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THE IMPACT OF COVID-19 ON MUSLIM MOTHERS IN BALI: A CROSS-SECTIONAL STUDY

Asih Sofiah Ningrum, Bela Khan

International Open University

ABSTRACT

Muslim mothers in Bali are vulnerable since they are a minority and because of the life-changing conditions due to the COVID-19 outbreak. This study aims to evaluate anxiety levels in Muslim mothers in Bali and to explore factors that impact their anxiety. This is a descriptive study with a cross-sectional design where independent variables are COVID-19 related stressors, and the dependent variable is anxiety. Mothers (n=51) of age 18 and above in Bali were examined by a web-based GAD-7 Indonesian Version questionnaire. Chi-Square and Fisher's Exact Test were employed to find an association between demographic data, COVID-19 related stressors with Anxiety. The data was collected in December 2021 and the result found that there are 33.3% (n=17) of mothers have anxiety symptoms and 9.8% of Muslim families in Bali do not have enough food to fulfill their basic household needs. Among 10 COVID-19 related stressors, having enough food to fulfill basic household needs was found to be statistically associated as a protective factor against anxiety ($P = .037 < .05 (\alpha)$; $RR = .35$). In conclusion, this study found that food insecurity during the COVID-19 pandemic is affecting Muslim mothers' anxiety. However, a bigger number of samples would be needed to verify these findings.

Keywords: Anxiety, Muslim, Mother, Minority, COVID-19

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1. INTRODUCTION

Wuhan has become a famous city that is hard to forget and inextricably associated with the COVID-19 virus. The reason behind this was that in December 2019, a major health pandemic caused by this virus was reportedly initiated in this city (Zhang & Ma, 2020). This harmful pneumonia rapidly spread to other countries and has led to unprecedented global morbidity and mortality (Gadernann et al., 2021). Due to the rapid global spread and fatal effects of COVID-19, countries around the world issued regulations to prevent the spreading of this disease. General regulations that almost every country agreed on were: wash your hands, wear a mask, stay at home, and physical (and/or social) distancing.

On other hand, physical distancing led to social isolation, and the effect of restriction reported has had a negative impact on the well-being of ethnic minorities in the United Kingdom (Hassan et al., 2021a). Other threats posed by the pandemic were financial and employment insecurity, school closure, housing instability, and changes in accessing health centers (Gadernann et al., 2021). Lifestyles have changed and caused vulnerable new mothers to develop anxiety symptoms (Kimura et al., 2021).

Years ago, people with anxiety symptoms inspired others to initiate the movement for global mental health. The purpose was to close

the treatment gap for people who suffers from mental disorders on a worldwide scale and the movement of global mental health became so influential since it rose to prominence in 2008 (Sax & Lang, 2021). As this movement is still influential during the COVID-19 pandemic, studies about mental health as the effect of COVID-19 have been reported worldwide (Kimura et al., 2021).

One of the studies regarding the COVID-19 effect on mental health reported that Black, Asian, Minorities Ethnic (BAME) has increased mental health inequity in many ways because there was restriction for health services and unfulfilled needs from social isolation as well as limited non-essential traveling (Smith et al., 2020). An example of an ethnic minority is the Muslim community in the United Kingdom where they are vulnerable to COVID-19 and they are accused as the reason for COVID-19 spreading (Hassan et al., 2021a).

Indonesia adheres to a democratic system with the largest Muslim population in the world. However, there are some islands where Muslims are a becoming minority. Bali, a Hindu province and an island which has only 13% Muslims in this Island (Badan Pusat Statistik Provinsi Bali, 2018). The island is renowned as a national and international tourist destination, but the COVID-19 pandemic has hit this island seriously. Until April 2020, hotel occupancy was 0-8% due to travel restrictions to Bali and workers lost their jobs (Musfiroh et al., 2021). This included Muslims most of whom came from other provinces to earn income.

The mother in Islam occupies a remarkable place. By considering the importance of mothers in Islam, as a vulnerable minority group due to life-changing conditions, the focus of this study is the anxiety rate of Muslim mothers due to the COVID-19 outbreak. The effect of COVID-19 will be explored by how COVID-19 stressors are affecting the anxiety levels of 51 Muslim mothers in Bali. The

implication of this study is to inform and support mental health among the Muslim community and take care of Muslim mothers.

2. REVIEW OF LITERATURE

One of the first studies regarding the impact of COVID-19 on mental health was conducted by Brooks et al., in February 2020. This literature rapid review explains the psychological impact of quarantine and the results showed that quarantine has had a negative psychological impact (Brooks et al., 2020). The other research followed by a cross-sectional study done by Zhang and Ma (2020) in Liaoning Province, mainland China discussed the immediate impact after one-week lockdown and travel restrictions in Wuhan. It also explained how they were related to the mental health of residents in Jinzhou. The study was administered in March 2020, and it showed that participants had positive mental health-related lifestyle changes.

After about two years, several studies were developed with different types of variables, sample, timing, and methodological design. In this regard, some findings were in contrast with the study in Jinzhou, but other findings showed similarities. Some of the findings will be discussed in the thematic review. This study collected the existing literature related to maternal anxiety during the COVID-19 pandemic, some possible stressors that might cause anxiety, and Islamic literature discussing the pandemic. The literature collected came from various countries, including English and Indonesian.

2.1 Maternal Anxiety as an Outcome

A correlational study was conducted by Gadermann et al. (2021) that mothers are considered as a vulnerable group. Indeed, the most consistent outcome where being a female is related to anxiety (Shahriarirad et al., 2020; Dhaheri et al., 2021; Zhang & Ma, 2020;

Gadermann et al., 2021). Since it has been found that females are prone to anxiety in many countries, biological factors might count as being responsible. Although women experience hormonal fluctuations, not all of them experience anxiety, neuroactive steroid hormones are currently proposed as relevant to anxiety such as allopregnanolone and estradiol; the main form of estrogen (Hantsoo & Epperson, 2017). Low estradiol levels in women affect the fear of extinction which modulates women being vulnerable to anxiety (Felmingham et al., 2021).

In order to complete the picture, a combination of biological and social factors can increase the risk of anxiety. Milad and colleagues suggested that women were at risk of post-traumatic disorder when a stressful event occurred, and estrogen levels were low during the menstrual cycle (Beck, 2012). A study of female mice showed that childhood social isolation activates peripheral cytokines, neuroinflammation, and blood-brain barrier leading to an increase in anxiety-like behavior (Wu et al., 2022). In addition, delaying biological treatment from the first day of stress could worsen anxiety (Maron, 2017).

From a clinical perspective, mothers in Latin America have higher levels of anxiety compared with fathers during the COVID-19 pandemic (Brik et al., 2022). In a prospective follow-up study from pre to during COVID-19, mothers in Japan have been found to develop (6.6%) new anxiety symptoms due to lifestyle changes (Kimura et al., 2021). However, a correlational study on pregnant mothers in southern Denpasar, Bali showed that only 4% experienced anxiety (Nurtini et al., 2021). This anxiety score is much lower compared to three other findings about pregnant women from other countries (Grumi et al., 2021; Ilska et al., 2022; Lelisho et al., 2022). The percentage of pregnant women with anxiety in southern

Denpasar was also much lower than the national anxiety score in Indonesia (20.2%) (Anindyajati et al., 2021).

For the Muslim woman, the risk of anxiety increases by being identified as 'different' from common practices such as wearing veil (Simonovich et al., 2022). Meanwhile, the relationship between Muslims and Bali is claimed to be relatively harmonious (Kartini, 2011; Pageh, 2018). However, the economic sector which began to be dominated by Muslims since the 1970s has caused tensions with the Balinese people to this day (Segara, 2020). Still related to the monetary issue, once Muslim women were in the workplace, they were exposed to ostracism and discrimination leading to a lack of security, fear, decreased job satisfaction, and burnout (Khan et al., 2022).

2.2 Contracting Covid-19 Virus

The first COVID-19 stressor is how to worry about being infected with COVID-19 related to maternal anxiety. The length of the spread of COVID-19 transmission also raised worries as Hassan et al. (2020b) reported how a Muslim in England has been concerned about contracting the virus and infecting others. A scoping review in 2020 found that being a female increased the fear of COVID-19 (Quadros et al., 2021). However, a quantitative study in Japan showed that only 23% of mothers were fearful of COVID-19 being transmitted to themselves or to their family and this was not strongly correlated to their mental health (Kimura et al., 2021).

Mothers in Muslim countries like Saudi Arabia for example were afraid or concerned about their children getting infected by COVID-19 (Meraya et al., 2021). These results can be correlated with how female respondents had greater responsibility as caregivers (Shahriarirad et al., 2020). In Iran, surprisingly, the frequency of

people's worries about transferring the virus to their loved ones was higher than the worry about infecting themselves and this finding was associated with anxiety scores (Shahriarirad et al., 2020). This may be because of the emotional burden of witnessing a loved one suffering, not being able to take care of a loved one, and uncertainty can lead to the death of a loved one (Bulut, 2022).

Being susceptible to being infected by COVID-19 can cause anxiety. Muslims in the United Kingdom have reported increasing concern and greater caution during the pandemic due to diabetic conditions (Hassan et al., 2021b). Meanwhile, being female and older in age was also found to be factors associated with a higher risk of developing prolonged COVID-19 symptoms (Bai et al., 2022) and women with the underlying disease also carried a psychological burden (Blix et al., 2021). In general, cardiovascular disease was found to be the factor most prone to causing anxiety (Sayeed et al., 2020). A similar result was shown in research findings during the pandemic in Saudi Arabia showed that being a woman with diabetes was also found associated with anxiety (Alkhormi et al., 2022).

In addition, being unvaccinated also made people susceptible to COVID-19 infection. Unvaccinated mothers in Poland stated that they were worried about the effect of vaccination on mother and fetus, breastfeeding, post-effect, and lack of safety evidence of the vaccine (Lis-Kuberka et al., 2022). A study in the United States discussing the association between COVID-19 vaccination and anxiety was conducted in October 2021. It is not surprising that vaccination was associated with a lower odd of anxiety and no difference in outcomes between gender (Chen et al., 2022). The results also showed that there was an association with an additional higher score of anxiety among ethnic minorities in the United States, such as Asians (Chen et al., 2022).

From within Indonesia, in central Java, anxiety regarding vaccination and the ḥalāl status of vaccines was significantly associated with vaccine hesitancy (Utami et al., 2022). A similar result in east Java, anxiety about vaccine side effects and vaccine ḥalāl status influenced the perception of the vaccine (Rahmawati & Kristyaningsih, 2022). This is because Ḥalāl status is an important issue for Muslims. To support the government, the Indonesian Ulema Council (MUI) claimed that some vaccines administered by the government have ḥarām constituents but are permissible due to exigency (redaksi, 2021). Furthermore, Putri et al. (2021) stated that 48,1% of Indonesians experienced anxiety about vaccines and unwillingness to get vaccinated was significantly associated with anxiety.

2.3 Finance

One research study in a Muslim country showed that the decreased income due to COVID-19 was associated with the female gender in Bangladesh (Islam et al., 2021). Moreover, poverty can be traumatic and cause individuals to think of the worst-case scenario for the future. Two studies in Canada showed similar results about the link between financial problems and anxiety. Parental financial problems reported due to the pandemic statistically impacted family anxiety (Gadermann et al., 2021). Higher maternal anxiety scores occurred among mothers with reduced household income than those without (Racine et al., 2021).

Similar results were found in mothers in Japan who also found some concerns about financial problems, and it was related to anxiety (Kimura et al., 2021). In Latin America, low-income families were associated with mother anxiety as well as higher child anxiety (Brik et al., 2022). Meanwhile, the higher economy class in Indonesia did not show a high prevalence of anxiety because financial security

might help in preparing for virus infections (Anindyajati et al., 2021). It can be explained that fulfilling financial needs able to reduce anxiety (Livana et al., 2019).

Debt forces individuals to pay, unlike the choice between purchasing or not purchasing something. A systematic review of debt and mental health suggests further research into how debt in/out “trigger events” are comparatively experienced (Fitch et al., 2011). Following this, research concerns into debt due to COVID-19 problems appeared in various research studies. First, 48.7 % of participants in Chile thought that debt in their households would increase for the following three months (Duarte & Jimenez-Molina, 2021). Second, permanent employment and regular income are related to psychological well-being, but economic uncertainty such as debt and job loss are the risk factors that aggravate anxiety (Godinic et al., 2019). Third, parents in Canada who exhibited financial concern (go into debt due to COVID-19) also increased using harsh words with their children in comparison to parents that did not report their financial concerns (Gadermann et al., 2021).

Being in a minority and without enough food can lead to stigmatization. By 2017-2019, food security in Bali was considered safe (Anwar & Nasrudin, 2021). However, a working paper by Ikhsan and Virananda (2021) tried to explain the impact of COVID-19 on food security in Indonesia. The food supply is quite strong, but income and purchasing power were declining which could pose a threat to Indonesia’s food security. In addition, minorities were also found to be less confident about food security over the next four weeks (Morales et al., 2021). Stigmatization of receiving food assistance for those who had enough food previously might have increased anxiety (Fang et al., 2021).

Food insecurity during COVID-19 has been linked to Generalized Anxiety Disorder (Sabião et al., 2022). In the United States, a year-long study among low-income respondents showed that food insecurity was associated with 257% higher risk of anxiety (Fang et al., 2021). Food insecurity among parents has emerged even though access to the food bank was available (Gadermann et al., 2021). These were the same results as the study before the pandemic. A cross-sectional study of mothers in Egypt during 2017-2018 came with the results that household income was significantly associated with food insecurity and severe food insecurity were approximately 13 times more likely to experience mental distress than mothers with secure food (Mahfouz et al., 2021).

2.4 Children Activity

It seems that being quarantined with dysfunctional family members can have a negative impact on mental health. Ideally, quarantine can be a time to support family members by showing more feelings and assisting one another (Brik et al., 2022). However, due to isolation during the pandemic in Australia, it turns out that too much time together with children can lead to tension by bickering or fighting among family members (Evans et al., 2020). One study proved that dissatisfaction with family support was associated with anxiety (Anindyajati et al., 2021).

In Saudi Arabia, mothers with one child at home were reported to have higher psychological distress than pregnant mothers without children at home (Meraya, et al., 2021). Similarly in Latin America, having more children at home was associated with greater anxiety levels (Brik et al., 2022). A qualitative study asked parents in Australia how COVID-19 impacted their families from March until April 2020. The most interesting phenomenon was “cabin fever syndrome” where parents and children felt trapped in the house and

bored with each other (Evans et al., 2020). From an editorial perspective, cabin fever is defined as a combination of anxiety, moodiness, irritability, lassitude, depression, boredom, or feeling of dissatisfaction in response to isolation (Crawford, 2021, p. 167).

Children and electronic screens are not considered a new issue. Many of the effects of screen time on children have been studied before the COVID-19 outbreak. Restrictions on outdoor activity and schooling from home during the COVID-19 outbreak in Bali have been added reasons for children to engage more on screens. Greater screen time may not only affect the children themselves but their parents as well. McCormack et al. (2020) said that parents who are more anxious, have children who spend an average of two hours a day on screens for computing or gaming and less going to the park for physical activity.

During the pandemic, online learning has become one of the highlights of children's interaction with a screen. The literature review explained that parents' adjustment to technology and children choosing games over online learning are causes of paternal anxiety (Tirajoh et al., 2021). Supporting these findings, a significant difference in maternal anxiety level was also found based on the mother's age and education when accompanying their playgroup children to attend online classes (Agusniatih & Nurhayati, 2021). However, a study in Indonesia found that there was no association between children using the screen during the pandemic and parental anxiety (Tangkuman et al., 2021).

2.5 Islamic Perspective

From the perspective of *fiqh* of disaster, the COVID-19 pandemic is similar to the plague (*ṭā'ūn*) prophet Muhammad taught the management of this disaster by lockdown or staying at home (Suyadi

et al., 2020). Shabana (2021) wrote about ethical questions regarding COVID-19 from several perspectives. First, Islam encourages Muslim to protect themselves and their family in terms of avoiding COVID-19 infection. For example, it is permissible to leave congregational prayers such as Eid Prayer for a valid excuse such as heavy rain, sickness, or fear.

Second, in Shabana (2021), the International Islamic Fiqh Academy stated that the circulation of hoax rumors or inaccurate information causes fear and anxiety. According to al-Ghazali, anxiety is a psychological illness that develops in the heart of an individual with an unhealthy soul and leads to worry about certain things which leads to feelings of restlessness and frustration (Abdullah et al., 2012). Then, faith, as the most significant source of spiritual energy, can be of assistance in overcoming the dangers of COVID-19 by increasing people's confidence in their ability to resist trials and sufferings. In addition, faith shapes a Muslim's perspective about the world and affect their ability to find answers to difficult questions during challenging circumstances (Shabana, 2021, p. 25).

One of the challenging circumstances is financial difficulties during the pandemic. In Islamic teachings, unnecessary debt is discouraged even though the real need for getting debt is permitted. There is ample evidence in the Quran proposing that accumulating debt is a serious problem and should not be initiated except in cases of true necessity (Sipon et al., 2014). Prevention needs to be taken when a Muslim considers taking debt during this pandemic. As Allah said, *"Allah destroys interest and gives increase of charities"* (Quran 2:276).

Research about maternal coping mechanisms during the pandemic from an Islamic perspective was unsatisfying. However, there were studies on Islamic parenting. As parents, teaching the children at home during COVID-19 emerged. Baharuddin (2021) quoted the

ḥadith *"There is no greater and more valuable gift from parents to their children than good teaching"*. From the ḥadith, Baharuddin advised parents to consider this time as valuable time to express love through parenting and parents are encouraged to ask for help from teachers or others if they have insufficient knowledge rather than giving up completely.

3. RESEARCH METHODOLOGY

3.1 Research Design

This research was an analytical cross-sectional study. It was conducted to describe the frequency of each variable in the sample, and investigate the association between the independent variable which is COVID-19-related stressors, and anxiety as a dependent variable. The confounding variable in this study was not observed and it became the limitation of this study. In this quantitative design, a questionnaire was used. The nonprobability sample was recruited by convenience sampling method.

3.2 Measurement

The tools of the survey were divided into 3 sections (pages) in one Google Form: a demographic questionnaire, a questionnaire to measure COVID-19-related stressors made by the author, and a Generalized Anxiety Disorder 7 (GAD-7) Indonesian Version. Since the questionnaire was web-based, respondents did a self-administered questionnaire. The demographic questionnaire consisted of respondents' initial, gender, age, religion, education level, marital status, employment status, number of children at home, and the duration of residence in Bali.

The COVID-19-related stressors questionnaire was in Bahasa Indonesia containing 10 questions and each question consisted of 2

answer options: “yes and no”. The questions included their worry about contracting COVID-19, finance, and child activity. The questions were available in the appendix. A pilot study was conducted among 30 samples with the same criteria. In order to reveal the inter-rater reliability of COVID-19-related stressors, it used Kuder Richardson (KR) 20. KR 20 was used because the questions consist of nominal answers (yes and no). the result appeared in the table below.

Table 1:Reliability of COVID-19 related stressors questions

Reliability Statistics		
Cronbach's Alpha	Cronbach's Alpha Based on Standardized item	N of Items
.613	.555	10

GAD-7 Indonesian version is a standardized instrument with Cronbach's Alpha .867 for 7 items of question. Validity coefficient of .648 to .800 ($p < .01$) and cutoff value > 6 were coming from patients with epilepsy (Budikayanti, et al., 2019). And Internal reliability with McDonald's Omega .809 was coming from general populations (Onie et al., 2020). A cutoff value >6 was used carefully since this was the only cutoff value available from reliable literature. The respondents had been asked to rate each question according to their condition in the last 14 days. The rate on GAD-7 was the Likert scale. Start from 0 (not at all) to 3 (nearly every day) (Onie et al., 2020).

