discourse on holistic education emerged in the 1970s in North America, it was traceable to ancient period where education was emphatically stressed to promote social justice (Miller, 2006). In addition, it is noted that, in the medieval Islamic civilization in Damascus, knowledge served as social practice in daily life of the people (Chamberlain, 1994). Consequently, several studies have been conducted to investigate the concept in Western setting especially focusing on integrated curriculum in promoting holistic learning among students (Miller, 2005; Miller, 2007); however, there is less empirical study hypothesizing the model of integrated and holistic education in *Islamiyyah madrasah* in Nigeria. In this paper, the factors of holistic education are narrowed into four, namely spiritual, cognitive, affective and psychomotor domains.

Firstly, spiritual domain is regarded as divine proximity which must be cultivated and activated in learners. There are two important sub-divisions of this domain which are internal and external. The internal spirituality is the awareness and consciousness of Almighty God through His existence, essence and attributes. For instance, the six articles of faith can be regarded as internal spirituality. The extent of the internal consciousness can be manifested in the external spirituality. This could be seen in the servility of obedience to God through the daily worship. For example, the proclamation and practicality of the five pillars of Islam can be regarded as external spirituality. Studies have shown the vitality of developing spiritual domain in the curriculum (Rohana & Rozian, 2010); however, Sidek (2009) claims that spiritual domain was not identified in Bloom Taxonomy of learning which can be regarded as a prime importance of education in Islam.

Secondly, cognitive domain refers to the thinking and awareness of the learners about themselves and the environment they live in. Inferably, cognitive domain is a process that develops the intellectual ability of the learners. It is not arguable that this domain has been stressed in the literature to be reflected in the curriculum design. It is asserted in the Bloom Taxonomy that this domain is significant to be cultivated in learners (Bloom *et al.* 1956; Bloom, 2007; Sidek, 2009). In *Islamiyyah madrasah*, both religious and non-religious subjects can foster the cognitive development of the learners. Nonetheless, the current trend of cognitive domain in *Islamiyyah madrasah* is mostly relating to the accessibility and retrieval of information; less attention is given to the interpretation of the content by connecting to the real-world experience of students by the teachers.

Thirdly, affective domain refers to the process of internalizing a set of values that enables students to respond to multifarious issues within the educational system in particular and the society in general. In addition, affection relates to emotional development. Undoubtedly, it is an important domain that directly or indirectly relate to spiritual and cognitive development which must be cultivated in the learners. The literature contends that affective domain relates to wisdom and compassion. The development of wise personality is through rigorous intellectual activity while the activation of compassion is directly related to internal spirituality. Therefore, praiseworthy and pro-social behaviours must be imbibed by the learners in order to have a balanced and harmonious personality.

Hence, a set of values to be internalized by the learners must promote societal harmony and progress in all spheres (Chamberlain, 1994).

Fourthly, psychomotor domain relates to the use of organs of the body as well as skills and abilities to use a particular machine or gadget. Undoubtedly, this has been extensively identified in the taxonomy of learning (Bloom *et al.*, 1956; Bloom, 2007). This domain must develop the physical strength of the students through various hands-on activities. Nonetheless, less attention is given to this domain, especially in the context of *Islamiyyah madrasah*. Hence, it can be asserted that psychomotor skills of the learners must be given priority in the system.

Based on the foregoing findings, it should be reiterated that early studies have examined the integrated education factors explicitly and specifically to show how the curriculum must be designed in such a way that the factors of holistic education (spiritual, cognitive, affective and psychomotor domains) are taken into account (Sidek, 2009; Ahmad & Awang Mat, 2013b). However, Bloom Taxonomy has identified three factors of taxonomy of learning (cognitive, affective and psychomotor domains) as an integral part of holistic education factors without taking spiritual domain into consideration (Bloom *et al.* 1956; Bloom, 2007; Sidek, 2009). The recognition of three identified taxonomies along with the vitality of pedagogy and technology has prompted researchers such as Sidek (2009) to argue and point out the shortcoming of the taxonomy of learning identified by Bloom *et al.* (1956) with the exclusion of spiritual domain from the taxonomy of learning. But curriculum design is important to be holistic (Miller, 2007) through which spiritual, cognitive, affective and psychomotor domains of the learners are developed. Nonetheless, studies have shown that curriculum design must take all the components into account specifically spiritual education which can be developed as an integral part of holistic educational approach (Rohana & Rozian, 2010).

