ISLAMIC STUDIES TEACHERS' ACCEPTANCE OF MOBILE LEARNING IN ILORIN SOUTH LOCAL GOVERNMENT AREA OF KWARA STATE, NIGERIA

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Abstract

The increased accessibility to mobile networks coupled with a decrease in the cost of mobile devices has significant implications for transforming the educational instructional environment, particularly in the area of m-learning. Against this background, the study examined Islamic Studies teachers' acceptance of mobile learning in Ilorin South Local Government Area of Kwara State, Nigeria. Descriptive research method was adopted for this study. The population for this study was all Islamic studies teachers in Ilorin South Local Government Area of Kwara State Nigeria. One hundred and twenty teachers of Islamic Studies were selected as respondents for this study using purposive sampling technique. A researcher- designed questionnaire was used. Research questions were answered using mean and percentage at an alpha level of 0.05. Finding of this study revealed that the level of acceptance of mobile phones in teaching of Islamic studies in Ilorin South Local Government Area of Kwara State, Nigeria was high 115 (95.8%). Teachers of Islamic studies used mostly Internet, Video Camera, Taking Note and others respectively. Teachers of Islamic studies also used of mobile phones application very frequently, frequently, sometimes, and not at all teaching and learning of Islamic studies. Based on these findings, the study concluded that the level of acceptance of mobile phones in teaching of Islamic studies in Ilorin South Local Government Area of Kwara State, Nigeria was high. The study recommended based on the findings that government at all levels should assist in the provision of more modern mobile phones in secondary schools for teaching of Islamic Studies.

Keywords: Islamic Studies, Teachers, Acceptance and mobile learning

Introduction

Mobile learning is the next step in the development of distance learning. Widespread access to mobile devices and the opportunity to learn regardless of time and place make the mobile learning an important tool for lifelong learning. The research objectives are to examine the possibility of acceptance of mobile learning and study main factors that affect using mobile learning that focus on Islamic Studies Teachers in Ilorin. The researcher used a quantitative approach survey of 120 teachers of Islamic Studies students. The modified acceptance framework that based on the Unified Theory of Acceptance model is adopted.

Mobile learning is generally defined as learning through electronic devices such as desktop / laptop computers, smart phones, CD / DVD players among others which first appeared in the 80's as a competitor to traditional face-to-face. The development of mobile learning in education continues to grow steadily (Muraina & Josephine, 2021). In developing countries, such as Nigeria, the most important tools of learning at any time, anywhere concept still focused on a personal computer or PC (Ibrahim, 2020). Due to physical limitations of computer, students cannot access learning materials in a place or allocation. In this case, mobile device is becoming popular among teenagers which can be fulfilled in the ubiquitous idea of learning (Muraina and Yusuf, 2019). Normally, we call e-Learning with mobile device as mobile learning or m-Learning in short form. In the 90s, a new form of learning was revealed, namely, the mobile learning (Firdaus & Muhammad, 2015).

Technology has unavoidably evolved into the most effective tool in practically all facets of daily living. Technology is seen to have undergone a great revolution, and this has had a big impact on education. The new paradigm of education in the twenty-first century is the use of information technology (IT) and the internet (Muraina & Josephine, 2021). According to Muraina and Popoola (2022), these technological developments make it simple for people to access, gather, analyze, share, and transfer data and information. This enables them to serve as instructors, study partners, and more importantly as tools for enhancing the entire process of teaching and learning. Learning communities have developed from the traditional classroom to online learning environments where students come together in a virtual setting to exchange ideas, solve problems, explore alternatives, and develop new meanings while traveling on a connected journey. Students today are members of the Net Generation or are "digital natives." The teaching and learning environment is presented with fresh difficulties by these digital natives. Social media technology has gained popularity over the past seven years as a way for online users to engage with one another and contribute to websites (Muraina and Yusuf, 2019).

Ones, especially young people, now find it simpler thanks to technological advancements to use the Internet and interact with friends online (Ibrahim, 2020). Ibrahim (2020) went on to say that the development of mobile computing, particularly in the field of mobile learning (m-learning) technologies, has been a trend in the twenty-first century. The Global System for Mobile Communications Association (GSMA) conducted research that indicates that the global mobile market will experience unprecedented expansion, with 9.7 billion connections predicted globally by 2017. Additionally, 3.9 billion worldwide mobile customers are anticipated, which indicates that by 2017, more than half of the world's population will have access to mobile devices (Ibrahim, 2020). The transformation of the educational instructional environment, particularly in the area of m-learning, will be significantly impacted by the greater accessibility to mobile networks and the decline in the price of mobile devices. Informally speaking, m-learning, the replacement for e-learning, is e-learning conducted using mobile devices and wireless transmission (Muraina & Josephine, 2021). These technologies power a wide range of handheld devices, including mobile phones, palmtop computers,

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tablet PCs, gaming consoles, and MP3 players. All of these devices have features that are helpful for sending, receiving, and interacting with educational content.

