

RELEVANCE, ACCESSIBILITY AND USABILITY OF ICT IN ISLAMIC STUDIES INSTRUCTIONAL PROCESS IN NIGERIA SCHOOLS

BY

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Abstract

The integration of Information and Communication Technology (ICT) into Islamic Studies instruction in Nigerian schools has the potential to transform teaching and learning by enhancing accessibility, engagement, and instructional effectiveness. This position paper examines the relevance, accessibility, usability, challenges, and strategic interventions for ICT in the teaching of Islamic Studies. Drawing on recent literature, the paper highlights the ways in which ICT facilitates interactive learning, provides access to digital Qur'anic and Hadith resources, supports teacher professional development, and fosters ethical digital practices. Despite its benefits, ICT adoption faces significant challenges, including inadequate infrastructure, poor internet connectivity, high costs, limited teacher capacity, and cultural concerns. The paper proposes actionable recommendations such as providing sufficient ICT resources, developing culturally relevant digital content, building teacher capacity, ensuring policy support, and promoting stakeholder engagement. Implementing these strategies can enhance the effectiveness, inclusivity, and sustainability of Islamic Studies instruction in Nigerian schools.

Keywords: Information and Communication Technology (ICT); Islamic Studies; Instructional Process; Nigeria; Accessibility; Usability; Relevance; Digital Learning; Teacher Capacity; Educational Technology

Introduction

The rapid advancement of Information and Communication Technology (ICT) has profoundly transformed educational practices across the globe, reshaping the way knowledge is created, shared, and assessed. In Nigeria, where education is both a developmental priority and a cultural cornerstone, the integration of ICT into teaching and learning processes has gained increasing attention in recent years (Masdul, 2024). However, while subjects such as science and mathematics have experienced significant digital innovation, Islamic Studies a key component of the Nigerian curriculum, especially in northern states and among Muslim communities nationwide still lags behind in terms of full ICT adoption. Understanding the relevance, accessibility, and usability of ICT in Islamic Studies instruction is therefore essential to achieving a balanced and inclusive educational landscape.

Islamic Studies occupies a unique place in Nigeria's multicultural and multi-religious context. It not only imparts knowledge of the Qur'an, Hadith, Islamic jurisprudence, and history but also nurtures moral development and social cohesion (Muhammad-Jamiu, 2023). Traditionally, instruction has relied heavily on face-to-face lectures, rote memorization, and direct teacher-student interaction methods that, while valuable, can limit engagement for twenty-first-century learners. ICT offers a wide array of tools interactive Qur'anic recitation apps, virtual reality tours of historical Islamic sites, digital Hadith databases, and multimedia tajwīd lessons that can complement traditional methods and enhance comprehension (Ayuba, 2025). These technologies support multimodal learning by combining text, audio, video, and interactivity, thereby appealing to diverse learning styles and improving retention (Masdul, 2024). The relevance of ICT to Islamic Studies instruction is evident on several fronts. First, digital technologies enable broader access to authentic Islamic texts and scholarship, connecting Nigerian learners to a global repository of knowledge that was previously difficult to reach. Second, ICT supports differentiated instruction, allowing

teachers to cater to students with varying abilities and backgrounds. Multimedia resources can make complex theological concepts more understandable through visualizations, simulations, and interactive exercises. Third, ICT fosters collaborative learning: discussion forums, virtual study circles, and real-time video conferencing can link students from different regions, fostering unity and intercultural understanding (Okafor, 2025).

Despite these benefits, the accessibility of ICT for Islamic Studies in Nigeria remains uneven. Significant disparities exist between urban and rural areas, as well as between private and public schools. Urban schools especially private ones are more likely to have stable electricity, internet connectivity, and up-to-date computer labs, whereas rural schools often struggle with unreliable power supply and limited broadband access (Ayuba, 2025). High data costs, inadequate funding, and a shortage of devices further restrict ICT use, particularly in economically disadvantaged communities (Okafor, 2025). Language and cultural factors present additional accessibility challenges. While there is a growing number of online Islamic resources, many are not tailored to the Nigerian context or available in local languages such as Hausa, Yoruba, or Igbo. Moreover, some imported digital materials may not align with the national Islamic Studies curriculum or the doctrinal perspectives widely accepted by Nigerian Muslim scholars. This lack of culturally and linguistically appropriate content can discourage teachers from integrating ICT into their lessons (Muhammad-Jamui, 2023). Without deliberate efforts to localize digital resources and ensure their theological accuracy, ICT adoption in Islamic Studies risks remaining superficial.