Methodology

Respondents

The population of this study was 10,371 and according to the sample size calculator, the sample size drawn from the entire population is 371. Therefore, the respondents were drawn across the selected *Islamiyyah madrasah* in the seven states of North-Central geo-political zone of Nigeria. The aim of the study was conveyed to the management and the intent of study was explained to the students as the respondents of the study. With an exclusion of the unreturned questionnaire and those with missing data, the final sample used in this study was 344. The data reveal that male respondents were 246 (71.5%) while females were 98 (28.5%). With this discrepancy between male and female respondents, the researchers did not make an attempt to do invariant analysis. That is, no attempt was made to do a comparison between males and females because the gap of percentage is considered as unsuitable for the multi-group comparisons.

Measures and Analytic Approach

Measures are identified in the survey questionnaire employed. A 4-point Likert scale (1=Strongly Disagree (SD); 2=Disagree (D); 3=Agree (A) and 4=Strongly Agree (SA) was used seeking the responses of the respondents whereby the measures were subjected to validity and reliability of the instrument. Content validity was used whereby the

opinions of the experts were sought regarding the simplicity of the item wordings ensuring that they would be easier for the respondents to understand. Similarly, the Cronbach's Alpha was used for the reliability of the measures by establishing the internal consistency of the instrument for the seven identified constructs. Table 1 shows the Cronbach's Alpha for internal consistency of the constructs.

Table 1: **Cronbach's Alpha for the Internal Consistency of Constructs**

S/N	Exogenous / Independent Variables	No. of items Measuring each Dimension	Report of Cronbach's Alpha
1.	Curriculum	7	.812
2.	Dialogical pedagogy	6	.766
3.	Technology for teaching & learning	8	.816
S/N	Endogenous / Dependent Variable	No. of Items Measuring each Dimension	Report of Cronbach's Alpha
4.	Spiritual domain	8	.724
5.	Cognitive domain	9	.825
6.	Affective domain	7	.831
7.	Psychomotor domain	9	.872
	Total number of items	54	

Furthermore, for the analytic approach, both statistical package for social science (SPSS) version 16.0 and analysis of moment of structure (AMOS) version 21.0 were used. More so, prior path analysis using structural equation model, various dimensions in the instrument were re-affirmed using exploratory factor analysis (EFA) and confirmatory factor analysis (CFA) which were used to validate the instrument (Pallant, 2011). In one hand, for the exploratory factor analysis (EFA), the seven constructs were re-confirmed however, 37 items were properly loaded on the constructs. This means that the total number of 17 items out of initial 54 items either with loadings less that .04 or cross loadings were deleted in the final analysis. On the other hand, for the measurement model, convergent validity was used before testing structural model. For the measurement model, to determine the construct fit to the model, there were error covariances. There are no mediating variables in the hypothesized model which might be considered as controls on the model.

Consequently, the path analysis using the structural equation modeling (SEM) in testing the hypothesized model was used. This has been substantiated in the literature that once the dimensions are established and the measurement model is validated, it is important to carry out the SEM (Bryne, 2001; Bryne, 2010). Thereafter, the covariances among the three identified exogenous variables were taken into account in order to determine interrelatedness and synchronous relationships among them (Sahari, 2004; Bryne, 2010; Sahari, 2011). With the establishment of the measurement model, it was therefore concluded that there was a strong foundation for the assessment of the causal relationships between integrated education factors (exogenous variables) and holistic education factors (endogenous variables) explored in the study.