The aforementioned perspective is consistent with Muraina and Yusuf's (2019) explanation that Islamic studies instill moral qualities that encompass a variety of attributes including honesty, integrity, tolerance, truthfulness, self-discipline, humility, patience, industry, and others. A child's life can be transformed into one that is meaningful if they learn about Islamic moral principles since they will be able to interact with other people politely. Such cordial interactions would help him win Allah's favor in the hereafter. Therefore, Islam mandates that all Muslims, regardless of their gender, age, tribe, or country, acquire knowledge.

Statement of the Problem

Today, technology is rapidly advancing before our very eyes, and it is undeniably playing an increasingly important role in people's lives. The growth of mobile learning is one example of this. Access to information is always immediate with mobile learning (Muraina, 2018). With the development of mobile learning, communication has improved since it makes it easier to connect with people around the world by exchanging ideas, sentiments, images, and videos at an incredibly rapid rate. Many beneficial changes have resulted from mobile learning, including the ability to connect millions of individuals worldwide.

The impact of technology on students' academic performance at different levels of the educational system, however, has been studied by a number of scholars and researchers both inside and outside of Nigeria. For instance, Cheon (2018) studied the factors influencing the adoption of m-learning in Malaysia whereas Sharples (2014) studied the design of personal mobile devices for lifelong learning in Owerri. Based on the theory of planned behavior, Cheon (2018) examined the readiness for mobile learning in higher education in China. Alzu'Bi and Hassan (2016) investigated factors influencing the implementation of mobile learning in Jordanian universities.

According to the review, most teachers are eager to use mobile learning. Therefore, the review in this field supports the need for the current investigation. In Ilorin South Local Government Area of Kwara State, Nigeria, no study has been done on teachers' adoption of mobile learning for Islamic Studies, to the best of the researcher's knowledge. This contributes to some of the research gaps that the current study seeks to fill.

Purpose of the Study

The main purpose of the study examined the Islamic Studies teachers' acceptance of mobile learning in Ilorin South Local Government Area of Kwara State. Specifically, the study is to:
1. Examine the level of acceptance of mobile phones in teaching of Islamic studies in Ilorin South Local Government Area of Kwara State Nigeria.
2. Determine the uses of mobile phone application in teaching of Islamic studies.
3. Find out the level of learning activities of Islamic studies in mobile phones.

Research Questions

The following research questions were answered for the purpose of this study:

1. What is the level of acceptance of mobile phones in teaching of Islamic studies in Ilorin South Local Government Area of Kwara State?
2. What are the uses of mobile phone application in teaching of Islamic studies?
3. What are the levels of learning activities of Islamic studies in mobile phones?

Review of Literature

Many scholars worldwide are currently researching and exploring the area of mobile learning, or M-learning. It provides a means of acquiring fresh skills that will advance society's command of information. Mobile devices including smartphones, iPads, Personal Digital Assistants (PDAs), and Tablet PCs are a part of the m-learning mechanism (Muraina and Yusuf, 2019). As a result, learning takes place in a way that is significantly different from traditional teaching and learning techniques. Due to a number of variables, customers find mobile gadgets, such as mobile phones, PDAs, and tablets like the iPad, to be more appealing and popular. Consumers are drawn to portable devices for a variety of reasons, including their affordability compared to computers, their superior durability and suitability for quick information retrieval, as well as their appealing designs and suitability for use in extracurricular activities (Muraina & Popoola, 2022; Muraina, 2018).

This demonstrates that learning via mobile devices is currently popular and will continue to be so in the future. The utilization of the m-learning approach is also positively impacted by other factors, such as the rise in mobile phone usage. In Malaysia, 7.5 million mobile phone units were sold in total in 2010, with smartphones accounting for a large portion of those sales. This demonstrates a 30% rise from the prior year (Muraina & Josephine, 2021). The combination of distance learning (d-learning) and electronic learning has given rise to the name "m-learning" (e-learning). It is a development of the concept of learning that provides customers with additional flexibility and mobile-business opportunities. Since learning can occur everywhere and at any time, the word "learning" itself refers to mobility (Vavoula & Sharples, 2020). Vavoula and Sharples (2020) went on to say that this adds a new dimension to education and makes it possible for users of the m-learning approach to learn in a way that is more flexible. Technology advancements have had a significant impact on schooling as well. The focus of the educational process is no longer solely on one medium, like the formal classroom setting.