Table 2: Reliability of GAD-7 Indonesian version

Internal Reliability Statistics	
McDonald's Ω	N of Items
.613	7

3.3 Sampling

There were 51 samples picked for this study. The criteria of the sample were 18 years old or above, Muslim, having at least one child at home, resides in Bali since at least November 2019. Some criteria that caused respondents to be excluded were male respondents, a female without any child at home, below 18 years old, non-Muslim, residing in Bali after November 2019, civil servants or police or army, and failure to give informed consent.

3.4 Data Collection Process

The participants were recruited by face-to-face communication or by phone or by message on the messenger platform. The questionnaire was only given to people that were willing to join. The questionnaire was by Google Forms and its link was shared on Messenger platform in December 2021. All questions were made mandatory to answer. The participant was required to fill out this questionnaire one time with a maximum duration of 10 minutes. The Google Form contains 1) Consent Form available on the first page of Google Form. 2) Demographic survey on the second page. 3) COVID-19-related stressors questionnaire on the third page. 4) GAD-7 on the fourth page. The response was downloaded into an Excel file. No incentive was given to participants.

3.5 Validity and Reliability

The survey comprised of a web-based and self-report questionnaire. These two factors outlined the threat to the validity and reliability of this study. For non-probability samples, web-based administration questioned actual demographic data and the impossibility of verifying the data collected. Therefore, the questions about gender, age, religion, number of children at home, and date of residence in Bali were asked to all the respondents and they were excluded if they did not fulfill the sample criteria. Besides, the samples were recruited mainly by face-to-face communication, by phone, or by message on Messenger platform. Informal recruitment on social media was not used. Thus, the identity of the sample was mostly known.

Another threat, there was a chance that respondents would give a random answer because of the impossibility of real-time observation. To counter this, it was suggested that the respondent fill out the questionnaire only if really interested to contribute to this study. In addition, this study could be a sensitive topic (e.g., finance) that can affect self-report by external bias because of social desirability or approval. Thus, anonymity and confidentiality were attempted to be guaranteed.

3.6 Method of Data Analysis

The link was shared 60 times. By 20 December 2021, the questionnaire was closed; and 55 filled forms were received. The result from the Google form was downloaded into a Microsoft Excel sheet. There were 4 responses excluded and 51 responses that fulfilled the characteristic of samples picked for statistical analysis. Statistical analysis was performed by using Statistical Package for Social Science (SPSS) as follows:

1. Descriptive statistics for demographic characteristics reported as frequency and percentage. The demographic data were age group, marital status, and education level.
2. The response to COVID-19-related stressors had two answers: yes and no. It was reported as frequency and percentage.
3. The response of anxiety was scored and summed. The final score was categorized into two: anxiety and no anxiety. Respondents with anxiety scores ≤ 6 were categorized as having no anxiety and respondents with scores ≥ 7 were categorized as having anxiety.
4. Chi-Square or Fisher's exact was used because it was categorical data.
5. Chi-Square or Fisher's Exact Test 2x2 was used to find the association ($P < 0.05$) between marital status, education level, and 10 COVID-19-related stressors with anxiety.
6. Chi-Square 5x2 was used to find the association ($P < 0.05$) between age groups with anxiety.

4. RESULTS

4.1 Demographic Characteristic

Since this study was about Muslim mothers, 100% of them were Muslim, female gender with a minimum of one child at home. Most respondents were married (96.1%) and 72.5% had a bachelor's degree or higher (72.5%). Age was categorized into five groups. 18-27, 28-37, 38-47, 48-57 and above 58 years old and the frequency was five respondents (9.8%), 21 respondents (41%), 16 respondents (31.4%), 7 respondents (13.7%), two respondents (3.9%), respectively.

4.2 Covid-19 Related Stressors

31 respondents (60%) of respondents were worried about being infected by COVID-19. 38 respondents (74.5%) answered that they were worried about their children being infected by COVID-19. Comorbidity that causes a higher chance of being infected by COVID-19 appeared in three respondents (5,9%). Respondents that had received a second dose of COVID-19 were 40 respondents (78,4%). Respondents that answered that their household income had been reduced due to the COVID-19 pandemic were 46 respondents (90.2%). Less than that, there were 33 respondents (64%) who were worried about falling into debt due to COVID-19. Finally, there were 5 (9.8%) respondents who reported themselves not having enough food to fulfill the basic needs of their household. There were 20 respondents (39.2%) who felt that they were spending too much time with their children. Children used to use screens for 2 hours or more a day were reported by 45 respondents (88.2%) yet 35 respondents (68%) were reporting that their children were playing outdoors.

4.3 Anxiety

From the scoring system of the GAD 7 Indonesian version and based on the cut-off mentioned above, there were 34 (66.7%) of the respondents do not have anxiety and 17 (33.3%) respondents were having Anxiety.

4.4 Hypothesis Testing

To begin with, the result of anxiety among the respondent, based on demographic features are available in the appendix. The result also shows there is no significant association between all demographic features with anxiety. The hypothesis testing between COVID-19-related stressors and anxiety is also available in the appendix. The

only associated and protective factor against anxiety found between “have enough food to meet my household basic need” with anxiety ($P = .037 < .05 (\alpha)$; $RR = .35$). This means, COVID-19 related stressor that effecting mothers’ anxiety is having enough food to meet household basic needs during the COVID-19 outbreak.

5. DISCUSSION

This part discusses how the results from the previous chapter answer the research question of this study and how these are relevant to previous studies conducted. A slight reminder that the research question was to what extent COVID-19-related stressors affect the anxiety of Muslim mothers in Bali? The first part is a discussion about the proportion of each variable and the second part is a discussion about the association between anxiety and COVID-19 stressors. The first part of the COVID-19-related stressors is about contracting the COVID-19 virus. This study showed that 74.5% of mothers were concerned about their children being infected by COVID-19. This data was lower than the data on maternal concerns in Saudi Arabia (Meraya et al., 2021) however, this data was higher than the level of concern for mothers in Japan (Kimura et al., 2021).

In general, the data obtained showed that the proportion of mothers who were worried that their children would contract COVID-19 was higher than mothers who were worried that they would contract it themselves (60%). This proportion was similar to the research in Iran (Shahriarirad et al., 2020). It seems that many mothers were worried that their children would fall ill. However, mothers needed to be reminded that sick mothers would face difficulties in parenting. Therefore, the health of mothers and children must receive equal attention.

Also, from the results of the study, it was found that out of a total of 51 respondents, there were only three people who had comorbidities and one of them had not received a second injection of COVID-19. Having comorbidity can be one of the reasons why the vaccine cannot be given. The study also showed that 78,4% of mothers had received a second vaccine shot. Meanwhile, 66.2% of mothers who have received vaccines, at least once, in Poland (Lis-Kuberka et al., 2022). Mothers and especially pregnant women, must be persuaded to accept the vaccination without coercion. They are recommended to carry out a complete vaccination. The reason is pregnant women during the current pandemic without getting a vaccine can possibly cause complications and even death (Satin & Sheffield, 2022).

The second part of the COVID-19-related stressors was about finances. This stressor was one of the biggest contributors to results compared to other stressors. The results showed that most mothers or 90.2% of the study reported a decrease in family income after almost 2 years of the COVID-19 outbreak. This data has been supported by previous research that the economy in Bali needs more time to recover from the pandemic (Laksito & Yudiarta, 2021). Next, most mothers were worried about going into debt (64%). This data was higher when compared to Canada. The results of the data showed that the level of parental concern about finances in Canada is much higher (45.6%) (Gadermann et al., 2021).

As the conditions described previously, the stressor that was considered as the most influencing is financing. This condition was not much different from the conditions before the pandemic in Egypt. As many as 70% of mothers in Egypt experienced food difficulties. (Mahfouz et al., 2021) However, the situation was different in the United States, which was about 51.6% of the population in the United States, were low-income during the

pandemic (Fang et al., 2021). Data from both countries (Egypt and America) was much higher than in Indonesia, especially in the Bali Region.

The results showed that only around 9.8% of Muslim mothers in Bali report that they did not have enough food to meet their basic household needs. This situation might be caused by the imposition of restrictions on Community Activities (PPKM) by Indonesian government policies (Ikhsan & Virananda, 2021), As many as 5 out of 51 Muslim families in Bali are still having trouble getting food during the pandemic and the PPKM program is taking place. However, the data is still relatively low or small when compared to Egypt and the United States.

The third part of the stressors related to COVID-19 was about children's activities. Around 60.8% of mothers did not feel like spending too much time with their children during the pandemic. One reason was that children spent too much time on their smartphones or laptop screens to study from home. This was in accordance with the data obtained that as many as 88.2% of mothers reported that their children spent two hours or more in front of the screen and had less time with the mother. Moreover, this result was higher than the study conducted in Canada (75.9%) (McCormack et al., 2020).

Related to a description of mothers' anxiety, the data showed that 33.3% of respondents had anxiety symptoms. This percentage was higher than the national percentage of Anxiety (Anindyajati et al., 2021). This result was higher than the previous study (4%) which was conducted in one of the districts in Bali where it involved 100 samples of pregnant mothers and applied Depression Anxiety Stress Scale 42 (DASS 42) to measure anxiety (Nurtini et al., 2021). There was no further explanation of religion in their study sample, so it is

difficult to find reasons for the differences. However, estradiol levels might explain this difference. Non-pregnant women were identified as having lower estradiol levels compared to pregnant women (Deng et al., 2022).

This section of the discussion of results is about the association between COVID-19-related stressors with Anxiety. The data explained that there was no significant association between the mother's worry about getting infected with the COVID-19 virus and the mothers' worry about their children getting infected by COVID-19 with anxiety. This study was in line with a study in Japan. (Kimura et al., 2021). Moreover, there was not enough data to prove an association between mothers' comorbidities with anxiety which was not fit with the previous research (Sayeed et al., 2020). Being infected by COVID-19 might not be the reason for anxiety as the recovery rate from COVID-19 in Indonesia was more than 90% (Satuan Tugas Penangan COVID-19, 2021). Besides, the knowledge that being vaccinated can reduce the severity of the COVID-19 infection might explain this finding.

The data showed that there was no association between maternal COVID-19 vaccination with anxiety. This was in contrast with the previous study (Chen et al., 2022; Putri et al., 2021). There were some possibilities to explain this finding. The availability of vaccines might be a breeze during the pandemic and if there is any negative effect, it should have been proven to exist or not exist by that time. Another reason, receiving a second shot has become a mandatory requirement for domestic travel (Wikanto, 2021). Besides, the MUI released a fatwa that it is mandatory to vaccine as a form of ikhtiyar (Satuan Tugas Penanganan COVID-19, 2021). The government also plans to reopen tourism if the number of residents vaccinated has reached the predetermined target (Laraspati, 2021). As mentioned

before, tourism is the main financial source and reason for most Muslims to migrate to Bali.

Data also showed that there is no significant relationship between household income and anxiety. This contradicts the results of three previous studies where financial problems were associated with anxiety (Kimura et al., 2021; Gadermann et al., 2021; Islam et al., 2021). Interestingly, from the total sample, 58.8% of mothers with reduced household income did not experience symptoms of anxiety. Family income may be reduced but may not be zero income. Savings and support from families outside Bali may help financially. As Indonesians are well known for their large families, even though their children were married and considered capable of being financially independent, Indonesian parents still cover their children's financial shortfalls by providing financial assistance (Evelyn et al., 2021).

The data also confirmed that there was no association between maternal worry about falling into debt with anxiety which challenged previous findings (Godinic et al., 2019). One of the reasons might be related to the fintech peer-to-peer lending phenomena. Dewi (2021) wrote about Indonesian attitudes regarding this. She explained that fintech lending is extremely easy, fast, popular, and aggressive in offering their product. She added that most Indonesians were lacking in literacy which caused them to not make the right financial choices. Thus, unrealistic worries about future debt might caused the result of the present study. The other possibility was that mothers believe that their financial condition will recover soon, and they will be able to pay off the debt sooner or later.

The previous discussion about finance was about food security, where there was an association between maternal food security and anxiety (RR .35; $P = .037$), which was validated with the previous research (Fang et al., 2021; Mahfouz et al., 2021). It is also a sign that

there is also a lack of financial support and purchasing power to buy food is minimum. As a result, financial concern did not affect anxiety until it reached the level of food insecurity. According to Maslow's theory, food is a physiological need that is the most basic in the hierarchy of needs which could push higher needs to the background, and an extended lack of food can cause death (Taormina & Gao, 2013). In addition, the mother receiving food assistance can face stigma which can further cause anxiety (Fang et al., 2021).

One recent research in Singapore found that there was an association between the maternal time at home with children and mental health (Yang et al., 2020). Besides, a study in Saudi Arabia also showed that having children in the house increased psychological distress (Meraya et al., 2021). This condition occurred as during the pandemic children were attending online school from home which required mothers to accompany them. Meanwhile, the present data showed that there were no associations between greater time spent together with the child and anxiety. The present study also showed that the proportion of maternal anxiety is higher in mothers who did not feel they were spending too much time with their children (19.6%) in comparison with mothers who felt they were spending excessive time with their children (13.7%).

Regarding the previously mentioned results that the increased time spent with children at home during the pandemic increases psychological stress, the reality is very different from the data found in Indonesia. The results obtained are contrary to the previous results. The facts obtained are that mothers in Indonesia are reported to have spent quality time together and are challenged to do new activities at home during the pandemic (Sari et al., 2021). Besides, one of the maternal roles according to Islam is to take care

of their children despite difficult times which assumes that mothers have the instincts of selfless nurturers (Badissy, 2016).

The last finding is that there was no association found between children's screen time and outdoor activity with maternal anxiety. This was opposite to the previous study (McCormack et al., 2020). However, there was no association between children's screen time with maternal anxiety which is in line with a study in another province in Indonesia (Tangkuman et al., 2021). Financial turbulence might be a big distraction for the mother not to mind the higher level of needs, such as the relationship between children's well-being with screen time for more than two hours. Mothers might also normalize this activity as by 2020, on average, Indonesian spend 8 hours and 52 minutes on the internet daily (Nurhayati-Wolff, 2021).

From the Islamic perspective, it is permissible to be concerned about one's personal safety and that of one's children (Shabana, 2021). Further, literacy and debt awareness can be promoted through preaching. Challenging financial situations should not be the reason for a Muslim to be anxious. Fortunately, 66.7% of mothers were a step away from the anxiety that is considered a disorder of an unhealthy soul (Abdullah et al., 2012). Faith can help tackle difficult situations (Shabana, 2021). The conclusion to be noted is that the impact of faith among Muslim mothers in Bali must be considered during this challenging pandemic.

6. CONCLUSION

Muslim mothers in Bali have faced various challenges due to COVID-19. One-third of Muslim mothers in Bali experienced anxiety during this pandemic and 9.8% of Muslim families did not have enough food. There was an indication that food insecurity during the COVID-19 pandemic is affecting Muslim mothers' anxiety. in

addition, this study may be an initial stage that can develop many aspects. For example, the dynamic about mother-child bonds or extended family or kinship with maternal anxiety. Muslim mothers without anxiety symptoms also need to be investigated as to how their religious beliefs helped them to be resilient during the pandemic. Although out of topic, the parenting style of a mother with anxiety needs to be evaluated. The psychological evaluation should be done on children when the mother has symptoms of anxiety.

6.1 Implications

The high proportions of maternal anxiety in a vulnerable minority are a crucial issue. It is difficult to prevent anxiety when there is not enough food at home. Thus, it is expected that financial sufficiency to the level of food security protects mothers from anxiety. Besides, bigger issues may come due to food insecurity. If any, a bigger effort is needed to run and supervise food aid, especially during the final distribution. New job vacancies are expected to open soon, or new skills can be taught to gain income from a domestic or online market. Knowledge about debt or loans should be made available, either by the formal sector or through Islamic preachers.

Mother and child activities can be developed with new ideas not only during the pandemic but even afterwards because more physical activity with family can help to reduce children's screen time. Online content that is accessed by children should be always under parental control since financial turbulence might distract the mother from this matter. Finally, the intervention that is in line with Islamic values and considers the child's developmental stage is important to build resilience and reduce anxiety.

6.2 Limitation of Research

A cross-sectional study made it difficult to explain the causal relationship between mothers and stressors, and this study was looking for an association. This study also did not control the confounding variable. Bias is hard to avoid due to the limitation of web-based questionnaire for those who have access to the internet and the ability to read and write. This study did not reach illiterate and lower-class income. Besides in financial aspect, the sample also needed to be mentally sound to access this questionnaire which bias toward a “healthier” sample. Furthermore, the sample of this study was convenience sampling with a small number of samples that could not represent Muslim mothers in general.

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APPENDIX

Anxiety based on demographic features

Category	Anxiety				-P
	Anxiety		No Anxiety		
	n	%	n	%	
Lower education	3	5.9	11	21.6	.334
Higher education	14	27.5	23	45.1	
Single	2	3.9	0	0	.107
Married	15	29.4	34	66.7	
18-27 years old	1	2	4	7.8	.505
28-37 years old	12	23.5	9	17.6	
38-47 years old	3	5.9	13	25.5	
48-57 years old	3	5.9	4	7.8	
58 years and above	1	2	1	2	

Anxiety based on COVID-19 Related stressor

COVID-19 Related stressor	Anxiety				P
	Anxiety		No Anxiety		
	n	%	n	%	
Worried about getting infected by COVID-19	12	38.9	19	37.3	.478
Not worried about getting infected by COVID-19	5	9.8	15	29.4	
Total	17	33.3	34	66.7	
Worried about children getting infected by COVID-19	13	25.5	25	49	1

Not worried about children getting infected by COVID-19	4	7.8	9	17.6	
Total	17	33.3	34	66.7	
Have comorbidity	2	3.9	1	2	
Does not have comorbidity	15	29.4	33	64.7	.255
Total	17	33.3	34	66.7	
Have received a second shot of the COVID-19 vaccine	14	27.5	26	51.0	
Have not received a second shot of the COVID-19 vaccine	3	5.9	8	15.7	.731
Total	17	33.3	34	66.7	
Household income has been reduced due to COVID-19	16	31.4	30	58.8	
Household income has not been reduced due to COVID-19	1	2.0	4	7.8	.654
Total	17	33.3	34	66.7	
Worry falling into debt due to COVID-19	11	21.6	22	43.1	
Do not worry falling into debt due to COVID-19	6	11.8	12	23.5	1
Total	17	33.3	34	66.7	
Have enough food to meet my household basic need	13	25.5	33	64.7	.037

Do not have enough food to meet my household basic need	4	7.8	1	2.0	
Total	17	33.3	34	66.7	
Have too much time at home together with children during COVID-19 outbreak	7	13.7	13	25.5	
Do not have too much time at home together with children during COVID-19 outbreak	10	19.6	21	41.2	1
Total	17	33.3	34	66.7	
Children engage with screen ≥ 2 hours a day	16	35.6	29	56.9	
Children do not engage with screen ≥ 2 hours a day	1	2.0	5	9.8	.650
Total	17	33.3	34	66.7	
Children do physical activity outside the house	12	23.5	23	45.1	
Children do not do physical activity outside the house	5	9.8	11	21.6	1
Total	17	33.3	34	66.7	

INTERPRETATION OF THE USE OF THE PRONOUNS "WE" AND "I" IN THE QUR'AN AS A DEMONSTRATION OF ALLAH'S ONENESS

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ABSTRACT

The Qur'aṇ was revealed in clear Arabic because Arabic is the most perfect language, the most eloquent, and conveys the broadest of meanings. The use of the pronoun "We" for Allāh's word is often used to raise doubts to weaken the monotheistic faith of the Muslims by spreading the false assumption that it implies that Allāh is not one but many. The pronoun "We" in its use according to Arabic experts can be interpreted as plural mutakallim (many persons) according to its original meaning or mutakallim mufrad (one person) because it wants to give the meaning of exaltation. The proofs that the pronoun "We" for Allāh's words still show the infinite oneness of Allāh is that there is no mukhātab or ghayb pronoun for Allāh's words which are plural, all of them are in the form of mufrad (one person).