Results

Revised Model of Hypothesized Cohesive and All-Inclusive Education Model

The hypothesized model systematically tests path structural models by simultaneously exploring causal relationships between exogenous integrated factors (exogenous variables) and holistic factors (endogenous variables). Certain criteria such as fit statistics were taken into account when the model was subjected to the structural equation modeling testing the causal relationships among the identified variables. The data output of the initial model showed the need for revision because it did not meet up with the required thresholds. For instance, the results from the fit statistics indicated as follows: (Normed-Chi Square=29.945; RMSA=.290; X^2 value=179.669; DF=6; CFI=.888; TLI=.609) as show in Table 2.

Moreover, the baseline model of cohesive (integrated) and all-inclusive (holistic) education with the revised model indicate a good or adequate fit with the following thresholds (Normed-Chi Square=.615; RMSA=.000; X^2 value=1.231; DF=2; CFI=1.000; TLI=1.005). With the baseline model or path analysis of the revised model, it can be concluded that the fit indices indicated that the model reasonably fit the collected data. This is as a result of the fact that there was a significant difference between the Chi-Square (179.669) of the initial model and the Chi-Square (1.231) of the revised model which is a clear indication that there is an improvement in the model fit which is a justification for retaining the path analysis of the model.

Furthermore, as the causal relationships are examined, the path analysis of the model identifies various findings. The inter-factor relationships among the exogenous variables indicate positively statistical significance (between curriculum and pedagogy; *r=.54*; between pedagogy and technology for teaching and learning; *r=.69*; and between curriculum and technology for teaching and learning, *r=.59)*. The inter-factor relationships glaringly show that the exogenous factors measuring integrated education are distinctive, and interrelated. In other words, there is positive correlations among the three identified exogenous variables examined in this study. It is indicated that curriculum has relative statistical significance with spiritual domain (.16). It is further noted there is a high positive statistical significance between curriculum and affective domain (.20).

In addition, value obtained with regard to the curriculum and cognitive domain is (.13) while there is a positive causal relationship between curriculum and psychomotor domain (.57). Nonetheless, the finding shows the moderately low value (-.15) which consequently indicates effect of spirituality on students' cognitive domain. It is shown that spiritual domain has moderate causal relationship with psychomotor domain (.14) while there is a highly positive relationship between affective and psychomotor domain (.44). Even more, it is interesting to note that dialogical pedagogical instructional strategy is positively and statistically significant in enhancing the spiritual cultivation of the learners (.29). In addition, the pedagogical approach shows high causal relationship with affective domain (.40) while on the other hand, it is noted that technology for teaching and learning indicated highly causal relationship (.29) with spiritual aspect of the learners. Similarly, technology for teaching and learning is interrelated with learners' cognitive development (.40). With affective domain, it also shows high causal relationship (.30). Nonetheless, there is negative effect (-.20) of technology for teaching and learning on the students' psychomotor domain. Figure 1 indicates the revised hypothesized model.
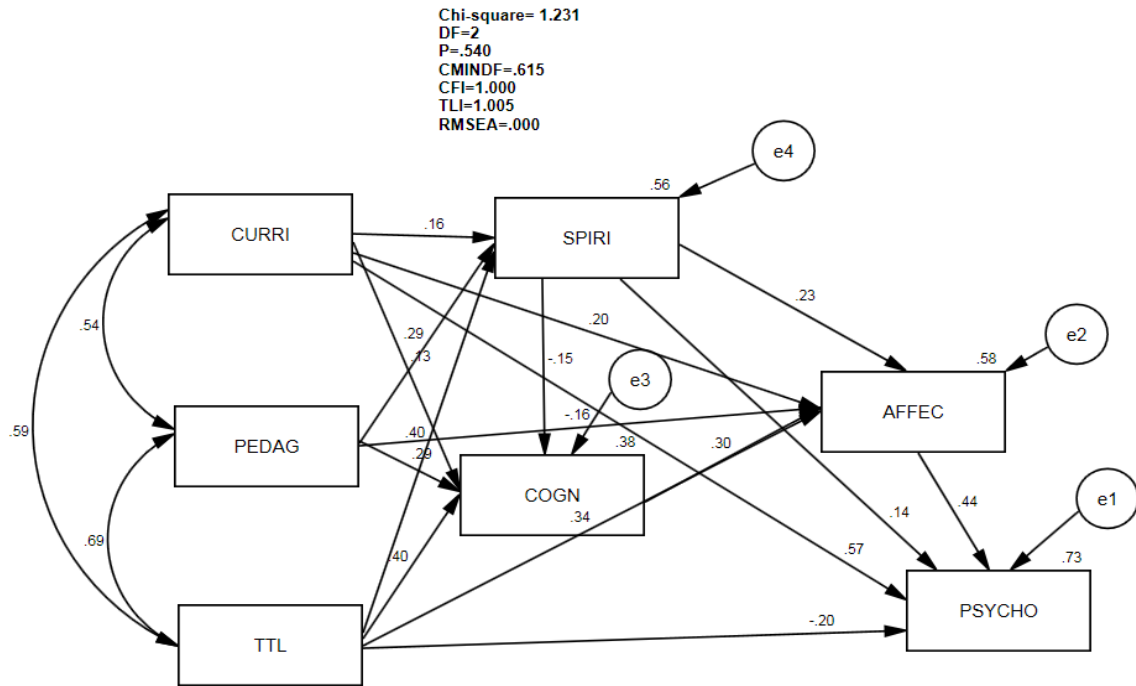
Figure 1: Revised Model of Hypothesized Cohesive and All-Inclusive Education Model