Mobile Learning Acceptance among Teachers

M-learning is more independent learning (self-learning), and it simply needs portable devices to access the material, including PDAs (personal data assistants), Palm Talk, smartphones, iPAQs, and Pocket PCs, to mention a few (Muraina and Yusuf, 2019). Compared to using a notebook, which is easily destroyed and has a short lifespan, portable technology makes mobile learning feasible anytime, anywhere (Ahmad, 2021). Developed nations like Europe and the United States have used the m-learning strategy (Muraina & Josephine, 2021). M-learning, as

defined by Sharples, Taylor, and Vavoula (2017), is the process of learning through inquiry and dialogue in a variety of scenarios amongst individuals using personal interactive technology. Similar to this, Muraina and Popoola (2022) described it as "any type of learning that occurs when the learner is not at a fixed, predetermined place, or learning that occurs when the learner utilizes learning possibilities provided by mobile technologies."

According to empirical research on mobile learning, Muraina (2018) found that the younger generation now uses their mobile devices excessively as a result of the mobile learning strategy. Therefore, there is a great likelihood that the younger generation would experience ethical problems as a result of this excessive consumption. Similar to this, Muraina and Yusuf (2019) brought attention to another security concern by claiming that excessive use of mobile technologies throughout the mobile learning process exposes students to health and safety hazards. The researchers went on to say that teachers and educational institutions have a responsibility to protect their students from such harm.

According to Muraina and Popoola (2022), the higher authority ensures the implementation of such policies that incorporate the strict implementation of firewall policies, filtering, and virus control software when students are using technical devices, including mobile devices, for learning procedures. However, the worrying fact is that educational institutions are not making the necessary efforts to address these problems, and as a result, the problems are getting worse every day. The introduction of m-learning has improved educational quality by integrating flexibility and conformability, but along with these aspects it has also resulted in a list of critical issues, out of which security is considered to be the most critical one, according to Muraina and Yusuf (2019). They go on to explain that educational institutions have also taken into account the security issues in the mobile learning procedure. Honesty, privacy, and information secrecy are the three main focuses of these security concerns.

Numerous academics have offered numerous definitions of Islamic studies from various angles. Islamic studies, according to Muraina and Josephine (2021), are a broad phrase for all knowledge that aids a person in comprehending and appreciating the magnificent work of Allah. This knowledge covers subjects like math, geography, physics, biology, human anatomy, history, law, and astronomy. Islamic studies referred to education that sharpens people's sensibilities so that their outlook on life, their deeds, their choices, and the way they approach various problems are all influenced by the moral principles of Islam (Firdaus & Muhammad, 2015). It prepares people for a holistic existence in which death marks the conclusion of this fleeting life and the beginning of an eternal life. It is a method of developing knowledge of all types while also educating the body, mind, and soul. Islamic education aims to shape people's natures and personalities in addition to their academic understanding so that they might collectively embody Islamic principles, operate as the earth's representative of Allah, and serve as examples of truth, nobility, and human greatness (Firdaus & Mohammad, 2013; Issa, 2021).

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METHOD

The study employed a descriptive survey research type. Twenty public and twenty private secondary schools were sampled in South Local Government Area of Kwara State using stratified random sampling technique. However, purposive sampling technique was used to select three senior secondary school teachers of Islamic Studies in each of the 40 sampled schools. One hundred and twenty respondents were used for this study. A researcher designed questionnaire was used for the data collection. Data collected were analysed using percentage and mean statistical instruments all at alpha level of 0.05. The face and content validity of the instrument were established by giving copies of the questionnaire to experts in educational research, in the Department of Arts Education, Faculty of Education, University of Ilorin, Kwara State Nigeria. This was done purposely to determine whether the instrument measured what it was designed to measure. The reliability of the instrument was determined through the test-retest method at an interval of three weeks. The results of the first and second tests were correlated using the Pearson's Product Moment Correlation Coefficient which yielded 0.67 to determine the consistency of the instrument.