Keywords: Allāh, I, one, pronoun, We.

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1. INTRODUCTION

The Qur'aan was revealed in the Arabic language because the Qur'aan is the greatest holy book so it has been revealed in the most perfect language so that its meanings can be understood well, as Allāh the Almighty says:

"إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ"

Meaning: "Indeed, we have sent it down in the form of the Qur'aan in Arabic so that you may understand it." (*Sūrah Yūsuf*: 2)

Ibn Kathīr (died in 774 AH) explained that He chose Arabic as the language of the Qur'aan because Arabic is the most fluent, clearest, most extensive, and most elaborate language (4/254). However, the Qur'aan must be understood correctly, because many people are looking for loopholes to spread doubts (confusion of thinking) by utilizing mutashābihāt verses, as the word of Allāh the Almighty:

"فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ"

Meaning: "As for those whose hearts are inclined to error, then they follow mutashābihāt verses to seek slander and seek ta'wil." (*Sūrah Āli 'Imrān*: 7)

Ash-Shaykh As-Sa'dī (1307-1376 H) explained that the mutashābihāt are verses that allow for some of their meanings to be taken, but one of the two possible meanings is not determined. Therefore, those whose hearts are inclined to misguidance and deviation due to bad intentions, follow mutashābihāt verses, then postulate with them to defend their false beliefs and distorted opinions in search of slander, changing the meaning of the scriptures and perform ta'wil according to their sect and madh'hab so as to be misguided and misleading (1/249).

One of the doubts spread by people who have bad intentions to spread confusion in the faith is the question of the use of the pronoun "We" for the word Allāh the Almighty in the Qur'ān. They said that the use of the pronoun "We" indicates that God is many persons. Then they argued with this to justify the faith in trinity which says that God is one but consists of three persons or three forms.

Based on this background, it is necessary to conduct a linguistic study of the meaning of the pronoun "We" in the Qur'ān so that doubts about the use of the pronoun "We" can be clarified scientifically, so that there is no justification for non-Muslims defending the concept of God is one but many as in the doctrine of the trinity, the trimurti or the concept of God having children.

2. REVIEW OF LITERATURE

When understanding the Qur'ān, one should know the rules of the Arabic language. As-Suyutī (died in 911 AH) said that among the important rules that must be known by people who want to master the interpretation of the Qur'ān is the rule about dhamīr or pronouns (2009:1/187). According to Ghalayaini (1987:1/115) pronoun (dhamīr) is something that is used as a designation to replace mutakallim (speaker), mukhaṭab (interlocutor), and ghayb (others). This pronoun occupies the position of the word it replaces. Abdul Hamid (1997:84-85) explains that there are 12 kinds of pronouns in Arabic, including "We" which means many persons or has a one-person meaning but is plural with the intention of glorifying.

Regarding the meaning of "we" with "I" as mentioned above, Ibn 'Uthaymīn (2007: 86) said that the origin of the meaning of a word in Arabic cannot be shifted to another meaning unless there is a proposition that requires its meaning according to shar'ī (religion)

terms or according to the term 'urfi (agreement of behavior). However, the origin of the meaning of a word is the essential meaning, namely, the pronouns used as the pronunciation is formed in a language. In this case, it is necessary to refer to language dictionaries in order to be able to distinguish between the essential meaning and the figurative meaning.

The word نَحْنُ (we) in Al-Mu'jam Al-Wasīṭ (1-2/947) is defined as a pronoun to describe two or more people who preach about themselves, but it is often used to describe one person if they want to glorify. Therefore, Ibn 'Uthaymīn (2008: 104) explains that a word will be explained by the context of the sentence because it is impossible to interpret a word except by paying attention to the words that precede it. So that the meaning follows the context of the sentence and the accompanying information. Furthermore, Ibn 'Uthaymīn (2001: 62) also states that changing the form of a pronoun in a sentence has a number of benefits, including that the reader is invited to reflect on its meaning because a change in speech style has the consequence of an invitation to contemplate the cause.

In view of this, As-Sa'dī (2001:161) explained the necessity of returning the understanding of the Qur'ān to a case whose truth validation is known when doubts (confusions) and suspicions arise because the alleged meaning cannot be used as a reason to reject the meaning that is already known to be true. Likewise, something that is not known cannot be a barrier to something that is already believed to be true.

In matters of belief, Al-Lālikāī (died 418 AH) stated that the thing that is required by Allāh on humans is to understand the oneness of Allāh and His attributes, justify the apostles with clear arguments and evidence, namely the Qur'ān. The words of the Prophet Muhammad ﷺ and his companions, as well as what the righteous

Salaf agreed on (2004: 1/22). Therefore, Ash-Shāfi'ī (150-204 AH) said that it is impossible for humans to be able to characterize the majesty of God as God characterizes Himself more than what is characterized by His creatures (2005: 101).

Regarding the concept of monotheism, At-Tuwaijārī (2014: 12) explains that Allāh the Almighty is One, and He has no partners. One, there is nothing like Him, be it His essence, His names, His attributes, or His actions. Only belongs to Him is the kingdom of the universe, the power of creation and the right to rule, He has no partners. Even according to Zaidan (2016: 26) modern sciences related to nature, atoms, humans, plants, industry, new discoveries and innovations all strengthen the aqīdah of monotheism and increase the faith of a believer. All contemporary sciences reveal the details of the structure of the universe, the wonders of creation and its precision which proves the majesty of Allāh, His power, and His knowledge.

However, there are many deviations from this authentic faith, including the trinity belief held by Christians. According to Ibn Abul 'Izz (731-792 AH), the Christians do not believe that there are 3 (three) separate gods from each other, they even agree that there is only one creator of the universe. Therefore, Christians say that God the Son, God the Father, and the Rūḥ al-Qudus are one God. Their opinions about the trinity are actually contradictory, thus triggering a debate among themselves in interpreting the nature of the trinity. Among the famous opinions about the trinity is one essence but consists of 3 (three) persons (1997: 30).

3. RESEARCH METHODOLOGY

This study used a descriptive type of research with a study of literature. Collecting data using Al-Qur'aṇ, Ḥadīth, books of *Tafsīr*, explanations of Ḥadīth, and rules of the Arabic language by exploring

and comparing the meaning of verses related to the use of the pronoun "We", then confirming its meaning using trusted commentaries. The data analysis used a presentation of language meaning by comparing the meaning of "We" in several verses then reducing it by sorting out the required data and then synchronizing it with the interpretation of the Qur'ān and then interpreting the data.

4. DISCUSSION

4.1 Oneness of Allāh

The oneness of Allāh the Almighty is confirmed in many verses in the Qur'ān and in the Ḥadīths of the Prophet Muhammad ﷺ. There is no dispute among scholars about the concept of the oneness of Allāh. In Sūrah *Al-Ikhlāṣ* whose meaning is equal to a third of the Qur'ān, it is stated:

"قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُولَدْ (3) وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (4)"

"Say: He Allāh is One, Allāh is dependent, childless and not begotten, and there is no one equal to Him."

Ibnul Qayyim in *Asma 'Allāh Al-Ḥusnā* (2005:284-285) explained that Allāh is *Aḥad* (الأَحَدُ) which means "one" or *Wāḥid* (الْوَاحِدُ) which is a single number or *witr* (الْوِثْر). This needs to be emphasized because nothing is characterized by *Aḥad* (One) other than Allāh *the Almighty*. Therefore, in Arabic it is not permissible to have the sentence: رَجُلٌ أَحَدٌ, but the sentence is justified: رَجُلٌ وَاحِدٌ (one person). Then Ibn 'Abdul Muhsin (2012: 124-125) explains that the mention of *Al-Aḥad* (الأَحَدُ) as the name of Allāh in the Qur'ān is only mentioned once, namely in the first verse of Sūrah *Al-Ikhlāṣ*. While the mention of the word *Al-Wāḥid* (الْوَاحِدُ) as the name of Allāh in the Qur'ān can be found repeatedly. This is according to Ibnul Qayyim (2005: 285) because

Wāḥid (الوَاحِدُ) is used in mathematical calculations so it can be used for other things. While the word *Aḥad* (الْأَحَدُ) is used to express a unity that is not divided and is not composed of the elements that build it, both in its essence and its nature.

Regarding the difference on *Aḥad* (الْأَحَدُ) and *Wāḥid* (الوَاحِدُ), Ash-Syanqithi (1995: 9/147-148) explained that the word *Wāḥid* (الوَاحِدُ) entered into the meaning of *Aḥad* (الْأَحَدُ), but said *Aḥad* (الْأَحَدُ) does not fit into the meaning of *Wāḥid* (الوَاحِدُ). Word *Aḥad* (الْأَحَدُ) indicates the only meaning of "one is one", while the word *Wāḥid* (الوَاحِدُ) only means "one". So, the use of the word *Wāḥid* (الوَاحِدُ) in Arabic only in positive sentences, as in the word of Allāh the Almighty:

"قَالِهِكُمْ إِلَهٌ وَاحِدٌ فَلَهُ أَسْلِمُوا"

"Then your God of worship is one God, so only to Him you surrender!" (Sūrah al-Hajj: 34).

While the use of the word *Aḥad* (الْأَحَدُ) is generally used in negative sentences, as in the word of Allāh the Almighty:

"وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ"

"And there is no one equal to Him." (Sūrah Al-Ikhlās: 4)

Even so, sometimes it can also be used in positive sentences, but it is very rare, such as the word of Allāh the Almighty:

"أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ"

"Or one of you returns from the place of relieving oneself ..." (Sūrah al-Mā'idah: 6)

Despite all the differences in meaning above, Ibn Abdul Muhsin (2012:126-127) stated that *Al-Aḥad* (الْأَحَدُ) and *Al-Wāḥid* (الوَاحِدُ) in *Asma ul-Ḥusnā* gives the same meaning, namely the determination of the oneness of Allāh with absolute perfection in His essence, His

attributes and His actions. Man's obligation is to worship Allāh alone without associating with anything.

4.2 Refutation of One but Multiple Interpretations

Al-Qur'a'n and the Ḥadīths of the Prophet Muhammad ﷺ emphasized the principle of the oneness of Allāh as 'One is One' and does not say One but many understandings originated from the belief of some Jews who believe Uzayr or Ezra as the son of God. This understanding is followed by Christians who believe in Jesus as the son of God, as Allāh the Almighty says:

"وَقَالَتِ الْيَهُودُ عِزَّىٰرُ ابْنُ اللَّهِ وَقَالَتِ النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ بِأَفْوَاهِهِمْ يُضَاهِئُونَ قَوْلَ الَّذِينَ كَفَرُوا مِنْ قَبْلُ"

"The Jews said: "Uzayr is the son of Allāh," and the Christians said: "Al-Masīh is the son of Allāh." Thus, the words spoken with their mouths, are similar to the words of the disbelievers before." (Qs. At-Tawbah: 30)

Then, the doctrine of Jesus as the son of God tapered off after the Council of Nicaea in 325 required Christians to recognize Jesus as the son of God or son of God and question Arius who opposed this understanding. The polemic gave rise to the name Athanasius who played a role in developing the understanding of God having children into the doctrine of the trinity, namely that God is one but three persons.

The doctrine of the trinity is recognized by Christians as something that is difficult to understand but must be believed. There has been much debate among Christian scholars of various sects about their respective understandings and interpretations of the doctrine of the trinity. However, the trinity cannot be interpreted as tritheism because the doctrine of the trinity believes in three persons: the

Father, Jesus (Son), and Rūḥ al-Qudus who are united in one God, so worshipping God means worshipping His whole person. As explained by Ibn Abul 'Izz (1997:30) that all Christians agree that there is only one God so the trinity cannot be interpreted as the existence of three separate gods. However, they claim that the essence of God is one but consists of three inseparable persons, namely the Father, the Son and Rūḥ al-Qudus.

Although they believe in the doctrine of the trinity, Christians believe in their religion as monotheism. In this regard, the Qur'ān in Sūrah Al-Mā'idah: 73 states:

"أَفَكُفَرُوا لِلَّهِ تَالَيْتُ ثَلَاثَةً وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَاحِدٌ"

"Indeed, those who say that Allāh is one of the three persons of God have disbelieved, even though there is no god worthy of worship except one deity."

The statement "*have disbelieved*" in the verse above proves that the Qur'ān rejects the concept of "*one*" as multiple. The disbelief here arises from the concept of '*shirk*'. In other words, the word '*one*' is not rejected, but it is highlighted as the '*only*' accepted belief since there is only '*one*' God and it is considered a shirk to Allāh if it is believed that there are multiple gods.

4.3 Use of Pronouns in the Qur'ān

Pronouns in Arabic are called *dhamīr* (الضمير). Al-Ahdal (2012) in *Sharah Al-Kawakib Ad-Duriyah* (1/46-49) explained that *dhamīr* is a noun that is used to replace the mention of the first person (*mutakallim*) like me and us, the second person (*mukhaṭab*) like you and you, and third person (*ghayb*) like him and them. *Dhamīr* based on its shape is divided into *mustatir* (المستتر) and *bāriz* (البارز). *Dhamīr mustatir* is a pronoun that cannot be seen in a sentence, such as قُمْ (stand up), تَقُومُ (you are standing), أَقُومُ (I am standing) and نَقُومُ (we are

standing). The *dhamīr bārīz* is a pronoun that has a visible form, whether it is a stand-alone (الْمُنْفَصِلُ) or those that are continued with the word in front of it (الْمُتَّصِلُ), example: قُمْتَ (you have stood), أَنَا قَائِمٌ (I am standing), نَحْنُ قَائِمُونَ (we are standing) and so on.

Use of pronouns for the pronunciation of Allāh with third person pronoun both *mustatir* and *bārīz* are often found in the Qur'añ, as the word of Allāh the Almighty:

"هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ"

"It is He who has sent His Messenger (with) guidance (the Qur'añ) and the true religion to win Him over all religions, even though the polytheists do not like it." (Sūrah At-Tawbah: 33)

But all pronouns for the pronunciation of Allāh use the third person pronoun in the Qur'añ are mentioned in the form of *mufrad* (one person), they will not be used in the form of *muthanna* (two persons) or plural (many persons). The lesson is that it cannot be used as a doubt to shake a Muslim's faith in the oneness of Allāh the Almighty.

Similarly, the use of pronouns for the pronunciation of Allāh with *dhamīr mukhaṭab* (second person pronoun) both *mustatir* and *bārīz* are often found in the Qur'añ, as the word of Allāh the Almighty:

"أَنْتَ وَلِيِّنَا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ الْغَافِرِينَ"

"You are the One who leads us, so forgive us and give us mercy and You are the best forgiver." (Sūrah Al-A'raf: 155)

The use of pronouns for the pronunciation of Allāh with *dhamīr mukhaṭab* in the Qur'añ is only mentioned in the form of *mufrad* (one person), there will be no use in the form of *muthanna* (two persons) or plural (many persons).

The use of pronouns for the pronunciation of Allāh by using *dhamīr mutakallim* (first person pronoun) both *mustatīr* and *barīz* are also mentioned in the Qur'ān, as the word of Allāh the Almighty:

"إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ لِذِكْرِي"

"Indeed, I am Allāh, there is none worthy of worship except Me, so worship Me and establish prayers in remembrance of Me." (QS. *Ṭā-Ha*: 14)

However, there are many uses of *dhamīr mutakallim* in the plural in the Qur'ān, as Allāh the Almighty says:

"إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ"

"Indeed, We are the ones who sent down the Adh-Dhikr (Al Qur'ān), and indeed We will take care of it." (Sūrah al-Ḥijr: 9)

This is often used by doubters to make Muslims doubt the teachings of monotheism. The use of the pronoun "We" is used as an excuse by them to justify the doctrine of the trinity or many persons.

4.4 Is it True that the Pronoun "We" indicates that there are Many Gods?

Understanding Arabic texts, especially the verses of the Qur'ān and the Ḥadīths of the Prophet Muhammad ﷺ requires good knowledge of Arabic. Mastery of vocabulary (*mufradat*) is not sufficient to interpret a word or sentence in the Qur'ān and Ḥadīth properly and correctly. Therefore, during the reign of Ali bin Abu Ṭalib – may Allāh be pleased with him, he ordered Abul Aswad Ad-Duali to compose the science of *Nahw*. According to Abdul Hamid (1997: 7), the purpose of the preparation of *Nahw* science is to protect the tongue

from errors in Arabic speech and from mistakes in understanding the Qur'añ and Ḥadīth.

The spread of Islam during the time of the Companions of the Prophet Muhammad ﷺ so quickly covered a wide area reaching various countries, both in Asia and Africa. Another impact is that the use of Arabic as the language of instruction extends to various regions outside the Arabian Peninsula. This creates its own problems, such as the mixing of Arabic with other languages, both in terms of speech and understanding. This phenomenon motivated the rise of the scholars of Arabic linguistics to compile various disciplines. The science of *Nahw* is structured to maintain Arabic grammar, the science of *Sharaf* is structured to maintain the forms of words and their changes, the science of *matn lughah* (lexicology) is arranged to maintain the depth of the meaning of words in Arabic, and the science of *balāghah* which is structured to maintain a correct understanding of the style of language used in the Qur'añ and Ḥadīth (GARB5543:22-23). So, interpreting a word in Arabic relying solely on its literal meaning often leads to misunderstanding and misguidance.

Like understanding words *تَنَزَّلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا* in the rūḥ (Sūrah Al-Qadr: 4) which literally can be interpreted as spirit (life). Based on this, some Ṣufī followers interpreted it as the descending spirits of the dead who visit their families on the night of *laylatul qadar*. Judging from the interpretation of the Qur'añ, then this opinion is the weakest opinion. The commentators explained in *At-Tafsīr Al-Muyassar* (2009: 598) and *Al-Mukhtasar fi Tafsīr Al-Qur'añ* (2015) that the word spirit in this verse means Jibrīl – peace be upon him. If the interpretation of some Ṣufī adherents was correct, the word used should not be *الرُّوحُ* but *الأرواحُ* because the number of souls is many, more than one. Moreover, the addition “the” (الْ) showed the

meaning of *ma'rifat* (definitive). So, understanding the meaning of a word in Arabic must be adjusted to the rules and Arabic grammar.

A similar incident is the pronunciation of *salām* السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ which still uses the editorial of the sentence. The pronunciation of *salām* according to An-Nawawī (631-676 AH) in *Riyādh As-Ṣaliḥīn* (1991: 290) is the same even though the person who is greeted is only 1 (one) or 2 (two) male or female, even though the pronoun كُمْ its original usage was for the plural (many persons) of the male type, the use of plural pronouns in greeting has the meaning of glorifying the person.

Likewise, the pronoun نَحْنُ (We) is used for the pronunciation of Allāh in the Qur'ān. Its *dhamīr* نَحْنُ (We) original use is for *mutakallim* for more than 1 (one) person. However, in practice, *dhamīr* نَحْنُ (We) can be used for 1 (one) person only if you intend to glorify. This is in line with what was mentioned by Abdul Hamid (1997: 85) and reinforced by Arabic dictionaries, such as *Al-Mu'jam Al-Wasīṭ* (1-2/947). So that the use of the pronoun "We" by Allāh the Almighty in the Qur'ān does not indicate that Allāh is "one but multiperson".

4.5 Argumentative Evidence

In addition to the testimony of Arabic linguists, the use of the pronoun "we" in the Qur'ān still indicates the oneness of God with evidence will not be found in the Qur'ān using *dhamīr* (pronoun) *mukhaṭab* or *ghayb* by Allāh the Almighty which is plural, all must be in the form of *mufrad* (singular). This proves the oneness of Allāh the Almighty.