Based on the above hypothesized, it is shown that the root means square error of approximation (RMSEA) (.000) is less than the required threshold of (<.05) which is a strong indication that the data fits the hypothesized model. Also, all other fit statistics meet up with the required thresholds. Therefore, the below Table 1 shows the goodness of fit for hypothesized integrated and holistic education model:

Table 2: **Goodness-of-Fit for Hypothesized Integrated and Holistic Education Model (AMOS graphic version 20.0)**

Fit Indices	Thresholds
X^2 Value for the Hypothesized Model (Degree of Freedom)	1.231
Normed Chi-Square for Hypothesized Model	0.615
Comparative Fit Index (CFI)	1.000
Root Mean Square Error of Approximation (RMSEA)	.000
Tucker-Lewis Coefficient Index (TLI)	1.005

Major Findings of the Study:

The following are the summary of the major findings of the study:

i.   There are inter-factor relationships among the exogenous factors (curriculum, pedagogy and technology for teaching and learning) while measuring cohesive (integrated) education are distinctive but they are interrelated.

ii.   There are positive causal relationships between indicators of cohesive (integrated) education factors and all-inclusive (holistic) education factors in *Islamiyyah madrasah* in Nigeria.

iii.   There is positive effect of spirituality on students' cognitive domain while spiritual domain has moderate causal relationship with psychomotor domain.

iv.   There is a high positive relationship between dialogical pedagogical instructional strategy is positively and statistically significant in enhancing the spiritual cultivation of the learners.

v.   Pedagogical approach shows high causal relationship with affective domain (.40) while on the other hand, technology for teaching and learning indicated high causal relationship with spiritual aspect of the learners.

vi.   Similarly, technology for teaching and learning is interrelated with learners' cognitive development while there is negative effect of technology for teaching and learning on the students' psychomotor domain.

Discussion

The causal relationships between integrated factors and holistic factors remain persistently required for empirical investigation. In this study, the baseline has shown that the model possesses constructs that can enhance the teaching of religious and non-religious subjects; the pedagogical approaches and the use of technology during instructional strategy to a certain extent are reliable to foster *Islamiyyah madrasah* in Nigeria. The findings of previous studies have indicated that several attempts have been made to improve the curriculum design in *Islamiyyah madrasah* in the country (Adebayo, 2005; Adetona, 2011; Oloyede, 2012). However, the extent of this in improving learners' spiritual, cognitive, affective and psychomotor domains was not empirically shown.