Results

Table I

Level of Acceptance of Mobile phones in teaching of Islamic Studies

SN	Statements	A	%	R	%
1.	I want mobile phones as a tools for the teaching and learning of Islamic Studies	115	95.8	5	4.2-
2.	I would like to learn Islamic Studies anytime and anywhere	120	100	-	-
3.	I will be able to think well when using mobile phones Islamic Studies.	100	83.3	20	16.7
4.	I want to do enrichment activities in leisure	90	75	30	25
5.	I am willing to use mobile phones to solve assignment in Islamic Studies.	108	90	12	10

The result on the table 1 indicates that out of 120 respondents, 115 (95.8%) of them accepted that I want mobile phones as a tools for the teaching and learning of Islamic Studies while the only 5 (4.2%) of them in subset one. Followed by subset two, 120 (100%) of the respondents strongly accepted that I would like to learn Islamic Studies anytime and anywhere while the none of respondents rejected. In the subset three, 100 (83.3%) of the respondents accepted that I will be able to think well when using mobile phones Islamic Studies while the 20 (16.7%) of respondents rejected. 90 (75%) of the respondents accepted that I want to do enrichment activities in leisure while the 30 (25%) of respondents rejected in subset four. In the last subset, 108 (90%) of respondents accepted that I am willing to use mobile phones to solve assignment in Islamic Studies while the only 12 (10%) of the respondents disagreed rejected. This can be summaries that large percentage of the respondents accepted that the level of acceptance of mobile phones in teaching of Islamic studies in Ilorin South Local Government Area of Kwara State, Nigeria was high.

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Table 2

The Use of Mobile Phones Application in teaching of Islamic Studies

SN	e-Library Resources	Mean	Rank	Remark
1	Internet	3.62	1st	Utilized
2	Video Camera	3.43	2nd	Utilized
3	Taking Note	3.43	2nd	Utilized
4	MP3/MP4	3.21	4th	Utilized
5	Picture Gallery	3.13	5th	Utilized
6	Bluetooth	3.04	6th	Utilized
7	YouTube	3.24	7th	Utilized
8	Google	2.92	8th	Utilized
9	Reminder	2.69	9th	Utilized
10	Xender	2.37	10th	Utilized

As shown in Table 2, ranked 1st, 2nd 3rd up to 9th are items whose mean scores are above 2.50. This shows that Internet, Video Camera, Taking Note, MP3/MP4, Picture Gallery, Bluetooth, YouTube, Google, Reminder and Xender were the mobile phone application used in teaching and learning of Islamic studies.

Table 3

Level of Learning Activities of Islamic Studies in Mobile Phones

S/N	Learning Activities of MP	Very Frequently	Frequently	Sometimes	Not at all
1	Discussion of the assignment	20 (16.7%)	85 (70.8%)	10 (8.3%)	5(4.2%)
2	SMS to the teachers/ students	45 (37.5%)	63 (52.5%)	10 (8.3%)	2 (1.7%)
3	Video and voice recording	10 (8.3%)	70(58.8%)	24 (20%)	16 (13.3%)
4	Editing document	2(1.7%)	60 (50%)	50 (41.7%)	8(6.7%)
5	Receiving of Instruction	30 (25%)	75(62.5%)	10 (8.3%)	5 (4.2%)

Table 3 reveals that 20 (16.7%), 85 (70.8%), 10 (8.3%) and 5(4.2%)of Discussion of the assignment were used for learning activities by the teachers of Islamic Studies very frequent, frequent, sometimes and not at all, respectively in Subset One . It also reveals that 45 (37.5%), 63 (52.5%), 10 (8.3%) and 2 (1.7%) of SMS to the teachers/ students were used for learning activities by the teachers of Islamic Studies very frequent, frequent, sometimes and not at all respectively in Subset Two. Followed by Subset Three, it reveals that 10 (8.3%),70(58.8%), 24 (20%) and16 (13.3%) of Video and voice recording were used for learning activities by the teachers of Islamic Studies very frequently, frequently, sometimes and not at all, respectively. In the Subset Four, 2(1.7%), 60 (50%) 50 (41.7%) and 8(6.7%)

of Editing document were used for learning activities by the teachers of Islamic Studies very frequent, frequent, sometimes and not at all respectively. In the last subset, 30 (25%),75(62.5%),10 (8.3%) and5 (4.2%) of Receiving of Instruction were used for learning activities by the teachers of Islamic Studies very frequent, frequent, sometimes and not at all respectively.

DISCUSSION

What is the level of acceptance of mobile phones in teaching of Islamic studies in Ilorin South Local Government Area of Kwara State?