When examined in depth, Allāh's use of *dhamīr mutakallim* in the Qur'ān, sometimes using the pronoun "I" and sometimes using the pronoun "We" turns out to have a number of scientific reasons. When Allāh the Almighty performs an action Himself, then Allāh

uses the pronoun "I", as Allāh the Almighty said when rebuking the Iblis who did not want to prostrate to pay respect to Prophet Ādam – peace be upon him:

"قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي"

Allāh said: O Devil, what prevents you from prostrating to pay homage to Ādam, whom I have created with My two hands? (Sūrah *Sad*: 75)

The creation of Ādam – peace be upon him – did not go through the process of using an intermediary or with the sentence '*kun fa yakun*', but was created directly with the hands of Allāh, the Most Holy. That is why Allāh uses the pronoun "I", not "We".

Likewise, when mentioning Allāh's right to be worshipped, Allāh uses the pronoun "I", as He says:

"وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ"

"And I did not create the jinn and mankind except that they worship Me." (Sūrah *Adh-Dhāriyat*: 56)

When Allāh does something by sending an angel, the pronoun "We" is used, as in Allāh said:

"وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَ حَبَّ الْحَصِيدِ"

"And We send down from the sky blessed water and then, We grow with it gardens and the seeds of the grained plant." (QS. *Qaṭ*: 9)

Allāh sends down rainwater and grows plants by sending the angel of *Mikāʾīl* so that a hydrological cycle occurs which has an impact on the growth of plants, rice fields, gardens, and fields.

"وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ"

"And We have sent down to you the *Kitāb* (the Qur'aṅ) as an explanation of all things, guidance, and mercy for those who submit." (Sūrah An-Nahl: 89).

Allāh the Almighty sent down (reveal) the Qur'aṅ through the angel of *Jibrīl*, so that the pronoun "We" was used instead of "I". And there are many other verses of the Qur'aṅ. Among the many arguments, the most complete argument to explain this problem is Sūrah Al-Anbiya' verse 25:

"وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِي إِلَيْهِ أَنَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدُونِ"

"And We did not send any messenger before you but We revealed to him: "There is no god worthy of worship but Me, so worship all of you of Me!"

In the verse above there is an *iltifaṭ*, which is a change in the use of the pronoun from "We" at the beginning of the verse to "I" at the end of the verse. Among the benefits of the occurrence of *iltifaṭ* according to Ibn 'Uthaymīn (2001: 60) was an invitation to pay attention and reflect on the causes of changes in the use of pronouns because every change in speaking style must have a purpose and purpose.

Iltifaṭ in Sūrah Al-Anbiya' verse 25 implies that when Allāh does something through a messenger, he must use the pronoun "We", such as the act of conveying the revelation mentioned at the beginning and middle of the verse. But when God is doing it Himself or something is only related to God's rights, the pronoun "I" must be used.

Likewise, the mention of the pronoun "I" at the end of the verse above. All of that is included in *idhmar fi maudhi 'izhar* or using pronouns in positions that should be *ism zahir*. Because the standard sentence is: *"And We did not send a messenger before you but We revealed to him: That there is no god worthy of worship but Allāh, so worship Allāh!"* But the pronunciation of Allāh which should be mentioned at the end of the verse is replaced by the *dhamīr* "I". Even though the sentence feels non-standard, it has a number of reasons. According to Ibn 'Uthaymīn, it shows the legal reasons for the words at the beginning of a sentence or verse. So, it can be understood that God is one, not affected by the use of the pronoun "We" because when God uses the pronoun "We" it means that God does not do it Himself.

5. CONCLUSION

The use of pronouns (*dhamīr*) is often found in the Qur'ān, including the pronoun "We" for the word Allāh which is an opening for people who want to spread doubts that Allāh is not one but multiperson. Even though the pronoun "We" can be used according to Arabic experts, it can be interpreted as many or one *mutakallim* to glorify oneself. The proof that the use of the pronoun "We" in the word Allāh still shows the infinite oneness of Allāh is the absence of a second- or third-person pronoun for the plural word Allāh. All second and third-person pronouns are *mufrad* (singular). If we examine all the verses that mention the pronoun "We" for Allāh's words, it will be seen that the purpose of using the pronoun "We" is that Allāh does not act directly but through a process or messenger of the angels. If Allāh performs His actions directly or the verse is related to Allāh's rights alone, the pronoun used is "I". As this proof is clearly seen in the *iltifāt* contained in Sūrah Al-Anbiya' verse 25.

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A COMPARATIVE STUDY BETWEEN THE REWARD- PUNISHMENT SYSTEM AND THE PROPHETIC TEACHING METHOD IN CHILDREN'S EDUCATION AT DHAKA CITY

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ABSTRACT

Educators have been using different reward and punishment systems to educate learners since the history of early pedagogy. This research aimed to explore the effectiveness of different techniques of reward and punishment to facilitate teaching and learning in the classroom environment in Dhaka. The research also sought to implement Prophetic teaching methodology in today's classrooms in Dhaka, the capital of Bangladesh, to demonstrate its effectiveness in teaching. A survey was conducted in the form of a questionnaire using 28 educators and 61 students of Dhaka city assessing the effectiveness of different reward and punishment systems in the classrooms. Analysis of the responses demonstrated that half the students participating in the study believe that both reward and punishment are required for managing behavior and improving class performance, and less than half the educators reflect the same view. The study also concluded that the use of corporal punishment is a highly ineffective method of classroom management. The study also employed educators acting as volunteers to implement Prophetic teaching techniques in Dhaka's classroom and found out that the techniques are well received by students. On this basis, it was recommended that Prophetic teaching methodologies are used in everyday classroom settings to ensure proper management of classes and effective learning.

Keywords: Reward, punishment, classroom management, Prophetic methodology.

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1. INTRODUCTION

With new information and technology being unearthed every turn of the century, education has surely evolved. With its evolution, the reward and punishment system employed in teaching has undergone numerous changes with each generation contributing to its change. While educators all over the world use different methodologies to teach, it is important to look at and closely observe how effective their reward and punishment system is. Hence, it is important that a study is conducted to explore the effectiveness of different rewards and punishments in the classroom depending on each age and group.

While much research has been conducted to investigate the effects of reward and punishment, there still exists a lack of accumulation of data on learners reacting to them across the globe. Moreover, a comparison of both students' and teachers' opinions on the effectiveness of reward or punishment is also lacking. The goal of this study is to establish a comparison between the use of different rewards and punishments as viewed by the students and educators in Dhaka's classroom.

Looking fourteen centuries back at the time of Prophet Muhammad ﷺ it can be seen how aptly he managed the education of his companions, who were later responsible for taking the Muslim world to the pinnacle of civilization. His techniques included teaching by setting an example, asking questions, setting parables, and relating anecdotes. His teaching techniques, if looked at closely, resemble many modern teaching techniques integrated into the education

system to enhance learning. Therefore, it becomes incumbent upon Muslim educators to find a way to implement Prophetic methodologies in the classroom and prove their success in managing children's behavior and learning.

2. REVIEW OF LITERATURE

Research revealed that a significant number of students prefer positive instructional practices by educators. However, educators prefer to use extrinsic rewards and punishment for behavioral management and students' education (Moberly et al., 2005). There is ample evidence to prove that the reward and punishment system influences learners' behavior toward learning (Caffyn, 1987). A study conducted in Pakistan showed that the use of motivation is favored by participants to enhance learning (Khaliq et al., 2016). While another study in Romania classified motivation into intrinsic and extrinsic motivation and discouraged the use of extrinsic motivation for learning (Costică, 2014). Further study revealed that the "teachers maintained that the use of rewards in preschool classrooms was necessary because it strengthens desired behaviors, motivates and encourages children to engage in desired behavior" (Sak et al., 2016). The same study also explored the frequency and types of rewards and punishment. Another study on the effectiveness of reward and punishment systems revealed that the use of rewards increases respect for school rules, promotes attendance in class and good behavior and the use of punishment deters disobedient behavior (Njeru, 2012). On the other hand, according to another study, the use of corporal punishment led students to feel fearful and resulted in low self-esteem, low confidence, and frustration (Elbla, 2012), although certain school

leaders maintained that this has to be done to control the class with larger class size (Kilimci, 2009).

2.1 Reward

According to B. F Skinner, “Operant conditioning is a method of learning that occurs through rewards and punishments for behavior. Through operant conditioning, an individual makes an association between a particular behavior and a consequence” (McLeod, 2018). Therefore, when reinforcements such as praise, giving small gifts, and the like are used for praiseworthy behavior, students will emulate that behavior repeatedly in order to obtain the reward (Baranek, 1996).

Researchers for the last 50 years have been investigating the effects of both intrinsic and extrinsic motivation using the education system (Baranek, 1996). Studies revealed that extrinsic motivation has a limiting effect on performance (Bénabou & Tirole, 2003), while the use of intrinsic motivational systems gives rise to behaviors that have a lasting positive effect (Baranek, 1996).

In a study done at a nursery school, Lepper et al. (1973) set 51 children with a significant interest in drawing to one of three experimental conditions. One group was given the motivation of a gift, one group had no knowledge of receiving a reward and was later given a surprise reward while the last group was assigned to finish the task while receiving no reward. It was found that the groups that received no reward or a surprise reward spent a significant amount of time drawing in their free time whereas the group receiving a certificate ended up spending less time on it (Baranek, 1996). Notwithstanding the negative impacts of extrinsic motivation, educators across the globe used extrinsic motivational teaching techniques to enhance learning among young learners.

2.2 Punishment

The main objective of punishing students is to implement a penalty on the offender, which correlates to the nature of the offense (Arigbo & Adeogun 2018). However, according to Hogan et al. (1997), certain punishments give rise to psychological problems among students due to the trauma suffered while being punished. Hogan et al. (1997) gave an example of a cane that makes children develop fear of attending school. This in turn defeats the purpose of using the punishment by educators whose main objective is to ensure that learning has taken place (Arigbo & Adeogun, 2018).

Further, it was argued that certain forms of punishment like corporal punishment could lead to physical injury if it is not administered carefully by educators. This also leads to students missing school and developing fear from learning which eventually leads to lower academic performance (Arigbo & Adeogun, 2018).

According to Canter (2000), learning theories suggest that punishment is inefficacious for producing any major or long-lasting behavioral change. Okumbe (1998) asserted that punishment is effective for managing misbehavior and school discipline; however, this has to be in proportion to the offense committed. This is because certain forms of punishment are both inequitable and unwarranted such as the corporal punishment of severely canning a child for a misdemeanor (Arigbo & Adeogun, 2018).

Although there seems to be a great wealth of detail in determining the effectiveness of different reward and punishment systems in managing classroom behavior to enhance learning, it is however important to note that the studies lack reference to bringing religiosity into the teaching techniques. Data to support the implementation of religious teachings or Prophetic methodologies

even by Muslim researchers seems to be scarce. Moreover, looking at the data available on the city of Dhaka, its education system, and any related affairs thereof one can conclude there is a paucity of information on the matter under discussion.

2.3 Research on Teaching Techniques

Research was conducted on the effectiveness of different teaching techniques in different study areas such as language, history, and mathematics.

2.3.1 Storytelling

Research showed that young learners actively involved in storytelling activities can recall certain lexical items after the class and keep them in memory over a prolonged period of time (Kirsch, 2016). Mallan (1996) justified that storytelling is vital to human existence. Storytelling encourages expressive language development in both verbal and written forms (Isbell, 2002). The use of storytelling is extremely vital with young learners, at Key Stages 1 and 2, who have not yet gained mastery over reading and writing since many children of all ages find written content on printed page dull (Farmer, 1990).

2.3.2 Empathy

Empathy having a relation to emotional understanding may have a great deal of influence on the academic achievement of students in school (Laird, 2015). Researchers have come to the conclusion that empathy is vital for improving academic results and forming productive student-teacher relationships (Warren, 2015).

2.3.3 One-to-one teaching

Dr. Sylvius, a professor of medicine, mentioned that among the advantages of one-to-one teaching is a close behavioral observation of each other, teacher and student. This opportunity is not provided in any other settings (Gordon, 2003). Another advantage of one-to-one teaching is the scope to modify the lessons according to the learner's needs. In 1978, Ausubel and colleagues proposed that the key to successful teaching is to discover what the student already knows and teach accordingly to that discovery. This is not possible in a lecture, tutorial, or seminar (Gordon, 2003).

2.3.4 Repetition

One of the most commonly held beliefs about learning and memory is that repetition increases retention, and repetition is at the core of most widely accepted learning techniques (Montgomery, 2003). It has two essential roles: to sustain information in an active state for a short time during short-term activities and to make memory traces with some persistence during maintenance activities (Naveh-Benjamin & Jonides, 1984).

2.3.5 Using Diagrams

It is a popular belief that diagrammatic representations assist in gaining intuitive comprehension of logical reason (Sato & Mineshima, 2015). Researchers have demonstrated the learning power of diagrams by performing experiments with presentation and testing procedures. Findings from these studies propose that using visual representations as teaching tools can decrease individual variation in test performance (Holliday, 1980). Utilizing concept diagrams is one way to enhance understanding of the concepts of geometry. These diagrams set the foundation that lets students organize their thought processes (Shaw et al., 1995).

2.3.6 Question and Answer Method

Questioning is an essential part of purposeful learning and scientific investigation. Devising a good question is a creative art and at the core of what investigative science is all about (Chin & Osborne, 2008). According to Good and Brophy (2003), classroom questions were effectively used as diagnostic aids to assist in the assessment of students' academic progress or to evaluate their critical thinking. Effective communication can occur if quality interactions between teachers and students occur. This leads to gaining mutual understanding and enhanced learning (Naz et al., 2013).

2.3.7 Demonstration

Research showed that the achievements of experimental groups when the teachers' used demonstration are better than the control group while teaching Science (Basheer et al., 2016). Studies established that the demonstration technique produces remarkably improved academic outcomes among engineering students rather than just lecture strategy (Giridharan & Raju, 2016).

There appears to be an enormous lack of research data on the effectiveness of reward and punishment in Dhaka's classrooms. Moreover, teaching practices highlighting the interdisciplinary nature of this thesis are also not available. Incorporation of the Prophetic teaching methodology and its effectiveness along with the effectiveness of various reward and punishment systems used requires more studies and documentation for Dhaka's classrooms. This study aims to fill some of the gaps in the research of teaching practices in Dhaka's classrooms.

3. RESEARCH METHODOLOGY

The study aimed to conduct the research by using well-structured questionnaires for both teachers and students from at least seventeen English medium schools in Dhaka, Bangladesh. The schools chosen were both faith-based and secular. Furthermore, interviewing the educators and students in a group or individual sessions were done to gain insight into the research. Educators were assigned certain Prophetic techniques to incorporate in their classrooms and interviewed to find the effect on the management of children's behavior. The author assigned volunteers who were educators for a period of two months to test different Prophetic teaching techniques in the classrooms.

A group of 28 teachers were selected using a convenience sample. All of the teachers selected worked for a variable period of time in at least one English medium school in Dhaka in the last five years. A set of twenty-four questions were used in the questionnaire including both open and closed-ended questions. Before filling out the questionnaire, a partial understanding of the thesis topic was presented to the educators, and the questionnaire promised not to disclose the identity of the participants or the institutions they have worked for. The questionnaire also used the Likert scale to find out the effectiveness of using reward or punishment systems in managing students' behavior and learning. The questionnaire given to educators included a list of the punishment and rewards that they used in the class. The list of rewards included the following:

- Praise
- Chocolates
- Stationery
- Letting off homework
- Giving free classes

- Giving extra marks in performance

The list of punishments included the following:

- Deducting performance marks
- Involving the parents
- Taking the student (s) to the principal's office
- Light physical punishment (such as making them stand for a certain period etc.
- Severe physical punishment (such as beating)
- Isolation
- Shaming students

Educators were asked to add any other technique they used for rewarding or punishing students in their classroom in a set of open-ended questions. Educators were also asked to choose from a list of Prophetic techniques they used in their classroom to teach, albeit being informed that they were Prophetic techniques. The list of Prophetic techniques in the questionnaire included the following:

- Storytelling
- Demonstration
- Question and answer method
- Education through setting parable
- Speaking at the intellectual level of the listener
- Use diagrams and drawings
- Using gestures while talking
- Take advantage of teaching moments
- Repetition
- Using anger
- One-to-one teaching
- Developing empathy method

Another questionnaire was given to a group size of 61 students who attended at least one English medium school in Dhaka. The selection of students was done using convenience sampling and consisted of

students of both male and female students of 10 – 18 years of age. The questionnaire consisted of 23 questions including both open and closed-ended questions focusing on the effectiveness of reward and punishment used in the classroom by educators. A total of 61 students filled up the questionnaire of which 68.9% were between 13 -16 years of age. Interviews of both teachers and students were also conducted to gain a better insight into what happens inside Dhaka's classroom. Interviews were taken individually and in groups. In addition to that, a group of five educators were assigned to choose one technique from a list of Prophetic techniques and to use it in their classes for a period of a minimum of one month, and to find out how responsive the students were to these techniques. Each educator chose one Prophetic technique of teaching to find out students' responses towards it. Results were then compared and analyzed using bar and pie charts.

4. DATA ANALYSIS

4.2 Teachers' Views of the Effectiveness of the Use of Rewarding Students for Managing Behavior and Improving Class Performance

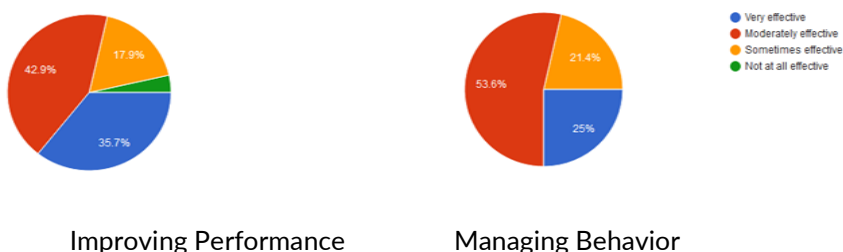


Figure 4.1 (a) Effectiveness of reward for managing behavior

(b) Effectiveness of reward for improving performance

When it was asked about the reward system, 100% of participants answered that they make its use for managing behavior while 92.9% affirmed its use for improving performance. Although most educators in Dhaka's classrooms use a reward system, only 35.7% thought that it is very effective for managing behavior while the majority think it is only moderately effective. A small percentage of teachers also thought that it is not effective at all. On the other hand, for improving class performance more educators thought that it is moderately effective to use rewards in the classroom. Although there was a small percentage of teachers who think rewarding students for managing behavior is not at all effective, there seems to be no disagreement among the teachers that giving a reward is effective for improving classroom performance. Continuously rewarding students for their behavior or performance may lead to disinterest in learning in the long term, and students may only want to learn when a reward is given or not learn at all when it is not being presented.

4.3 Teachers' Opinion on the Effectiveness of Punishment System in Managing Students' Behavior

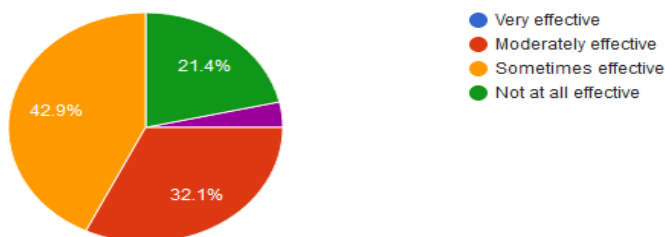


Figure 4.2 Effectiveness of punishment in managing students' behavior

In this study, 67.9% of participants asserted the use of punishment while teaching for managing behavior and surprisingly 32% of teachers denied the use of any punishment while teaching. On the issue of the effectiveness of using punishment for managing behavior, not a single participant thought of it as very effective while 21.4% thought it is not at all effective. 42.9% of educators thought it is only sometimes effective to use punishment if one has to manage classroom discipline. While interviewing teachers, certain views on children's misdemeanors came to light. Teachers believed that distractions at home have led to many children's behavioral issues. One reason for this could be the excessive use of gadgets and social media and another is the family's lack of involvement in their children's affairs. It is important to find the root cause of indiscipline for repeated offenders in order to deal with the situation at hand.