Usability is another critical dimension influencing ICT integration. Even when hardware and internet access are present, effective use depends largely on the skills, attitudes, and confidence of teachers. Research shows that many Islamic Studies teachers in Nigeria have limited training in educational technology and therefore feel unprepared to design and deliver ICT-supported lessons (Usman, 2025). Continuous professional development is essential for equipping teachers with the ability to select, adapt, and evaluate digital tools in a way that enriches instruction without compromising religious values. Additionally, the usability of available digital resources is sometimes hampered by poorly designed interfaces, lack of mobile compatibility, and the absence of offline functionality features that are particularly important in regions with unstable connectivity (Ayuba, 2025). The cultural and theological acceptability of digital tools also influences usability. In Islamic education, the accuracy and authenticity of content are paramount. Teachers and scholars may be reluctant to use digital resources unless they are confident that the materials have been vetted by qualified Islamic authorities. Concerns about the potential spread of inaccurate interpretations or unverified hadiths through unregulated platforms further underscore the need for quality assurance in ICT applications for Islamic Studies (Muhammad-Jamui, 2023). Thus, successful ICT integration requires collaboration between educators, Islamic scholars, and technology developers to ensure that digital tools respect both pedagogical and religious standards.

The Nigerian government and educational stakeholders have made efforts to promote ICT in schools through policies such as the National Policy on Information and Communication Technology in Education. These initiatives emphasize teacher training, infrastructure development, and curriculum revision to accommodate digital learning (Masdul, 2024). However, implementation has been inconsistent, and specific strategies for religious education subjects like Islamic Studies remain underdeveloped. Many schools still lack dedicated funding for ICT equipment or regular technical support, and teacher-training institutions often provide only generic ICT courses that do not address the unique requirements of Islamic Studies instruction (Usman, 2025). Without targeted interventions, the subject risks being left behind in the broader national digital education agenda.

Theoretical Review

Technology Acceptance Model (TAM)

The Technology Acceptance Model (TAM), introduced by Davis (1989), is one of the most widely used frameworks for understanding how individuals accept and use technology. Its relevance to the integration of Information and Communication Technology (ICT) in Islamic Studies instruction in Nigeria is significant because it provides a clear explanation of the factors that influence teachers' and students' willingness to adopt digital tools for teaching and learning.

At the core of TAM are two key constructs: Perceived Usefulness (PU) and Perceived Ease of Use (PEOU).

- i. **Perceived Usefulness:** refers to the degree to which an individual believes that using a particular technology will improve job performance or learning outcomes. In the context of Islamic Studies, teachers will be more inclined to integrate ICT if they are convinced that it enhances students' comprehension of Qur'anic recitation, tajwīd accuracy, or understanding of Islamic history (Masdul, 2024). For example, when teachers see evidence that multimedia tajwīd applications help students master pronunciation more effectively than traditional repetition, their perception of ICT's usefulness grows stronger.
- ii. **Perceived Ease of Use:** is the extent to which a person believes that using a technology will be free of effort. Teachers are more likely to adopt ICT when digital resources such as Qur'an apps, interactive whiteboards, or e-learning platforms are user-friendly, mobile-compatible, and require minimal technical expertise (Okafor, 2025). If a system is complex or unstable, teachers may view it as burdensome, reducing their motivation to integrate it into lessons.

According to TAM, these two perceptions usefulness and ease of use shape users' attitudes toward technology, which in turn influence their behavioral intention to use it and ultimately their actual usage. In Nigerian Islamic Studies classrooms, a teacher who perceives that ICT will significantly improve teaching outcomes and finds the tools easy to operate is far more likely to plan lessons around those tools and incorporate them consistently. TAM also recognizes that external variables such as training opportunities, organizational support, and resource availability can indirectly affect technology acceptance by shaping PU and PEOU. In Nigeria, factors like government policy, school infrastructure, and professional development programs play a crucial role. When school administrators provide reliable internet, solar-powered classrooms, and regular ICT workshops, teachers' perceptions of usefulness and ease of use are enhanced (Ayuba, 2025). Conversely, frequent power outages, poor connectivity, or lack of technical support weaken these perceptions, reducing adoption rates.