This study therefore has shown that with the current curriculum implementation in *Islamiyyah madrasah*, the cultivation and inclusion of spiritual aspect in the subjects taught to the students is relatively low compared to other domains or factors of holistic education despite an assumption that the curriculum of *madrasah* focuses on spiritual development. This finding has rejected assumption that *madrasah* develops learners' spiritual development because there is less attention to intellectual development in order to foster spiritual activation among the learners. It is of no wonder then that, the current crisis or insurgency by the so called *"Boko Haram"* in the country is attributed to the product of *madrasah* as a result of the fact that God-consciousness emphatically stresses on nurturing moral virtues. Adesoji (2011) asserts that *Boko Haram* has posed the challenges of Islamic revivalism in the country. With these challenges posed by the sect, Ahmad and Awang Mat (2013a) assert that harmonization of educational orientations is essential in the context of *madrasah* in the country in order to cultivate the sense of religious tolerance, social harmony and above all God consciousness.

Thereby, it must be reiterated that both internal spirituality and external spirituality must be activated through the teaching of various religious subjects such as *Tawheed, Tafsir, Hadith, Sirah* etc. in order to address the problem of the lack of spiritual enhancement in the context of *Islamiyyah madrasah* in the country. In addition, the negative causal relationships between spiritual and cognitive domains indicate that since Islam emphasizes on the importance of knowledge, it is through knowledge and intellectual development that spirituality is activated and cultivated. This has been supported by the finding of Rohana and Rozian (2010) that knowledge is a prerequisite for the spiritual education development in the formulation of Muslim educational system.

The baseline model measuring casual relationship between exogenous and endogenous variables suggests that to a certain extent, there is a stabile validity and reliability among the constructs of the hypothesized model. Undoubtedly, there is a tendency of having

persistence with the model regardless of the extent of the influences. However, the correlations between constructs of integrated and holistic factors are relatively low. With this, it is further indication to postulate that previous studies are not specific on the extent of causal linkage between the constructs of integrated and holistic education factors hypothesized in this study. Nonetheless, there are stronger relationships among the exogenous factors indicating the distinctiveness but interrelatedness of the factors.

Further, this study's findings are consistent with a number of studies that examined the constructs of integrated education having causal relationships with holistic education factors (Sidek, 2009) as hypothesized in this study. For instance, it has been substantiated in the literature which suggests for the integrated curriculum, unification between Islamic and Western conceptions of education; and harmonization of educational orientations (Bradley, 1999; Miller, 2007; Ahmad & Awang Mat; 2013a); dialogical pedagogy (Az-Zarnuji, 1947; Oloyede, 1990; Boyle, 2002; Az-Zarnuji, 2003; Ahmad, 2011) and the use of technology in fostering teaching and learning in order to develop balanced and harmonious personality (Bala, 2009; Oladimeji, 2009; Oloyede, 2009; Maimun Aqsha Lubis *et al.,* 2011). Nonetheless, it is contrary to few studies (Rohana and Rozian, 2010) that stress on the spiritual education instead of cognitive or intellectual development towards enhancing spiritual development.

Based on the findings, as noted in the study by Oloyede (2012) that the curriculum of Islamic and Arabic language must be reviewed; thereby, it is essential that the curriculum review takes learners' spiritual domain into the account. However, cognitive development must be emphatically stressed in order to foster learners' spirituality. Similarly, there are a number of prophetic traditions that emphasizes on the importance of psychomotor domain; however, the finding of the study shows that spirituality of the learners is not directly related to the development of their psychomotor skills. Also, the negative effect of technology on psychomotor domain indicates that the objective of the use of cyber-technology in teaching Islamic studies as noted by Adebayo (2010) is not meant for the enhancement of their psychomotor skills.