4.4 Teachers' Opinion on the Effectiveness of Punishment System in Enhancing Students' Performance

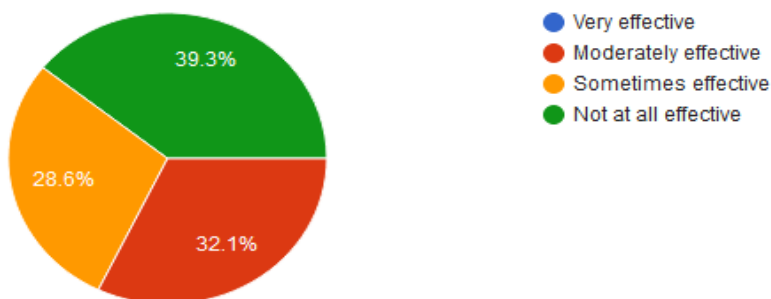
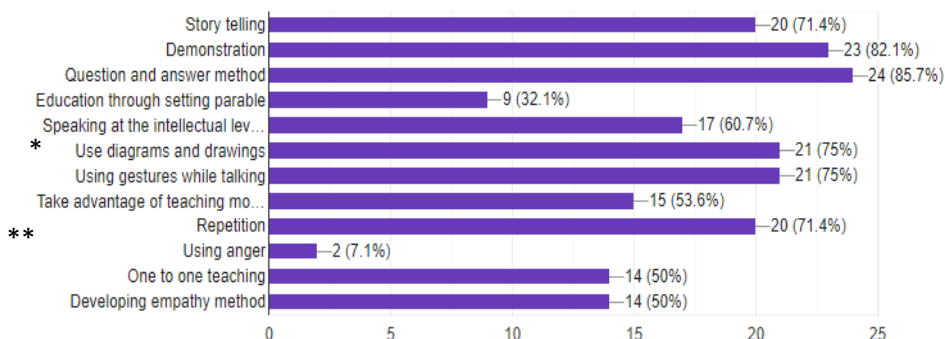


Figure 4.3 Effectiveness of punishment in enhancing students' performance

In this study, 60.7% of the teachers claimed to have used some type of punishment for improving academic performance while the rest claimed not to use it at all. 39.3% of the participants among teachers believed that using punishment for enhancing learning is not an effective method whereas 32.1% believed that it is only moderately effective. Upon asking why one participant said the effect of punishment does not last for long and punishment may upset parents as well. It is significant that not a single teacher believes that using punishment is a very effective technique even though the majority make its use. One reason for this is punishment does not always yield desired effects and oftentimes causes more harm than good.

4.5 Prophetic Techniques used in Teaching



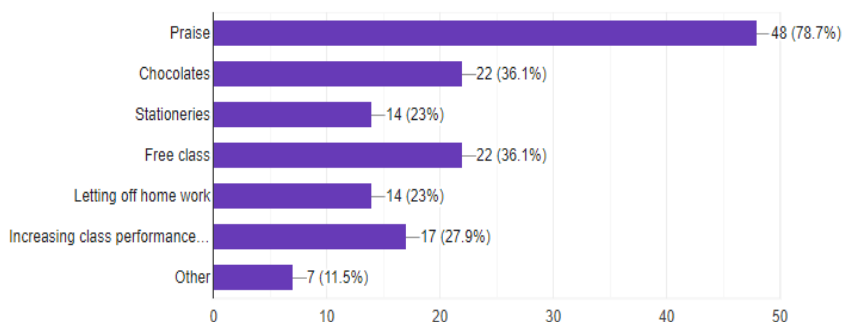
*Speaking at the intellectual level of the listener **Take advantage of the teaching moments

Figure 4.4 Prophetic techniques used in teaching

In the questionnaire information about this section were kept hidden intentionally. Participants were unaware that the above teaching techniques were Prophetic teaching methodologies, and it was observed that most teachers used some of the Prophetic techniques in their classrooms. However, it remains to be seen if they are using the right technique at the right time. The data showed that most of the participants used the question-and-answer method. This is an effective teaching technique since class participation is directly proportional to question and answer-based classes. Passive lecturing on any topic may make a child unresponsive and inattentive. A demonstration was the second most popular choice among educators. Teachers across all subjects had to use demonstrations to clarify concepts. Demonstrations can be of two types, visual and kinesthetic. Without any one of these two demonstrations, the class may become purely lecture-based and lacks quality.

It is noteworthy that teachers used Prophetic teaching methodologies yet 42.9% claimed ignorance when asked if they were aware of it. Moreover, 89.3% showed willingness to learn more about it. This shows a positive attitude towards knowing and implementing Prophetic styles in Dhaka's classrooms. 96.4% of teachers stated that the student-teacher relationship played an important part in how receptive students were to lessons. It can often be seen how the companions of the Prophet ﷺ admired him. They loved and respected him so much that they would love to be around him and memorized what he had to say. They would listen to him with rapt attention. Storytelling had to be one of the best teaching techniques to grab students' attention. The Prophet ﷺ used to set parables and used stories from the past to teach his companions. It is important to note that research has revealed that this technique helps to stimulate critical thinking, increased participation, enhanced attention, and academic performance and to achieve ownership of learning in students (Alterio, 2002). It is remarkable that the Prophet ﷺ used these techniques which are all considered effective modern techniques of teaching.

4.6 Students' Opinion: List of Rewards used by the Teachers to Maintain Discipline



*Increasing class performance marks

Figure 4.5 Students' Opinion: List of rewards used by the teachers to maintain discipline

Close to sixty-nine percent of the students who took the survey admitted to being rewarded by their teachers for maintaining discipline. According to the students' survey, praise seems to be the most received form of reward for maintaining discipline in Dhaka's classrooms closely followed by free classes and getting chocolates.

4.7 Students' Experience of Punishment for not Maintaining Discipline

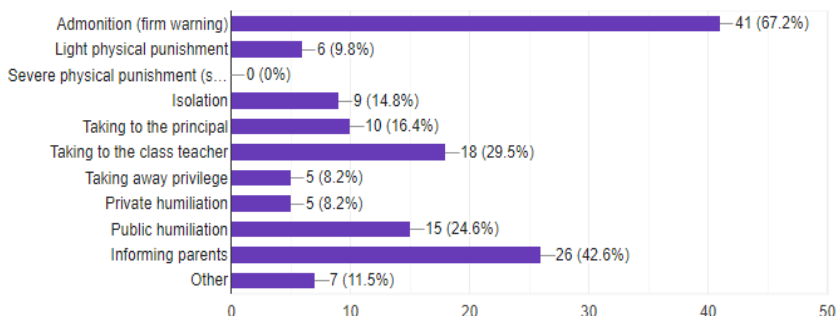


Figure 4.6 Students' experience of punishment for not maintaining discipline

Admonition is the most common form of punishment used in school. Sixty-seven percent of the students admitted to being scolded by their teachers for violating disciplinary policies. They also admitted having been subject to public humiliation more than private humiliation. Their teachers appeared to inform the students' parents in close to forty-three percent of cases. Fortunately, the data showed that no student was subjected to corporal punishment such as beating. Informing the authorities such as the class teacher, principal and parents seem to be a common way of maintaining discipline.

4.8 Students' Opinion: Which Works Better for You for Maintaining Class Discipline?

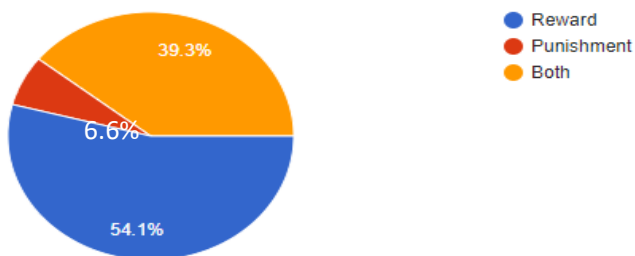
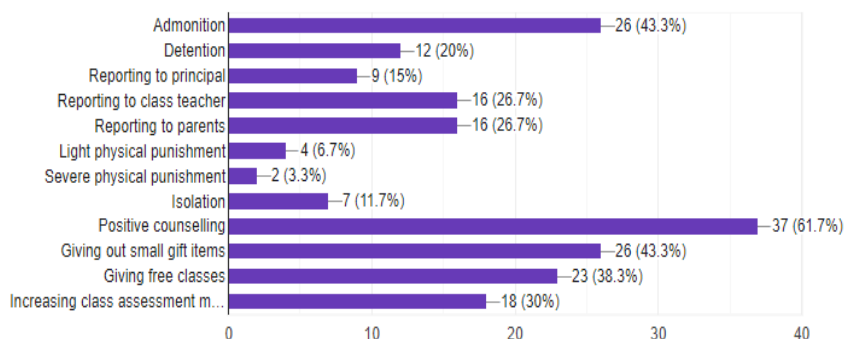


Figure 4.7 Students' Opinion: Which works better for you for maintaining class discipline?

While 57.4% of students in this study thought both punishment and reward should be used for maintaining classroom discipline, only 39.3% thought both punishment and reward had an effect on them in order to make them uphold discipline. During the interview that was conducted, among a group of six students two thought there should be absolutely no punishment, and among them, one was totally against the involvement of parents, especially in the parents-teachers meeting. In another group of students, an idea such as the use of frequent rewards loses its effect exists. An individual of the same group withheld the belief that there had to be some sort of punishment for managing students. It is notable that students despite not liking punishment themselves still think it is necessary to maintain discipline

4.9 Students' Opinion: Most Effective Technique in Managing Class Discipline



*Increasing class assessment marks

Figure 4.8 Students' Opinion: Most effective technique in managing class discipline

Approximately sixty-two percent of students believed that positive counselling was the best way to maintain classroom discipline. About 3% also believed that corporal punishment was one of the most effective techniques of classroom management. The effectiveness of all these techniques from the students' perspective differed from the teachers' perspectives. Most teachers, in this study, thought the involvement of parents is the most fruitful way of handling such situations, although this is not a popular choice among students.

4.10 Students' Opinion: List of Rewards used by the Teachers to Improve Class Performance

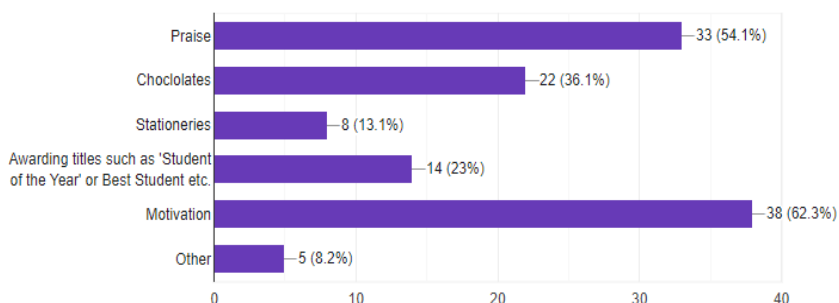


Figure 4.9 Students' opinion: List of rewards used by the teachers to improve class performance

Motivation takes the first place in this study according to students for enhancing performance. This is closely followed by praise and chocolates. Other things such as stationery items was also reported to be given to the students by their teachers for improving their class performance. A reward is a positive factor, and its use is very frequent in Dhaka's classroom.

4.11 Students' Opinion: Which Works Better for You for Improving Class Performance?

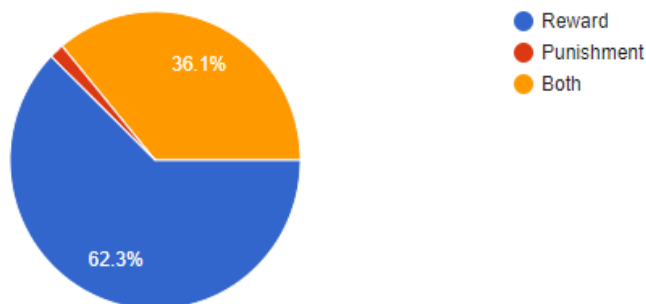
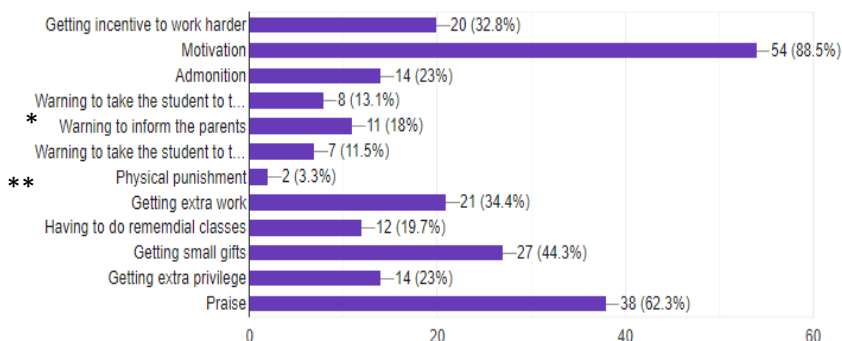


Figure 4.10 Students' Opinion: Which works better for you for improving class performance?

Thirty-six percent of the students thought both reward and punishment are needed for improving their class performance. While 62.3% of students believed that reward is more effective to get them to improve their grades. Quite unsurprisingly, a very small number of students thought that punishment is effective to improve performance.

4.12 Students' Opinion: Most Effective Technique in Improving Class Performance

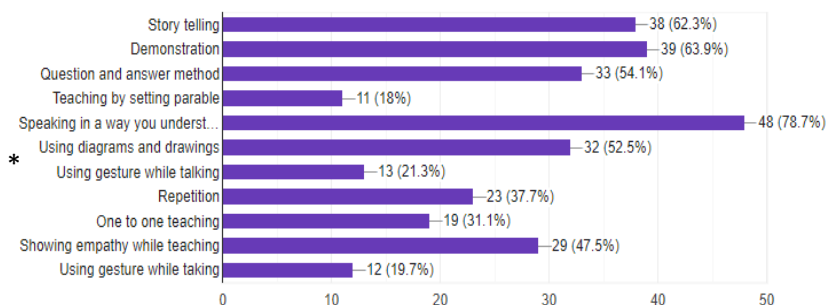


*Warning to take the students to the principal ** Warning to take the students to the class teacher

Figure 4.11 Students' opinion: Most effective technique in improving class performance

Motivation appeals to the positive psychology of people hence it is noteworthy that the majority of the students thought that motivation is the technique the teachers should use to help students improve their performance.

4.13 Students' Opinion: Preferable Teaching Techniques



*Speaking in a way you understand

Figure 4.12 Students' Opinion: Preferable teaching techniques

Students prefer to learn from the teachers they like, so it is understandable that if the teachers are delivering the lessons in a way the students can comprehend, it will be the most effective technique for learning to them. Students were asked to select some Prophetic techniques they prefer while being unaware that they were used by the Prophet ﷺ. A majority of the students chose most of the techniques listed in the questionnaire. This demonstrates that students were willing to engage in learning more when Prophetic teaching methodologies were used.

4.14 Implementing Prophetic Teaching Methodologies

Among the Prophetic techniques are that many teachers use every day to facilitate the learning environment. This is why five volunteers were chosen to implement one Prophetic teaching technique that they did not usually use and saw its effects on students. Among the Prophetic teaching techniques used in the classrooms were

storytelling, the use of diagrams, repetition, and one-to-one teaching. One volunteer reported a heightened interest level among students when she used the storytelling method. Another volunteer, a Mathematics teacher, reported that students often find Mathematics word problems difficult. However, after using the storytelling method she noticed an increased level of comprehension among students. This, however, was the case for students who were paying attention to the class and not those who were not actively involved.

A Bengali language teacher reported that using diagrams made her class understand a topic better than when diagrams were not used. She claimed that it made her students easily understand her class. An English language teacher was using repetition in her classes and found that repeating class content helped the students understand better. The last teacher-volunteer, a science teacher, has used one-to-one teaching technique in her class keeping in mind students who were weaker in academic performance. She reported having achieved a positive result in her class although she had to invest a considerable amount of time to achieve it.

Implementation of Prophetic techniques in Dhaka's classroom had a great promise for enhancing learning since students seemed to prefer most of the techniques listed as was used by the Prophet ﷺ. Storytelling was considered an effective tool in pedagogy. If this tool was used at the right time as was used by the Prophet ﷺ, this could be a great way to enhance learning. Storytelling creates an atmosphere of positive engagement, ameliorates the class time, and increases students' attention to the class. Demonstration is part of active learning where students see what they are being taught. A science experiment truly starts making sense when it is shown and not just taught from a book. The Prophet ﷺ demonstrated to the companions how to pray, how to do ablution, how to do the

pilgrimage, and numerous other things. These practical demonstrations helped them to remember the rituals long after he passed away. Not only that, but the companions also helped to convey those to others using demonstrations. Such was the effective learning that even after fourteen centuries Muslims all around the world know how exactly the Prophet ﷺ taught them various rituals. Educators today find that the demonstration of a concept is well-retained in the students' memory for a longer period of time and helps them to understand the concepts being demonstrated better.

Question and answer method is seen in many narrations of the Prophet ﷺ. This method of teaching engages the students more and increases class participation. Teaching by setting parables was a teaching technique of the Prophet ﷺ. Although this may not be applicable in all subjects, there is a huge scope for using this technique in many subject areas. If the students can see that there is a moral lesson, they may add some intrinsic value to that and remember the lesson well. Speaking in a way that is understandable is of extreme significance. Speaking at the level of the audience is very important because this is an aid to comprehension. The Prophet ﷺ was very clear in his speech and he spoke to the people in a way they understood. This teaching technique is especially important for young learners who need the lessons to be delivered in a way that is comprehensible.

Diagrams and drawings are an important way of introducing the students to a topic without using long lectures. A map, flow chart, diagram, or pictogram may help learners of different levels to grasp concepts easily as this provides a visual aid to learning. This facilitates visual learners more than auditory learners. The Prophet ﷺ used different teaching techniques based on the people he was teaching and using visual representation was one of them. Using gestures captivates the attention of the audience. Standing or sitting

limply in the middle of the room is greatly discouraged in today's classrooms. The Prophet ﷺ used to use gestures depending on the need to facilitate the understanding of his message. Sahl bin Sa'd narrated that the Messenger of Allah ﷺ said, "I and the sponsor of an orphan shall be in Paradise like these two." And he indicated with his fingers, meaning his index and his middle finger.¹

Repetition helps to embed what is being said. Information which is repeated is often remembered if it is missed the first time. The Prophet ﷺ used to repeat his words three times (at-Tirmidhi) when needed so that the companions could understand its importance and remember it thoroughly. Educators also need to do that while explaining the key concepts so that students can remember them well and understand its significance. One-to-one teaching facilitates learning because the students then get the teacher's full attention and this prevents him from being distracted. The Prophet ﷺ used to deliver lessons in front of a crowd but he also gave advice and taught something valuable about the religion in a one-to-one setting. Showing empathy promotes the building of a healthy relationship between teachers and students. The Prophet ﷺ showed great kindness and mercy to his followers and was empathetic toward their sufferings. His nature resulted in nurturing great admiration among his followers for him. If an educator is understanding towards the needs of his students, the students will also develop admiration for him. This will increase the chance of obedience of the students towards that teacher. Prophetic teaching methodologies are in line with modern teaching methodologies and hence should be incorporated in Dhaka's classrooms.