The result on the table 1 indicates that out of 120 respondents, 115 (95.8%) of them accepted that they want mobile phones as a tools for the teaching and learning of Islamic Studies while the only 5 (4.2%) of them in subset one. Followed by subset two, 120 (100%) of the respondents strongly accepted that I would like to learn Islamic Studies anytime and anywhere while the none of respondents rejected and the rest. This can be summaries that large percentage of the respondents accepted that the level of acceptance of mobile phones in teaching of Islamic studies in Ilorin South Local Government Area of Kwara State, Nigeria was high. This is in collaboration with the finding of Vavoula and Sharples (2020) who stated further that this gives a new dimension to education where the m-learning method is convenient for users to learn in a more flexible manner. Advances in technology aspects also have given a big impact on education. Education process is no longer concentrated on one platform, such as in the formal classroom orientation. M-learning is more independent learning (self-learning) which only requires mobile equipment such as personnel data assistants (PDA), Palm Talk, Smartphone, iPAQ and Pocket PC to access the information to name a few (Muraina and Yusuf, 2019). Portable equipment makes m-learning possible at any time, and any place compared to the use of a notebook that can easily be damaged and does not last long (Ahmad, 2021). M-learning method has been practiced in developed countries like Europe and the United States (Muraina & Josephine, 2021).

What are the uses of mobile phone application in teaching of Islamic studies?

As shown in Table 2, ranked 1st, 2nd 3rd up to 9th are items whose mean scores are above 2.50. This shows that Internet, Video Camera, Taking Note, MP3/MP4, Picture Gallery, Bluetooth, YouTube, Google, Reminder and Xender were the mobile phone application used in teaching and learning of Islamic studies. This is in line with the finding of Sharples, Taylor, and Vavoula (2017), m-learning is the processes (both personal and public) of coming to know through exploration and conversations across multiple contexts among people and personal interactive technologies". In a similar vein, Muraina and Popoola (2022) who stated that any sort of learning that happens when the learner is not at a fixed, predetermined location, or learning that happens when the learner takes advantage of learning opportunities offered by mobile technologies. With reference to empirical findings regarding the use of mobile learning, Muraina (2018) revealed that the mobile learning approach has raised the excessive usage of mobile devices among the younger generation. Thus, the probability that this excessive usage leads toward unethical issues in the younger generation is high.

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What are the levels of learning activities of Islamic studies in mobile phones?

Table 3 reveals that 20 (16.7%), 85 (70.8%), 10 (8.3%) and 5(4.2%)of Discussion of the assignment were used for learning activities by the teachers of Islamic Studies very frequent, frequent, sometimes and not at all, respectively in Subset One. It also reveals that 45 (37.5%), 63 (52.5%), 10 (8.3%) and 2 (1.7%) of SMS to the teachers/ students were used for learning activities by the teachers of Islamic Studies very frequent, frequent, sometimes and not at all respectively in Subset Two among others. This is in line with the finding of Muraina and Popoola (2022) who stated that when students are using the technical devices, including mobile devices for learning procedures, the higher authority ensures the implementation of such policies that incorporate the strict implementation of firewall policies, filtering and virus control software. However, the alarming fact is that educational institutes are not taking appropriate initiatives to overcome these issues, and as a result, the issues are increasing day by day. Muraina and Yusuf (2019) explained further that educational institutes have also taken into account the security issues in the mobile learning procedure and mentioned that the introduction of m-learning has increased the quality of education by integrating flexibility and conformability, but along with these aspects it has resulted in a list of critical issues out of which security is considered to be the most critical one.

CONCLUSION

One of the fundamental components of Islamic value systems is Islamic education, which embodies the spirit of Islam in the development of people's minds and moral fiber. Islamic educational tenets were established by Muslim intellectuals, whether in the medieval or modern eras. The purpose of education is to cultivate man so that he abides by the teachings of religion, and is thereby assured of salvation and happiness in the eternal life hereafter. Education involves all facets of the student, including their intellectual, religious, moral, and physical selves. It also requires developing their mind and filling it with information. Based on the above findings, this study concluded that the level of acceptance of mobile phones in teaching of Islamic studies in Ilorin South Local Government Area of Kwara, State Nigeria was high 115 (95.8%). Also, Internet, Video Camera, Taking Note, MP3/MP4, Picture Gallery, Bluetooth, YouTube, Google, Reminder and Xender were the mobile phone application used in teaching and learning of Islamic studies.

Recommendations

In view of the findings of this study, the following recommendations were made:

1. Government at all levels should assist in the provision of more modern mobile phones in secondary schools in Nigeria.
2. Teachers of Islamic studies should be trained with the requisite technical or mobile learning skills to manage resources effectively and assist students in their quest for information needed to meet their diverse needs.
3. More qualified and experience teachers of Islamic studies who are conversant with the application of mobile phones in teaching the subject should be employed.

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