However, the strength of the model has been indicated from the fact that curriculum has positive correlation with students' affective domain. This shows that the learners are able to internalize some positive values, characters and virtues from the teaching and learning process. In addition, it is also noted that the curriculum emphasizes on the significance of the psychomotor domain. Similarly, the affective domain is positively correlated with psychomotor domain. Rohana and Rozian (2010) stress on the paramount significance of spiritual education, however, to what extent the dialogical pedagogy contributes to this was not shown. This study therefore shows that the chosen pedagogy in delivering the contents of either religious or non-religious subjects is important to foster learners' spiritual domain. Similarly, this study in support of previous findings that indicate that technology is useful for the preservation of Islamic knowledge especially towards enhancing learners' spiritual development (Bala, 2009; Oladimeji, 2009, Oloyede, 2009). Technology is also useful to improve learners' cognitive and affective domains.

For the causal relationships between the integrated and holistic factors, studies have empirically indicated interrelationships among the constructs. It is not arguable that the literature which asserts that spiritual component is an integral part of holistic development; unfortunately, the curriculum of *Islamiyyah madrasah* emphatically stresses on the spirituality and neglects other aspects. Thereby, this development is

important to individual students and the society in general. It has been acknowledged that students give priority to spirituality instead of intellectual development which can be acquired through the teaching and learning process and consequently fosters their spiritual domain. The path analysis results show moderate evidence of causal relationships between exogenous and endogenous variables. The negative effects of spiritual domain on cognitive domain and technology for teaching and learning and psychomotor indicate that, there is a need to stress on knowledge -intellectual development- rather than spiritual domain if truly learners' inward and outward spirituality must be cultivated. As a result, it is essential to emphasize on the vitality of knowledge which is expected to trigger spiritual activation of the learning. Generally, the literature asserts that the frameworks for the integration of knowledge and management of *Islamiyyah* schools have been provided in most northern states in Nigeria (UBEC, 2002; Umar, 2003; UBEC, 2010). Based on the foregoing explanation of the findings, the below Figure 2 shows the interrelatedness and inter-systemic scope of exogenous and endogenous factors of Integrated and Holistic Education (IHE).
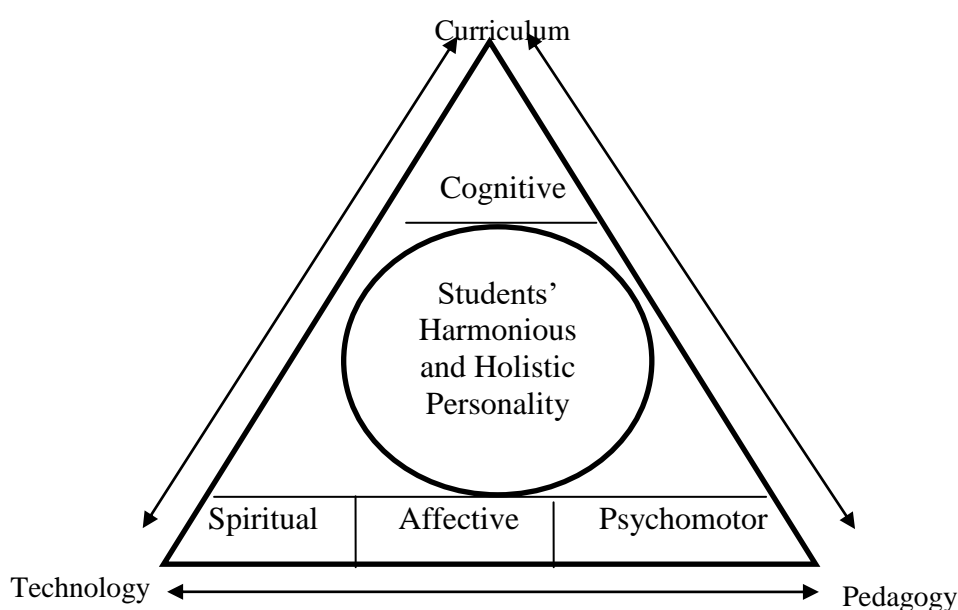