¹ <https://sunnah.com/tirmidhi:1918>

5. CONCLUSION

After conducting research based on both teachers and students, it has come to the conclusion that different students had different responses to various techniques used by teachers. However, punishment such as corporal punishment including beating was highly ineffective and did not help to engage learners in their lessons nor able to manage unruly behavior for a sustainable period of time. Almost half the learners in the English medium schools of Dhaka believed that both punishment and reward are required for improving academic performance, and close to sixty percent believed that both techniques are needed for managing discipline. On the other hand, almost half the teachers considered the use of rewards to be moderately effective and the use of punishment only sometimes effective while teaching. Both the learners and educators agreed on the effectiveness of using positive psychology for enhancing learning and improving academic performance. Thus, motivation seems to be a very effective technique that can promote both the criteria tested in this study. The study can also conclude the effectiveness of using Prophetic teaching methodologies in the classrooms since a majority of the learners favored the use of the chosen techniques. Teachers also agreed that certain techniques such as demonstration, storytelling, and question-and-answer methods are very effective in enhancing the learning and attention of students. Therefore, it can be safely suggested that the student-teacher relationship develops when different teaching techniques as used by the Prophet ﷺ are implemented in the classrooms and this creates an environment conducive to teaching and learning.

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CHALLENGES AND SOLUTIONS TO PRIMARY AND SECONDARY ISLAMIC EDUCATION IN WESTERN NIGERIA

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ABSTRACT

This study discusses the challenges faced by primary and secondary educational institutions in western Nigeria and their proposed solutions. The problems began with the colonization of the country by the British empire, the Christianization agenda implemented by the colonizers, the inferiority complex that followed, and the lack of zeal to present Western education from an Islamic point of view. There is also the problem of finding knowledgeable and qualified Muslim teachers to employ, whose primary objective would be to instill knowledge in students rather than the financial gains that come with it. Proprietors of Islamic schools are recommended to invest in their teachers by organizing workshops for them at least twice a year, inviting Islamic pedagogists to train them, thereby boosting their confidence, increasing their knowledge and work input, and reducing the unnecessary inferiority complex they might have towards the Western education. Islām came with all branches of knowledge ranging from economics, human relations, sciences, agriculture, trade, etc., and actualized by earlier Muslims, especially in the golden era when the Muslims ruled in Andalusia (Spain) and in Baghdad. The major problem is the will of the parents and Muslim schools to invest in Islamic pedagogy and to be determined to make its application effective and acceptable to the rest of the world. The qualitative research method was the main source of information for this

research sourced from books and research papers written on pedagogy by renowned educators in Nigeria and other countries.

Keywords: Islamization, Pedagogy, Western Nigeria, Education.

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1. INTRODUCTION

'Pedagogy is the art and science of teaching' (Collis and Moonen, 2009). It is the method required by standard for teachers to impart beneficial knowledge to their students. It is the art of communicating a message effectively with a beneficial impact on students. 'Teaching is not an art that requires reading from books and reproducing such in a classroom. It is rather a process that creates knowledge awareness and feelings in the thoughts of learners, and eventually positive behavioral changes in them. If this is achieved, it produces quality teaching that eventually assists in achieving academic excellence which in turn paves the way for learners to have a competitive edge/advantage that can assist them in adding meaningful value to the workforce' (Roul, 2018).

Islām does not frown upon acquiring any form of permissible knowledge that benefits the bearer and others. Seeking beneficial knowledge is encouraged. 'Human beings have the zeal to learn which is a pre-historic instinct in them. They want to analyze a phenomenon in order to achieve true knowledge about it' (Ahsan et al., 2013). The problem is the effects of Western education on young Muslims. While Islām teaches humility, encourages the use of knowledge to benefit people, and frowns at any act of haughtiness, 'the results over the years seen in students who were fully engrossed in searching for knowledge the Western way is nothing but pride, bad attitude, and arrogance by looking in disdain at their African

culture as something backward and can never be of any benefit' (Fafunwa, 2018).

This is the reason why knowledge must be presented in an Islamic way because only revealed knowledge is capable of providing humans with relief; spiritual knowledge which balances knowledge acquired in Western-oriented schools with the fear of Allāh and respect for His creation when putting the knowledge to use. This was the idea of Islamic educators like Syed Muhammad al Naquib bin Ali al-Attas, Aliu Babatunde Fafunwa, and Isma'īl Rājī al-Fārūqī proposed and worked on. Isma'īl Rājī al-Fārūqī argues that 'the whole legacy of human knowledge is to be restructured and seen from the Islamic point of view. To achieve this, he coined a 12-point work plan which aims at producing university-level textbooks recasting about 20 disciplines in accordance with the Islamic vision, and this is because of the backwardness and lowly contemporary position of the Islamic nation (Ummah) in all fields (Ahsan et al., 2013). Syed Muhammad al Naquib bin Ali al-Attas suggested two steps in which contemporary/modern knowledge can be Islamized. 'First is to free knowledge from the Western culture and civilization which he called the isolation process, and the second is to infuse this knowledge with Islamic elements' (Ahsan et al., 2013).

2. REVIEW OF LITERATURE

Western colonizers tried to impose their way of life and religion into the educational system of the Yorubas in western Nigeria which was not an absolute fusion. Local students after attending these Western schools try to shun the culture and traditions of their people, due to the teachings acquired from Western missionaries who encourage students to frown upon anything African and embrace the Western way of life. The aim was to produce educated Nigerians who are Nigerians by blood, but European in their thoughts, habits, and

religion. These students became addicted to the Western way of dressing, habits, food, and music, and saw anything African as backward and medieval. This was an attitude that brought nothing but arrogance, shortsightedness, and pride and became a constant reference point for which Western Christian education was criticized. Professor Aliu Babatunde Fafunwa in his book *History of Education in Nigeria* emphasized that education though wrongly perceived as a recently new phenomenon in Nigeria is as old as Man himself in the African continent, and al-Islām and Christianity are newcomers in the field (Fafunwa, 2018).

Dr. Samuel Amaele in his book *History of Education in Nigeria* (Amaele, 2009) classified education into three while discussing the history of education in Nigeria. the formal education which is received in normal school settings like primary, secondary, and tertiary institutions. Informal education is a process where learning is achieved outside the formal system for example teaching at home, masājīd, churches, halls, etc. Non-Formal education has some characteristics of formal learning processes, but it is not formal because it is not within the regular school system. This is mainly received via seminars, workshops, television, radio programs, etc. Amaele (2009) discussed the philosophy of Islamic education and proposed that the aim of Islamic education is to produce a Muslim who will be the representative of Allāh on earth. Amaele (2009) also classified Islamic schools into four. The first category is operated in the house of the teacher with no specified syllabus. The second type has students sit on chairs and benches in classrooms but lack a standard uniform and rules. The third type functions like formal schools with approved syllabi by the government and students are taught Islamic and Western studies by preparing these students for external exams conducted by the government. Some of these schools teach using the Arabic language though. The last category is

though referred to as Muslim schools but is run like formal schools and English is the main medium used to teach the students including Islamic studies. These are the most popular Islamic schools and produce the majority of Muslim students who gain admission into tertiary institutions in Nigeria.

3. METHODOLOGY

The qualitative research method was the main source of information for this research sourced from books and research papers written on pedagogy and teaching by educators in western Nigeria. Content analysis method was applied which enabled categorization and discussion of the meaning of the words, phrases, and sentences used by authors of books and articles referenced. References were made also to the book of Allāh (Al-Qur'ān), ahādith (Sayings and teachings of prophet Muhammad), and the view of past and present scholars on related topics required.

4. RESULTS AND DISCUSSION

a. Islam and Knowledge

The last messenger of Allāh, Muhammad b. Abdillāh ﷺ did not only teach humanity how to connect with their Creator, but he also taught them different forms of knowledge ranging from medicine, economics, mathematics, international relations, insurance, and many more practiced by those before him during the days of ignorance before Islam which were reformed and presented in an Islamized way. Without a sound knowledge of mathematics, it is practically impossible to distribute the inheritance. The Prophet ﷺ being a trader before prophethood taught all forms of permissible trade and the terms and conditions to enhance smooth transactions between the buyer and seller. He reached out to world leaders

writing letters to them in a way that befitted their status as rulers and kings so much that even those who did not accept his call acknowledged his great personality and sometimes send gifts to him via his messenger.

Narrated by Khālid b. Sa'd: 'We went out (on a journey) with Ghālib b. Abjār fell sick on the way and arrived in al-Madinah while he was still sick. Ibn Abī 'Atīq visited him and said to us: "You should use this black seed; take five or seven seeds, crush them and drop them into his nose with a few drops of oil on both sides because I heard 'Aishah (may Allāh be pleased with her) tell me that she heard the Prophet ﷺ say: "This black seed is a healing for all diseases except as-Sām'. I asked him: what is as-Sām? He said "Death" (al-Bukhārī, 2012). Modern science confirmed that the black seed comes from a plant called *Nigella* and belongs to the plant family named *Ranunculaceae* with more than 20 species found worldwide, and three (out of the 20) are used in medicine which are: cultivated black seed, wild black seed, and Syrian or Damascene black seed respectively (Ahmad, 2010).

This is clear that the Prophet ﷺ laid the foundation for all branches of knowledge that are being developed today. Knowledge first started as an inspiration by Allāh, then it was developed by humans due to the gift of thought and intelligence given by Him. This was what earlier Muslims after the Prophet ﷺ and his companions developed upon that led to the golden era of Islam and Muslims in history. 'This is why Professor Ismail al-Faruqi, the only Muslim professor in modern times called for in-depth research to be carried out about pre-Hijrah Islām, by stressing the contextual importance of this research in enabling the worldview and civilization of Islam with emphasis laid on the reason behind the cause of the weak and

marginalized state of Islamic studies in the area of knowledge being the neglect of this research (Yusuf, 2021).

b. The Golden Era of Islamic Knowledge

The two primary sources for information, knowledge, and guidance for Muslims are the Quran and the Sunnah (action, words, and affirmation) of the Prophet ﷺ. 'It is not an exaggeration to state that Islamization of knowledge started from the revelations by Allāh to Prophet Muhammad ﷺ through the trusted messenger; angel Jibrīl' (Ahsan et al., 2013).

'The presence of Muslim rule in Spain started in 92AH when Tariq b. Ziyad and his army of twelve thousand men faced the Christians of Spain in a battle with the permission of Caliph Walīd b. Abdil Malik' (Najībādī, 2001). With time, Spain was under the rule of Muslims as cities fell one after another. 'During the 800-year rule of Muslims in Spain, which was autocratic-like but a righteous one, many achievements were made by Muslims in Spain. Justice was paramount, and developments like infrastructure, agriculture, engineering (they were the first to invent tools for dismantling forts), manners (they taught Christians the etiquette of behaving in a civil and respectable manner), social justice, and most important education were among their many achievements that history cannot write off. In cities like Seville, Malaga, Lisbon, Toledo, Jaen, Malaga, Cordova, and Saragossa, schools, universities, laboratories, and gigantic libraries were established and academic research was conducted on sciences and arts' (Najībādī, 2001). Cordoba was the capital of Muslim Spain in the eighth century (756 AH) and the largest and the most social city in the whole of Europe at that time. It held the record and prestige of having the biggest library that even the Christian world could not boast of, with over 400,000 volumes of books. At the same time, 'the library at the monastery of St Gall in

Switzerland could only boast of few hundred volumes of books and was said to be the largest at that time in Christian Europe' (Ahsan et al., 2018). 'Students from places like France, Germany, England, Italy and other countries came to Muslim Spain to learn from Muslim scholars. These scholars translated many books on Greek philosophy into Arabic' (Najībādī, 2001). They were educationists who saw themselves as Muslims first before tribe and culture. a positive effect that occurs when Islām is placed first before any other interest. In recent times, scholars like Professor Ismail al Farooqi also had this changing effect. He said 'Until a few months ago, I was a Palestinian, an Arab, and a Muslim. Now I am a Muslim who happens to be an Arab from Palestine' (Ba-Yunus, 1988).

c. Education in Western Nigeria and the Emergence of Islamic Schools

Before the arrival of the British in the 18th century, Christians had tried to come into the region. Penetration of Christianity into west Africa was halted at first due to the thick forest zone hindering easy passage and clean waterways. 'The situation changed in the 15th century with the launch of missionary activities by the Portuguese. The African kings were the main target. They believe that if they (the kings) accepted Christianity, their subjects will easily do the same. Some Kings accepted the newly found religion and churches were built around their palaces. The conversion of the kings was symbolic though because they still worship their local gods. The strategy had to change in order to record a meaningful result' (Thani, 2012).

The colonizers have this false belief that the African continent and Africans are 'backward people' hence the need to colonize them by being their rulers, teaching them that the only way to be civilized is through acquiring Western education. This is, of course, not accurate. They claim that the indigenous method of education

cannot be compared with the Westernized system. Some see it through a myopic view that it is “barbaric, primitive, and savage”. ‘Such claims should be considered ignorance, and the result of an absolute misunderstanding of the value that informal education has to offer. After all, the aim of education is to see to the possibility of a young child, or adult in developing his or her abilities, character, attitudes, and all other forms of a mindset that will assist him or her in contributing positively to society at large. An avenue where knowledge is disseminated continuously to ensure social direction and control. An achievement all educational systems, whether traditional or Western-oriented thrive to achieve irrespective of the methods applied, or curriculum used’ (Fafunwa, 2018).

‘The study of the history of education in Africa cannot be accurate without adequate knowledge about the indigenous and traditional educational system in Africa even before the arrival of Islām and Christianity. In Nigeria, it is in history that Islām came to the region for well over 300 years before the arrival of Christianity through slavery, colonization, and missionary-run Western education’ (Fafunwa, 2018). This is not to undermine the impact and influence these two religions had on education in the region, but to establish that the indigenous system of education in Africa is as old as Man himself. Professor Aliu Babatunde Fafunwa in his book *History of Education in Nigeria* stated that ‘every society has its own way for training and education its youth be it in a simple or complex way. This is because of the existence of man, education has always been his concern. What differs is the method applied, and the goal set by a people, society, tribe, or nation’ (Fafunwa, 2018). Even in the Western world, going back in history, the standard set to acknowledge who is educated or not differed. The Romans favored oratorical and military training. With that, you are recognized as a first-class citizen and among the elites. The Greek sees one who is

educated as a mentally and physically balanced individual. The English knight, priest, and Lord of a particular house are all considered to be elites that are well-educated. In Africa, a man who is hardworking, noble, probably a hunter or trader, who can communicate effectively and is wise in counseling is perceived to be well educated. 'This is because the main goal of education in Africa is to be able to function effectively. It is a means to an end and not an end in itself. Preparation for adulthood, induction into society, and being able to face one's social responsibilities. A form of participatory education that includes ritual imitations, recitations, and demonstrations, where skills like cooking, fishing, farming, hunting, weaving, trading, and the like are mastered. An educational system which includes manual activities (practical), intellectual training, and character building' (Fafunwa, 2018).

'The Christian missionaries started the Western education system in Nigeria in 1842. This was mainly around the Lagos area (Badagry and Abeokuta) which is part of today's western Nigeria' (Amaele, 2009). 'The first contact the Christian missionaries made was in September 23, 1842, in Badagry, Lagos, by Reverend Thomas freeman and Mr. and Mrs. de Graft of Wesleyan Methodist Mission in Ghana (then called Gold Coast), built a school and started a mission after which Thomas traveled further to Abeokuta (one of the cities in western Nigeria) to also start a mission work marking the beginning of Christian activity in western Nigeria' (Ajala, 1980). 'Western education, therefore, has been well established in this region for half a century before it extended to other parts of the country (Ajala, 1980).

In view of this, the western part of Nigeria became closer to the colonial masters. They were present in governmental positions since they were the most educated according to the British. 'The British perceived them to be ahead of all other Nigerian tribes socially, and

economically' (Ajala, 1980). Islām has been in the Western part of Nigeria before the arrival of the British. Embracing Western education affected the Islamic beliefs of many so much that those willing to get educated had better opportunities of achieving their goals if only to convert to Christianity. Christianity became a dominant religion because former slaves who were predominantly Muslims were forced to adopt Christian names and accept Christianity and 'the colonial masters affirmed that accepting Christianity is the only way they could render humanitarian and civil (educational) help to them as this will be the only way they (the colonized) can be civilized' (Thani, 2012). Frantz Fanon in his book *The Wretched of the Earth* (Fanon, 1963) believed that the Christian religion and the Church established in the colonized areas is the white people's church – i.e., a foreign church and religion that calls to the ways of the oppressor, the white man, and the master not a church that called to the God of the natives colonized. 'This rendered those Muslims who stuck to their religion in western Nigeria to be backward in the area of Western education, and opportunities to get a job within the British government, which was largely blamed on the policies of the colonial masters and Christian missionaries' activities' (Thani, 2012).

d. Challenges Facing Islamizing Education in Western Nigeria

Education according to the Islamic perspective has many definitions. This may differ according to the understanding and research of who is speaking about it. Some summarized it to be a character development known as *tarbiyah*, and others see it as an Islamic education which involves the study of the Qur'ān, Sunnah, and other Islamic values and teachings. Syed Muhammad Naquib Al-Attas defined it as 'Recognition and acknowledgment, progressively instilled into a man of the proper places of things in the order of

creation, such that it leads to the recognition and acknowledgment of the proper place of God in the order of being and existence' (Ogunbado, 2016). This implies that it is a process in which humans are enlightened so that they can fulfill the purpose behind their creation which is to contribute meaningfully to the development of the world they live in, and primarily to know how to achieve the goodness of the next world after death by obeying while alive the instructions and guidelines set by their Creator in the world they live in. The late Professor Ismail al-Faruqi saw Islām as 'a religion, a universal and integral part of knowledge process which requires the development of new theories, an Islamic theory of aesthetics rooted in Quranic Monotheism and Islamization of knowledge, and not by engaging in apologetics' (Yusuf, 2021). However, setting up Muslim schools in western Nigeria, and Islamizing the curriculums has many challenges.

i. Islamization of Knowledge

Islām is a religion that requires applying the middle approach in everything. Laxity or/and extremism in our affairs are frowned upon. Relative to this statement, it is not permissible for a Muslim to strive only to achieve worldly things, including knowledge without a mixture of Islamic knowledge. Allāh says in Surah al-Baqarah verse 200: 'But of mankind, there are some who say: "Our Lord! Give us (your bounties) in this world!" and for such there will be no portion in the Hereafter' (al-Hilali and Khan, 1983). al-Imām Abu Abdillāh Muhammad bn Ahmad Abu Bakr al-Ansāri al-Qurtubi said: 'This verse addresses the disbelievers. The Arabs during the time of ignorance (before Islām) supplicated for the benefits of worldly things alone and were less concerned about the next world. They supplicated for camels, livestock, and victory over their enemies, and did not supplicate for the next world because they did not know or

believe in it. The Muslims should also ponder about this promise of punishment for those who indulge in such' (al-Qurtubi, 2012).

In the following two verses of the same surah, Allāh says: 'And of them there are some who say: "Our Lord! Give us in this world that which is good and in the hereafter that which is good, and save us from the torment of fire". Those for them there will allot a share for what they earned. And Allāh is swift in reckoning' (al-Hilali and Khan, 1983). Al-Imām al-Qurtubi said 'there are different interpretations of the meaning of the goodness of this world and the next. Some said it is knowledge and worship of Allāh. A lot of scholars said it is the combination of favors of this world and the next which is a more accurate interpretation' (al-Qurtubi, 2012). Any knowledge deprived of an Islamic interpretation, or not placed under the view of the word of Allāh (the Qur'ān) and that of His messenger breeds nothing but arrogance. An example is science. While science focuses mainly on possibilities, al-Islām is more concerned about permissibility. In Vitro fertilization (IVF) is a medical procedure whereby fertilization of a male sperm and that of a female egg takes place outside the womb (uterus) of a woman; a test tube in a laboratory most of the time. This is a possibility. The permissibility that the Shari'ah (Laws of Allāh) looks at for example is fertilizing the egg of a woman and the sperm of a man that is not legally married. When a scientist who carries out such a procedure graduated from an institution where there are no curriculums on Islamization of the knowledge he acquired, he cares less about the permissibility. The reason why such scientists today see religion as a non-contributing factor to the knowledge they acquired forgetting that it is Allāh that bestowed that knowledge on them, and the knowledge and its carrier both belong to Allāh. Allāh says in surah as-Sāffāt verse 96: 'While Allāh has created you and what you make' (al-Hilali and Khan, 1983). ash-Sheikh Muhammad b. Ali as-Sābuni said concerning this verse: 'Yes, I swear by Allāh the

Most-High that He created you and created your deeds. Everything was created by Him. Why do you worship what was created and leave the Creator? Do you not reason with your senses O people?!' (as-Sābuni, 2000). Worshipping something else other than Allāh does not necessarily mean an action that involves movement or rituals. Giving the rights of Allah to any of His creation is also considered an act of worship.

To change this impending catastrophe, especially in western Nigeria, Muslim educators in this region must first master each modern discipline in order to be well informed about it, have a good command of the subject, and be a professional in the field. The second step is to acquire sound Islamic knowledge. This is because, without it, it becomes impossible to Islamize the subject or see the need in doing so. The effort to remove or ignore the role of Allāh in creation by pushing for theories like that of the big bang, evolution by natural selection and their likes are being studied by Muslim students who get confused when they read in the Qur'ān that Allah is the Creator of all things. 'The spiritual torture this has caused the Muslim youth is alarming, and the Islamic world is fully aware of the rape of the Islamic soul taking place right before their eyes. The reason why Muslim educators must as a matter of urgency integrate the Western curriculum into Islamic knowledge by either reinterpreting, amending, adding, or eliminating any information that is not on par with Islamic ethics and morals' (IIIT, 1989). Naqib al-Attas's two methods suggested Islamizing modern western knowledge by first isolating it, then infusing Islamic elements seems to be the easiest and short-term achievable method in realizing this noble task.

4.4.2 Incompetence of Islamic Teachers

Soren Kierkegaard, a Danish existentialist philosopher, theologian, poet, social critic, and religious author said 'To be a teacher in the right sense is to be a learner. Instructions begin when the teacher learns from the learner. Put yourself in his place so that you may understand what he understands and the way he understands' (Hong & Hong, 1992). A science student memorizes Boyce's law and gets an "A" without knowing how the theory is applied in chemistry. The result is having students graduate as brilliant in theory, but dullards in practical application and useless to the development of society. Paulo Freire in his book *Pedagogy of the Oppressed* (Freire, 2009) emphasized the teacher-student relationship and effective teaching methodology. He compared the teacher to a narrative subject and the student, to a patient and a listening object. 'The teacher teaches a topic completely alien to the students. He fills them with the contents of his narrations that are detached from reality. Words that are hollow alienated are emptied of their concreteness' (Freire, 2009).

Mentoring of old and new teachers, introducing them to new administrative skills, and seeing to their welfare are all required to enhance their commitment and improvement in passing on knowledge. Amos Oyetunde Alabi in his article 'Mentoring New Teachers and Introducing Them to Administrative Skills' (Alabi, 2017) defined mentoring as 'a system where those with lots of knowledge and experience render help and advice to those at work or younger people preparing for work. It is also a complex and multi-dimensional process of guiding, supporting, teaching, and positively influencing a beginning or new teacher' (Alabi, 2017).

The scholars have a saying: "a mentee will be what the mentor is". To be a mentor, one should be:

a. Knowledgeable: This is important. An in-depth knowledge about the field he or she intends to pass on. This is because the one who does not have cannot give,

b. Wisdom: Allāh says in Surah al-Baqarah verse 269: 'He (Allāh) grants *Hikmah* (Wisdom) to whom He pleases, and he, to whom *Hikmah* is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding' (al-Hilali & Khan, 1983). '*Hikmah* in Arabic literally means wisdom. In this verse, it means knowledge, the understanding of the Qur'ān, Sunnah, and one's ability to act in the correct and right way (al-Hilali & Khan, 1983).

c. Patience: Those he intends to mentor, and guide are naturally low in knowledge, how to relate with people, or appreciate their efforts. If he is patient, with time all these negative traits that might be found in the mentee will turn positive.

d. Humility: Just as wisdom complements the knowledge, humility complements the respect people have for those who possess it. People react to how they are treated. When a mentor is humble and respectful, the mentee reciprocates with love and respect for him or her.

e. Sincerity: This is to have the intention that the knowledge shared or transferred is for the sake of Allāh. To please Allāh alone and expect reward from Him alone. This will help if any disappointment comes from the mentee, or the efforts put in are not appreciated or complimented.

If he or she intends to grow and learn, the mentee should make efforts to:

- Be polite: When a student shows respect to those he or she is learning from, it opens new ways for him or her to grow.
- Be humble: Learning new things requires humility. Whenever the companions of the Prophet were asked by him about what

they do not know, they always respond by saying “Allāh and His messenger know best”. Rushing to respond to questions presented by the mentor, or having the “I know it all” attitude will be a means of deficiency in knowledge. Understanding the question before answering is considered to be having half of the answer ready.

The messenger of Allāh ﷺ is the best example any human can learn from. Allāh says in surah al-Ahzab verse 21: ‘Indeed, in the Messenger of Allāh (Muhammad) you have a good example to follow, for him who hopes for (the meeting with) Allāh and the last day, and remembers Allāh much’ (al-Hilali & Khan, 1983). Al-Imām Muhammad bin Salih al-‘Uthaymin explained this verse to mean ‘Emulating the Messenger of Allāh ﷺ in all things is good. This is because he is infallible from making mistakes in the legislation. This is not applicable to others than him because in relation to emulating them, it could be good or bad. Emulating the Messenger of Allāh ﷺ must be done by following his deeds, sayings, and beliefs. If one follows his sayings, but not his beliefs and deeds, such a person cannot be said to be emulating the Prophet ﷺ. Emulating him has to be in deeds, words, beliefs, and actions. This is why every student of knowledge, one whom Allāh has bestowed knowledge upon should be active in the society he is. His knowledge should not be in books alone, but to be used to benefit people. Such a person should not say “I have memorized this or know that” but does not apply it. Where is the benefit of that? Or he says “I am in my house. If anyone comes (to benefit from me) I will teach him. If not, I will not”. It is imperative to broadcast awareness of knowledge among Muslims especially during this time because people are returning back to the previous times of ignorance. They require knowledge and guidance (mentorship) because they are inclined towards bad lifestyles. If students of knowledge take charge in mentoring people in these

affairs just like our Prophet ﷺ used to, there will be lots of goodness in it' (al-'Uthaymin, 2012).

4.4.3 Financial Commitments of Parents

'Abdullah b. 'Umar (May Allāh be pleased with them both) narrated that the Prophet ﷺ said: 'Listen attentively, all of you are shepherds and all of you will be asked about his flock. The Imām (Leader) is a shepherd and will be asked about his flock (subjects). The man is the shepherd of his family and will be asked over his flock (the family). A woman is the guardian of her husband's home and his children and she will be held responsible for them. The servant of a man is a shepherd over the property of his master and will be held responsible for it. Listen attentively, every one of you is a shepherd and is responsible for his flock' (al-Bukhari, 2012). It was also recorded by al-Imām Muslim b. al-Hajjaj in his Sahih Muslim hadith number 1829. Ignorance is from a lack of knowledge. The cure is to study. Studying entails paying for the services rendered by the teachers. A responsibility that lies on the head of the household, the father. Allāh says in surah at-Talaq verse 7: 'Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allāh has given him. Allāh puts no burden on any person beyond what He has given him. Allāh will grant after hardship, ease' (al-Hilali & Khan, 1983). al-Imām Ismā'il bn 'Umar Ibn Kathīr (may Allāh have mercy upon him) said about the meaning of this verse: 'That is, for a father to spend on his child in relation to his capabilities' (Ibn Kathīr, 2009). Also, In this verse:

- a. The instruction to spend on one's family is clearly stated.
- b. To spend according to what Allāh has provided for a man is permitted.

- c. Allāh will not burden a man or take him into account for what he is sincerely incapable of providing for his family.
- d. Everyone has been given *rizq* (provision) by Allāh and is expected to spend from his provision. An act that can be possible only with the noble trait of self-contentment.
- e. Refusing to be financially responsible according to one's capability is sinful since it will imply that such a person is refusing to obey the commandment of Allāh.

Thawbān, the freed slave of the messenger of Allāh ﷺ said that he ﷺ said: 'The best dīnār (money) a man spends is the dīnār (money) spent on his dependents (children), a dīnār he spends on his riding animal for the sake of Allāh, and a dīnār he spends on his companions for the sake of Allāh' (Sahih Muslim, Hadith: 994). Abu Qilābah said the Prophet ﷺ started with spending on one's children. Abu Qilābah then said: "what man earns a greater reward than a man who spends on his young dependents (children) so that he spares them from begging, or so that Allāh benefits them through him and make them become independent" (Sahih Muslim, Hadith: 994, Hilyatul Awliya, vol. 2 pg. 283). A reflection for those who are eager to preserve the Islamic religious values of their children and ensure for them the combination of two types of knowledge (Western and Islamic) that will give them an edge, by the permission of Allāh, among their pairs.

5. CONCLUSION

Proper and comprehensive Islamic methodology is required which primarily should be by seeking guidance from the two main divine sources in Islām. The Qur'ān and Sunnah (saying and teachings of the Prophet ﷺ). The advantage compared to Western education is that even when challenged by those who lack manners, or one finds himself in a situation whereby exchange of ideas in a scholarly manner is required, haughtiness and arrogance are avoided. Islām

emphasizes two types of knowledge: Revealed knowledge that comes from Allāh with defined instructions and application of reasoning in relative to necessity, and earthly knowledge in which Allāh has permitted us to use the intellect He gave us' (Anzar, 2003). A Muslim student must recognize this. It is not permissible to touch a woman who is not a wife, or close relative. What happens when such a woman falls or faints and no one is present to rescue her but a male? A man needs an urgent operation to save his life but there are no male doctors around to carry this out. Is he to be left alone to die or have the available female doctor attend to him? The redline is to know that the free will and senses that are given to humans by Allāh should work under the revelations of the Creator and not at par or above it. That will enable humans to appreciate the bounties of Allāh, avoid arrogance, and not be among the ungrateful.

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AN EXPLORATION OF BROADCAST MEDIA REGULATION IN NIGERIA

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ABSTRACT

This paper is an exploration of broadcast regulation in Nigeria with a focus on how broadcasting is regulated in the country including the activities of the National Broadcasting Commission concerning its broadcast regulatory role. The main approach adopted for the study was document research while the survey was used as a supporting method that enabled administering a questionnaire to selected persons in the six geopolitical zones of Nigeria. Findings from the review and survey indicated that broadcasting in Nigeria was regulated to the extent the audience receives the appropriate messages. This has been done to a significant extent by the regulatory authority of the country. As a regulatory body, particularly for broadcasting, the National Broadcasting Commission of Nigeria has continued to ensure that broadcast contents are properly regulated in line with international best practices and that defaulters are met with sanctions in line with the provisions of the broadcasting codes.

Keywords: Broadcast, regulation, Nigeria, National Broadcasting Commission, media.

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1. INTRODUCTION

In every society, media regulation is inevitable. This is premised on the need to maintain law and order and ultimately prevent anarchy which may be orchestrated by media reports. In ensuring effective media regulations, media laws and policies are formulated by relevant authorities. This regulation is inclusive of broadcasting. In some climes, broadcasting codes or operational guidelines are put forward for responsible broadcasting in such societies.

Salomon (2008) noted that laws on media, freedom of speech, and expression have made government regulation controversial within the broadcast sector throughout the world. The significance of freedom of expression has been reflected by its widespread protection in international law at global and regional levels. This right is reflected in Article 9 of the African Charter on Human and Peoples' Rights, Article 10 of the European Convention for the Protection of Human Rights and Fundamental Freedoms, and Article 13 of the American Convention on Human Rights. The key principle of ensuring freedom of speech should be embodied in any system of broadcasting regulation, but this is not an unencumbered right. The European Convention on Human Rights makes it clear that everyone has the right, "to receive and impart information and ideas without interference by public authority and regardless of frontiers." However, these freedoms may be subject to such conditions and restrictions as are prescribed by law and necessary in a democratic society.

Scholars (including Udoakah et al., 2014; DeFleur and Ball-Rokeach, 1989) argued that it is through the mass media that views in the society are made known, government policies and activities are publicized, and opposing views are heard. Again, the mass media serve as the conduit for the various forms of interaction among

different strata of society. Such interactions are normally controlled by many variables, such as legal, ethical, political, socio-cultural, technological, and economic factors. The interaction is necessary so that certain unacceptable and disruptive behaviors are not exhibited in the society. Given the foregoing, mass media contents are packaged in a way that helps the media to perform their roles effectively as the media are a major force that stimulates national, international, socio-economic, and global understanding. Due to their strategic position in society, the operations of the mass media are affected by many developments in the law. The central themes of some of these developments included the laws relating to the establishment, ownership, operation, and control of the mass media, including broadcast media.

Salomon (2008) further asserted that it is generally agreed, as the best international practice, that the establishment of an independent broadcasting regulator is an important element in the preservation of broadcasting as part of the democratic process. To be independent, the broadcasting regulatory authority must be able to function free from any interference or pressure from political or economic forces. An independent regulatory authority should have its duties and responsibilities set out in the law, and its decisions should be subject to appeal in a court of law. To achieve the status of an independent regulator, the process of appointment should be transparent and set out in the statute. In many societies, it can be a major challenge for politicians in government to agree to a process that will deliver a regulatory authority consisting of independent individuals; there is no “right” method. Each country must consider how best to appoint men and women who are representative of the broad spectrum of society, who are qualified to take the range of complex decisions incumbent upon a broadcasting regulator, and

who have the strength of character to resist political and financial pressures.

Njoku (2018) noted that due to its centrality as a source of news and information, and therefore its ability to influence the opinions of the public, broadcasting is often the target of illegitimate control. In many countries, the State-funded broadcaster operates as a mouthpiece of government rather than presenting diverse sources of information of public interest, while private broadcasting is either prohibited or its independence is curtailed through a variety of mechanisms which among others include the introduction of laws and policies that jeopardize media independence. An effective broadcasting system that serves the public interest cannot survive without official regulation. The electromagnetic spectrum is a limited resource, and while new technologies are beginning to increase the number of channels that can be carried, demand for the spectrum still outstrips supply. According to O'Callaghan (2021), the collection of all electromagnetic radiation in the universe is referred to as the electromagnetic spectrum. This is a type of energy that pervades the cosmos in the form of electric and magnetic waves, allowing for the transfer of energy and information. Njoku (2018) averred that since states are required under international law to guarantee their citizens' freedom of expression "through any medium", the available spectrum must be rationed in a way that maximizes the ability of different voices in society to speak and be heard over radio and television (Article 19).

4. LITERATURE REVIEW

2.1 A Global Insight on Broadcast Regulation

Albany (2012) noted that broadcasting is pervasive and persuasive; therefore, the goals of broadcasting regulations, among others, are to:

- protect and promote local social, cultural, moral, and religious values.
- protect citizens, especially minors, from harmful or offensive material.
- ensure that the public receives accurate and impartial news.
- ensure that people are treated fairly, and privacy is respected.
- ensure that broadcasting is not used to incite terrorism, violence, hatred, or disorder, or to promote crime.
- protect the public from improper advertising as well as provide a transparent and consistent framework for business investment.

These goals as presented by Albany are, no doubt, critical to effective broadcasting all over the world. In different parts of the world, according to Greene (2017), radio and television broadcasting were subjected from the beginning to high levels of restriction, sometimes involving public control approaching a condition of censorship. The general concept of social responsibility and public interest lies at the core of the broadcasting model, although there are several variants that can take weaker forms (as in the USA) or stronger ones (as in Europe). The main difference is between systems that are within public ownership and control and those that operate commercially but are subject to licensing conditions and public scrutiny. The main reasons for the high regulation of broadcasting can be expressed in terms of the following main aims, which are: to ensure universal availability to the general population of the country broadcast services; to allocate frequencies and broadcasting concessions in an equitable and orderly manner, and

supervise conformity to the rules laid down; to ensure a wide range of services and access opportunities according to the needs of society - meaning diversity in social, political, cultural and local/regional terms; to promote the high quality of content provided as far as possible according to locally decided values and standards, with particular reference to information, education, advertising, culture, taste, and decency; lastly to look after the basic interests of the state in matters of security and good order, as locally interpreted.

Ezeigbo (2004) contended that broadcasting, with its sensitive nature and wider coverage area, is a very powerful organ of mass communication. It is also dependent on airwaves, the electromagnetic spectrum, which belongs to the public. Therefore, governments all over the world have shown diverse interests in broadcasting because of the existence of its vital ingredient – the airwaves (electromagnetic spectrum) which is a natural resource. There is a universal acceptance that the airwaves formed within the air space above the territorial boundaries of any nation is the property of that country. Therefore, often government and other designated agencies are charged with regulating the airwaves to ensure that they benefit the nation as a whole, now and in the future.

Githige et. al (2014) citing Hanes (2000) argued that broadcasting is a powerful means of communication in the world, and, being aware of this, governments have over the years sought ways in which they could regulate what information is transmitted through the airwaves. Most of the time, restricting what information goes on air is a means of protecting citizens, especially minors, from harmful content. This is because various studies on the effects of mass media have shown that children often imitate behavior that is portrayed on television.

Historically, the legal justification for the regulation of television has relied on the fact that television uses a scarce public resource: the spectrum. The spectrum which broadcasters use is allocated to each country by an agency of the United Nations, the International Telecommunications Union (ITU), and the individual countries then divide that spectrum into separate channels and assign it to the broadcasters. There is only so much spectrum available for each country and therefore it is a scarce resource and potentially quite valuable. For example, in the UK, all the television spectrum already has been allocated and the regulator, OFCOM, is introducing spectrum pricing, which will mean that every broadcaster will have to pay for the spectrum they use, based on commercial market value. It is very unusual for a country to have no method of controlling the use of the television spectrum: even war-torn countries like Iraq and Afghanistan license their broadcast spectrum and have regulators in place to do the licensing (Salomon, 2008).

The broadcasting model covers two main types of systems. One is the public service variant, the other consists of privately owned and financed systems. The distinction is not always absolute, since some commercial broadcasters may also have public service duties as a licensing condition. Public service broadcasting is expected to serve the needs of significant social institutions (for instance, concerning politics, education, and the judicial system). It is also directly or indirectly expected to serve or respect the main party-political groups. In some countries, the political interest is served by imposing political neutrality (as in Britain) or “fairness” (as in the United States), while in others political party influence is more or less openly and proportionately allowed (as in Italy, France, and Germany) (Greene, 2017).

May (2016) argued that commercial broadcasting systems, in contrast, are free to choose their own objectives, in the sense of

whichever consumer audience or advertising market they want to serve. They are primarily accountable to owners, investors, and clients. Regulation in this case is essentially restrictive and proscriptive and is designed to establish the ground rules and set limits within which the systems operate. These ground rules mainly concern the following matters: permitted amount and content of advertising; control of other means of finance (e.g., sponsorship); content potentially harmful to the young or offending some value or group (e.g., in matters of racism, or religious blasphemy); procedures for complaints and rights of reply.

Furthermore, Githige et. al (2014) noted that the watershed period was initiated in the Kenya Communications Amendment Act (2008) section 46 (I) where the Communications Commission of Kenya (CCK) was mandated to set a watershed period. It was defined in the Kenya Communications (Broadcasting) Regulations as the time between 5 am and 10 pm, during which a licensee would ensure that program content that featured adult scenes and/or language intended for adult audiences would not be aired. Hence, all programs broadcast during this period would have to be suitable for family audiences, and the transition from family-oriented to more adult programs after the watershed period would be gradual. The KFCB classifies all programs aired by broadcasters into various categories. These include GE (General Exhibition), also referred to as “U”, meaning universal; this classification/rating means the program contains nothing inappropriate for viewers of all ages. PG (Parental Guidance), also referred to as “10”; this classification/rating means the program may contain scenes unsuitable for children under the age of ten years.