Figure 2:   Interrelatedness and Inter-Systemic Scope of Exogenous and Endogenous Factors of Integrated and Holistic Education (IHE)

Limitations of the Study

The empirical testing of the hypothesized model provides the strengths of the study using path analysis. Nonetheless, the selective report of the analysis might be regarded as one of the limitations of the present study. Also, the sample selected is restricted to only one out of six geo-political zones of the entire country. As a result, it is essential that subsequent studies replicate the hypothesized model in other geo-political zones. Also, this study is not a longitudinal study using a big sample in order to have a concrete response from the respondents across the other geo-political zones in the country. Despite the result of the limited empirical studies examining integrated and holistic education, this study has offered a substantial contribution that can give further and more stimulating research on the untapped hypothesized model. Undoubtedly, it is not arguable to assert that the study helps in filling up a gap in the existing theoretical studies in the Nigerian context.

Thereby, the study helps in addressing the stagnation of *Islamiyyah madrassh* in Nigeria. Since this paper is limited in its scope, hence further research in this area may attempt to examine the invariant analysis, especially investigating the effect of the model on gender role expectation and the level of the students' experience in *Islamiyyah madrasah* (*'Idādiyyah* and *Thānawiyah*) in the country. Also, instead of implicit and theoretical assumption, this study has explicitly, articulately and empirically tested the hypothesized model mainly to provide empirical data towards addressing the perceived stagnation of *Islamiyyah madrasah* in the country.

Conclusion and Recommendations

The paper has elucidated that several studies on integrated and holistic education paradigm have been conducted in the western settings since the 1970s. Similarly, the paper has noted that as the consequence of the First World Conference on Muslim Education held in 1977 in Makkah, integrated and holistic educational paradigm is gaining prominence in Muslim countries including Nigeria. The paper examines causal relationships between integrated and holistic education factors. Despite the fact that the World Conference on Islamic education held in Makkah captured integrated and holistic education factors (Conference, 1977) and Adebayo (2005) submits that integration between Islamic and Western education in the 1960s in Nigeria, nonetheless, the concept and approaches to integrated and holistic education remain an ongoing process. The finding has shown that the correlations between curriculum and spiritual domain are relatively low. Nevertheless, this educational approach is important and it is an ongoing area of research in the context of *Islamiyyah madrasah* in the country toward enhancing the system. As a result, this study is a new theoretical framework that establishes the validity of the conceptual hypothesized model. It is therefore essential that the following recommendations are made based on the overall findings of the study:

1. The conceptual basis is moved forward and replicated in other geo-political zones especially North-West, North-East and South Western Nigeria where *Islamiyyah madrasah* is given prominence among Muslim parents.
2. In order to solidify the future direction regarding the reliable model to be used in fostering *Islamiyyah madrasah* in the country, it is paramount to create an opportunity to expand the model beyond the scope of this study in order to have plausible option that will go beyond myopic assumptions ascribed with rigidity of Islamic education and *Islamiyyah madrasah* in the country.
3. It requires herculean task by the stakeholders, government agencies, ministry of education and the officials of National Board of Arabic and Islamic Studies (NBAIS) to make further improvement on *Islamiyyah madrasah* in the country.
4. It is fascinating that the baseline model has shown causal relationships between integrated and holistic education factors, however, it needs further improvement in order to enhance holistic personality development of the learners.
5. The study has built up a necessary model in harmonizing Islamic and non-Islamic knowledge towards harmonious and balanced personality development of the learners in the *Islamiyyah madrasah* in particular and the country in general, thus, the government should strengthen the curriculum of religious and non-religious subjects in *Islamiyyah madrasah*.

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