Scholars (such as Netto, 2002; Ramanathan, 2008; Weiss, 2012; cited in Keea et al., 2015) stated that Malaysia’s broadcast media is often deemed as strictly politically controlled and that the law in

Malaysia allows monopoly of media ownership. In 2011, the Malaysian Prime Minister announced some major changes and the reformation of law to allow greater media freedom. The government portrayed itself as trying to move the media industry toward self-regulation. In terms of media regulation that is established in Malaysia at this point, the broadcasting industry abides by the Film Censorship Act 2000 and the Malaysia Communication and Multimedia Act (1998). The broadcasting industry has also drawn up a Content Code which is indicative of the industry's effort toward self-regulation.

With the fast-paced development and reformation taking place, Keea et al. (2015) contended that some questions needed to be answered within the studies conducted on Malaysia's media regulation. How exactly do the media regulators regulate the broadcasting industry? What are the dynamics of the relationship between the regulators and the broadcast industry? How do the regulators perceive the future of media regulation and self-regulation in Malaysia? In fact, the laws in Malaysia were designed in such a way that all Free-to-Air (FTA) television stations will be under the Ministry of Home Affairs while satellite television such as Astro will be under the regulation of Malaysia Communications and Multimedia Commission, which sparked some debates on the different regulation between FTA channels and satellite channels.

In Britain, after a series of radical changes in the policies, the Independent Television Commission, ITC, was established under the Broadcasting Act of 1990 to enhance free programming as it replaced the old Independent Broadcasting Authority. The act charged ITC to ensure that television services are of high quality and offer a wide range of programs calculated to appeal to a variety of tastes and interests. Then, the ITC was given the "power to scrutinize applicants' program plans and only those judged to be of sufficient

quality would be allowed to proceed to the license bidding stage. The continued emphasis on quality and diversity should be seen as evidence of a regulatory body determined to pursue public interest objectives. In the USA, the broadcasting regulation is rooted in the First Amendment of the American Constitution “that Congress shall make no law... abridging the freedom of speech or of the press”. The regulation in the US is handled by the Federal Communications Commission, FCC, which is charged with the implementation of Fairness Doctrine. FCC gave licenses but did not make specific provisions (Ihechu & Okugo, 2013; Pember, 2004; Harvey, 1999).

In most countries of the world, the broadcast industry is regulated to conform to national objectives or the government in power. In Japan, public and privately owned broadcast stations exist side by side with some government supervision. In China, the media are entirely owned, controlled, and run by the State, while the United Kingdom (UK) has the Radio Commission Agency (RCA) and the Broadcast Standards Commission (BSA) which regulate radio and television, issue Licenses and maintain overall standards for the broadcast industry, under minimal supervision from the government (Ezeigbo, 2004). These countries ensure broadcasting is given the appropriate regulatory attention through the enforcement of relevant media laws and policies.

Lack of enforcement of the law has been shown to be a factor that affects compliance with various government regulations. Three aspects that promote the enforcement of government regulations are persuasion, deterrence, and incapacitation. Persuasion is accomplished by convincing the target group about the wisdom of compliance and explaining why compliance with a particular regulation is necessary. The probability of a penalty and its amount could have general deterrence effects. In the US, for instance, the president signed into law legislation increasing by tenfold the

maximum fine for indecency on television and radio when indecency complaints to the FCC rose from hundreds per year to hundreds of thousands. This penalty was raised from a mere \$32,500 to \$325,000 per violation. The US President stated that a maximum fine of \$32,500 was meaningless and relatively painless for broadcasters when they violate decency standards (Health & Safety Executive, 2008; Baptist Press 2006; Netherlands' Ministry of Justice, 2004; OECD, 2000; OECD, 1998; OECD, 1993; cited in Githige et al., 2014).

2.2 Broadcasting Regulation in Nigeria

Broadcast media policy in Nigeria has been a sensitive, unresolved, and unconcluded issue, not only because of the diversity of the Nigerian society but also because of the failure of the majority of Nigerians and their leaders to visualize the role of their mass media in the development of Nigeria. The inconsistency in formulating mass media policies in Nigeria is also revealed in the difference between the colonial African press, which was a tool for winning African independence, and the post-independence press, which was directed toward construction and national development. Mass media policies in Nigeria were not federally directed but were mainly in the hands of state governments until July 1975, when General Yakubu Gowon's administration was toppled (Udomisor, 2013). In 1975, the federal government took over the ownership of Nigeria's broadcast media. The broadcast media were taken over to prevent the proliferation of the networks at the expense of the taxpayer's money, and to effectively participate in the Country's mass media to supplement its giant programs in educating the masses (Udomisor, 2013).

All along, the ownership, control, and operation of broadcasting in Nigeria were preserved exclusively for the various governments –

federal, regional, and state. In 1992, the Deregulation of Broadcasting Decree No. 38 was promulgated by the administration of General Ibrahim Babangida. The expression of that presidential *ipse dixit* which established the National Broadcasting Commission, NBC, also created a new pattern of ownership and control as well as injected competition into the broadcast industry. As a result of the revolution in the Nigerian broadcast industry, the number of broadcasting stations in Nigeria has, at the last count, risen to 394, from less than 30 before deregulation (National Broadcasting Code, 2009; Media Rights Agenda, 2001; cited in Ihechu & Okugo, 2013).

Similar to the point noted above and as a matter of policy that involved regulation, Udomisor (2013) asserted that the government promulgated a decree in 1992 which established a regulatory body, the National Broadcasting Commission (NBC), and opened the door to private participation in the ownership and operation of broadcasting stations. Udomisor (2013) further stated that in 1992, a new vista was opened in the annals of Nigerian broadcasting history. The Federal government under the then Commander in Chief, General Ibrahim Babangida deregulated the broadcast industry by granting licenses to private individuals and organizations to set up radio and television broadcasting stations. The National Broadcasting Commission (NBC) was founded to monitor and regulate broadcasting on a national basis. One goal of the organization is to open up the industry to the marketplace paradigm. Both foreign and domestic participation was sought. A total of nine mandates were itemized in the charter of the NBC. Additionally, the agency had the role of arbitrator between the industry and other areas of the government. Education is also a component of the organization's work. It was charged with ensuring the development of trained personnel through accredited curricula and programs that offer courses in mass communication and broadcasting. The final

mandate was to guarantee the liberty and protection of the broadcasting industry under the constitution (Udomisor, 2013).

Regulation in Nigeria is fashioned to uphold what the lawmakers intended – supposed protection of the interest of the nation. For emphasis, the constitution of the Federal Republic of Nigeria, (1999, p.22-23) provided for the Right to freedom of expression and the press. Section 39-(1) provides: “Every person shall be entitled to freedom of expression, including the freedom to hold an opinion and to receive and impart ideas and information without interference.” The 1999 constitution of the Federal Republic of Nigeria (as amended) went further in subsection two, to give conditions for ownership of broadcast outfits which include a required authorization by the government or its agency. Further, subsection three states: “Nothing in this section shall invalidate any law that is reasonably justifiable in a democratic society.” The provisions are explicit. First, freedom of expression is granted in subsection one, then subsection two gives the conditions for availing of this freedom, and finally, subsection three politely withdraws the freedom. The implication is that the government and its agencies (in this case, NBC) will grant licenses for broadcasting stations to anybody who satisfies their bidding. It also shows that acquiring the licenses does not give the stations the right to air their opinions or what they think will be in the interest of society. Rather, the provision is fashioned in such a way that the bidding of the ruling class will always be observed by the stations. That is the reason behind the provisions of subsection three. After all, who determines the reasonability and justifiability of other legal permutations? (Ihechu & Okugo, 2013).

As indicated earlier, broadcasting in Nigeria is currently regulated by the National Broadcasting Commission (NBC). The regulatory responsibilities of the Commission as stated in Hassan (2021) include: receiving, processing, and considering applications for the

ownership of radio and television stations including cable TV services, direct satellite broadcast, etc.; regulating and controlling the broadcasting industry; receiving, considering and investigating complaints from individuals and bodies regarding content of a broadcast or conduct of a station; upholding the principles of equity and fairness in broadcasting; establishing and disseminating a national broadcasting code and setting standards with regards to contents and quality of broadcasting; regulating ethical standard and technical excellence; promoting Nigerian indigenous cultures, values and community life through broadcasting; determining and applying sanctions, including revocation of licenses of defaulting stations; ensuring quality manpower development in the broadcasting industry by accrediting curricula and programs for all tertiary institutions that offer Mass Communication in relation to broadcasting; and intervening and arbitrating in conflicts in the broadcasting industry.

In a bid to effectively regulate broadcasting in Nigeria, the Commission came up with a regulatory document referred to as the broadcasting codes. Broadcasting Codes set out principles of broadcast content to be observed by all broadcasters. The principles apply to all program content, including advertising content, regardless of who the author is. Broadcasters are responsible for all materials broadcast by them. Regulatory activity is expected never to interfere with editorial freedom (Albany, 2012).

Based on the stipulated functions of the NBC, the commission enacted the broadcasting code for Nigeria which is regularly upgraded to meet the broadcasting objectives. In 2016, the Commission released the 6th edition of the Nigerian Broadcasting Code and in on 11th June, 2020, the Commission amended the Code. In the Code, the National Broadcasting Commission (NBC) outlined the objectives of broadcasting in Nigeria, built around chapter II, of

the 1999 constitution. The objectives included social, cultural, economic, political, technological, professional objectives, and profit motives. Thus, the broadcasting code specified the overall regulation approaches (Owuamalam, 2006; Ihechi & Okugo, 2013).

2.3 Theoretical Framework

The theory of deterrence was used in the analysis of this paper. Onwudiwe et. al (n.d.) cited in Githige et al. (2014) noted that the theory of deterrence is a rationalist theory that is traced to the early works of classical philosophers such as Thomas Hobbes (1588–1678), Cesare Beccaria (1738–1794), and Jeremy Bentham (1748–1832). Hobbes argued that to achieve compliance, the punishment for a crime must be greater than the benefit that comes from committing the crime. Beccaria argued that since people are rationally self-interested, they will not commit crimes if the costs of committing crimes prevail over the benefits of engaging in undesirable acts. Bentham pointed out that nature had placed mankind under the governance of two sovereign masters, pain and pleasure. He believed that morality is that which promotes “the greatest happiness of the greatest number”. The duty of the State in Bentham’s view was to promote the happiness of society, by punishing non-compliance and rewarding compliance. This theory of deterrence relies on three individual components: severity, certainty, and celerity. If punishment was severe, certain, and swift, a rational person would measure the gains and losses before engaging in a crime and would be deterred from violating the law if the loss was greater than the gain.

The broadcasters in state government-owned stations feel that they owe their allegiance to the governments in power, rather than to the public, which has the right to all shades of opinion on the playing field. Also, the attitudes of even chief executives of broadcast

stations confronted with the issue of fairness and balance in news reporting leave much to be desired. Many operatives in the News and Current Affairs Departments of government-owned broadcasting stations have thrown the creed of the profession to the dogs as they scramble to be identified with the party in power. This implies that some broadcasters have deliberately practiced unethical broadcasting just to promote the selfish interests of those in positions of authority, and consequently get favored by them. It is horrifying to listen in on live relays of political rallies, with commentary staff actually pleading the case of the governor and the party and urging people to return the government to power (Saidu, 2003; Ezeigbo, 2004).

5. METHODOLOGY

This paper was mainly a systematic review of various related works to ascertain how broadcasting has been regulated in Nigeria so far. The implication is that secondary data was mainly used to support the arguments on the subject of discussion. Relevant scholarly works published in journals, books, proceedings of conferences, etc., were critically reviewed. The review helped to ascertain and evaluate how broadcast media operations are regulated in Nigeria. A survey of media audience from various parts of the country was done just to support the document review. Five respondents from each of the six geopolitical zones of the country were purposively selected on the basis of their consistent exposure to broadcast media content. The implication is that 30 respondents were studied using the questionnaire.

6. RESULTS

As already stated, the focus of this paper was to explore broadcast media regulation in Nigeria. As clearly stated in the methodology,

relevant documents were reviewed to address the intent of the paper, which is an exploration of broadcast media regulation in Nigeria, as discussed below. As a supporting method, the questionnaire was administered to purposively selected respondents.

4.1 Regulatory Activities of the National Broadcasting Commission of Nigeria

In 2006, African Independent Television, AIT, was closed down for three days and the state security services (SSS) were on hand to secure the closure. The station presented live coverage of the National Assembly's debate on tenure elongation engineered by President Olusegun Obasanjo's third term bid. The government may have thought that the live coverage helped to scuttle the arrangement, because, according to some analysts, the masses were looking at the faces of their representatives while the debate went on (Ihechu & Okugo, 2013).

In 2014, NBC issued a directive requiring all broadcasters to submit a written notice 48 hours before live transmissions of any political program. NBC claimed that the directive was meant to preserve national unity ahead of the 2015 elections by stemming "inciting, provocative, and highly divisive comments." The following month, NBC suspended the broadcast of a popular radio show on Splash FM after a promotional clip referred to a federal lawmaker as a criminal (Freedom House, 2016).

In its continued effort to ensure adequate compliance with the NBC code by broadcast stations, the National Broadcasting Commission (NBC) released a list of 13 broadcasting stations that were sanctioned for various breaches in contravention of the provisions of the Nigeria Broadcasting Code in the third quarter of 2017. The

contraventions include breaches of the rules on hateful speech, vulgar lyrics, and unverifiable claims and all the erring stations were fined according to the provisions of the Nigeria Broadcasting Code (NBC Press Release, 2017).

Similarly, the National Broadcasting Commission (NBC) sanctioned no fewer than 88 broadcast stations for breaching various provisions of the Nigeria Broadcasting Code in the fourth quarter (Q4) of 2017. The stations, which included radio and television outfits, were fined over N11 million. The Head of Public Affairs at NBC, Mrs. Maimuna Jimada, disclosed that their offenses ranged from breaches of rules on vulgar lyrics and unverifiable claims to hate speeches, among others. Erring stations were sanctioned in various categories according to the provisions of the code. A breakdown of the list showed that 19 stations were fined N2.1m in Abuja Zone, three stations were fined N400,000 in Benin Zone, 20 other stations were fined N2.225m in Enugu Zone. In the Kaduna Zone, about 12 stations were fined N1.35m, just as three stations got a fine of N1.05m in the Lagos Zone. Also, 12 stations were fined N1.3m in Ibadan Zone, one station was fined N100,000 at the Jos Zone, and three other stations were fined N300,000 in the Maiduguri Zone. While there were no breaches recorded in Sokoto Zone within the period under review, about 12 stations were fined N1.6m in the Uyo Zone (Njoku, 2018).

In January 2019, the Nigerian Television Authority (NTA), African Independent Television (AIT), Channels TV, and Television Continental (TVC) were sanctioned for allowing hate speeches by politicians from both the ruling All Progressives Congress (APC) and the main opposition People's Democratic Party (PDP) to be aired on their networks. The Director General of NBC, Malam Is'haq Modibbo Kawu said that the four stations failed to shut out chieftains of both

parties who willfully engaged in hate speeches during their political campaigns (Ifeonyemetalu, 2019).

4.2 Exploration of Empirical Studies on Audience Perception of Broadcasting in Nigeria

Abang (2021) conducted a study on audience perception of the regulatory effects of the National Broadcasting Commission of Nigeria on broadcasting in Rivers State. This was survey research carried out in Nigeria's Rivers State, to unravel the views of the audience regarding the kind of broadcast content they receive from the broadcast media in the state. A questionnaire was used as the data collection tool and was accordingly administered to the selected respondents. Findings showed that the audience views the messages from the broadcast media to be appropriate and satisfactory. This again reveals that the regulatory body has to ensure proper regulation of broadcast contents to the extent that the right messages are received by the audience.

A similar study by Okoli (2020) focused on audience assessment of broadcasting regulation in Nigeria. The study was aimed at ascertaining how the broadcast media audience in Abia State perceives the effect of broadcast regulation on the broadcast contents of broadcast stations in the State. A questionnaire was designed and administered to the selected respondents in order to gauge their views on the subject of investigation. Findings from the study showed a high level of satisfaction of the respondents regarding the extent to which broadcasting regulations have positively impacted the broadcast contents of broadcast stations in the State. This implies that the audience has continued to receive the right messages from the broadcast media based on the regulatory efforts of the regulatory commission in the country.

Chioma et al. (2015) conducted a study entitled “An Evaluation of Radio Audience Satisfaction with Programming on Inspiration 92.3 FM, Lagos.” The study sought to investigate the listening pattern of Inspiration 92.3 FM listeners in Maryland, Lagos, and their level of satisfaction. 250 respondents were surveyed from Maryland Lagos. The Statistical Product and Service Solutions (SPSS) was used to analyze data which were presented using the descriptive statistical tool of the pie chart. The findings revealed that the majority (96%) of the listeners were satisfied with the programming of Inspiration 92.3 FM which gratifies their needs, and that the station’s on-air-personalities and family-oriented style are a major attraction. The implication of the findings is that the audience were satisfied with the broadcasting contents of the radio stations which are productions of the regulatory framework of the National Broadcast Commission of Nigeria.

Nzeji (2014) also did a study entitled “Audience Perception of Africa Independent Television (AIT) coverage of political news Programs in Enugu metropolis.” The aim of this study was to ascertain how the audience in the Enugu metropolis perceived the political news programs of Africa Independent Television (AIT). The data were gathered through questionnaires and were analyzed using frequency distribution, percentages, and tables. The survey revealed that African Independent Television (AIT) political news coverage is of good quality, with timely, precise, and detailed political news programs. Just like the findings of the first study, this finding also points to the fact that the audience is satisfied with the broadcasting in Nigeria as regulated by the relevant authority, which is the National Broadcasting Commission of Nigeria.

Ajaebu et al. (2015) examined the radio listening habits of university students at the Redeemers University in Nigeria. One of the objectives of the study was to determine the level of satisfaction

these students derive from listening to the radio. The findings revealed that the majority of them expressed happiness, among other things. In another study, Udejah (2012) sought to evaluate the radio program preference of tertiary students sampled from three universities in Anambra State of South-Eastern Nigeria (Nnamdi Azikiwe University, Anambra State University, and Madonna University). The findings of the study revealed that 68.9% of the students derive maximum satisfaction from educational-based radio programs of relevance to their academics. These programs are in compliance with the educational broadcasting regulation of the National Broadcasting code of Nigeria.

4.3 Survey Data Presentation

Table 4.1: Audience perception of the effect of broadcast regulation in Nigeria

What do you think is the effect of the regulation of broadcasting in Nigeria?		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	It has led to the reception of credible messages	24	80.0	80.0	80.0
	It has not had any significant effect	4	13.3	13.3	93.3
	I have not really formed an opinion yet	2	6.7	6.7	100.0
	Total	30	100.0	100.0	

Table 4.1 above shows the responses of the respondents on the effect of broadcasting regulation in Nigeria. As presented, the data showed that 24 respondents indicated that regulation of broadcasting has led to their reception of credible messages from the broadcast stations; 4 respondents indicated that the regulation of broadcasting has not really had any significant effect on broadcasting in Nigeria; while 2 respondents stated that they were yet to form their opinions on the subject of investigation. What this implies is that the regulation of broadcasting in Nigeria has led to the

reception of correct messages from the broadcast stations in Nigeria.

7. CONCLUSION

As can be seen from the critical review of relevant studies and other scholarly works as well as the survey that was carried out, broadcasting in Nigeria has been regulated to the extent that the audience received the appropriate messages. This has been done to a significant extent by the regulatory authority of the country. As a regulatory body, particularly for broadcasting, the National Broadcasting Commission of Nigeria has continued to ensure that broadcast contents are properly regulated in line with international best practices and defaulters have met with sanctions in line with the provisions of the broadcasting codes.

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