Recent scholars have extended TAM to include variables such as Subjective Norms, Facilitating Conditions, and Self-Efficacy to better capture the educational context (Usman, 2025). For Islamic Studies teachers, the endorsement of ICT by respected religious scholars or curriculum authorities can significantly influence acceptance, especially in communities where religious validation is critical. Similarly, teachers' confidence in their own ICT skills (computer self-efficacy) strongly affects their willingness to experiment with new tools. Applying TAM to Islamic Studies instruction highlights practical implications. Professional development programs should focus on demonstrating tangible instructional benefits of ICT (to strengthen PU) and providing hands-on training and simple user interfaces (to enhance PEOU). Administrators and policymakers must also create supportive environments by investing in infrastructure and culturally appropriate digital content.

Concept of Information and Communication Technology (ICT)

Information and Communication Technology (ICT) is an umbrella term that encompasses all forms of technology used to handle telecommunications, broadcast media, intelligent building management systems, audiovisual processing and transmission, and network-based control and monitoring functions. In education, ICT specifically refers to digital tools and resources—such as computers, tablets, internet services, learning management systems,

multimedia applications, and mobile devices that facilitate the collection, storage, retrieval, and dissemination of information (Masdul, 2024). It is not limited to hardware; it also includes software, networks, and the skills required to use these systems effectively. From a functional perspective, ICT serves two interrelated purposes: information processing and communication enhancement. Information processing involves the ability to capture, organize, and manipulate data for example, using educational software to create lesson plans or digital Qur'an platforms to index verses. Communication enhancement, on the other hand, enables real-time interaction and collaboration across distances, such as online classes, video conferencing, or digital discussion forums (Ayuba, 2025). These capabilities collectively transform how teachers and learners access knowledge, exchange ideas, and build new understanding.

Within education, ICT is often viewed as a catalyst for interactive and student-centered learning. It provides access to vast online resources, supports multimedia instruction, and promotes active participation through tools like simulations, quizzes, and virtual labs (Okafor, 2025). For subjects like Islamic Studies, ICT can host Qur'anic recitation apps, digital Hadith databases, and animated historical timelines, making lessons more engaging and comprehensible. Moreover, ICT allows for differentiated instruction by enabling teachers to tailor content to various learning styles and abilities, thus improving learning outcomes and inclusivity. Globally, the concept of ICT has expanded from simple computer literacy to encompass digital literacy and 21st-century skills, including critical thinking, problem-solving, and collaboration. In Nigeria, government policies such as the National ICT in Education Policy emphasize its role in enhancing quality education, bridging the digital divide, and achieving Sustainable Development Goal 4 on inclusive and equitable education (Federal Ministry of Education, 2021). Here are some dimensions of ICT (Information and Communication Technology) that are particularly relevant to Islamic Studies instructional processes in Nigerian schools, presented in an academic tone with recent citations:

1. **Technological Dimension:** This refers to the hardware and software infrastructure that supports ICT in education, including computers, tablets, projectors, interactive whiteboards, and specialized educational software (Al-Shammari & Zoubeydi, 2022). For Islamic Studies, technological dimension includes digital Qur'an applications, hadith databases, multimedia tools for Arabic language learning, and virtual classrooms that facilitate effective teaching and learning. Adequate technological infrastructure ensures that teachers and students can access and utilize ICT tools without interruption (Oyelere et al., 2023).
2. **Pedagogical Dimension:** ICT must be integrated into teaching and learning methods to improve instructional delivery. The pedagogical dimension focuses on how ICT reshapes lesson planning, instructional strategies, and assessment (Hassan & Muhammad, 2021). For example, teachers can use multimedia presentations to explain Islamic history or stream live lectures from renowned scholars. Pedagogically, ICT supports differentiated instruction, interactive engagement, and collaborative learning.
3. **Content Dimension:** This dimension emphasizes the availability and quality of digital learning resources such as e-books, online libraries, and Islamic educational websites (Yusuf & Balogun, 2023). For Islamic Studies, relevant content includes authenticated Qur'an translations, tafsir (interpretations), and Islamic jurisprudence materials in various formats. High-quality content ensures that students access credible and doctrinally sound information.
4. **Human Capacity and Skills Dimension:** Successful ICT integration depends on teachers' and students' ability to use digital tools effectively (Adedokun-Shittu & Afolabi, 2022). This dimension covers digital literacy, continuous professional development, and training programs that build competency in using ICT for Islamic Studies. Teachers must be adept at using ICT to present complex religious concepts, while students should be skilled in researching Islamic resources online.
5. **Access and Connectivity Dimension:** Access to reliable internet and electricity is fundamental (Oyelere et al., 2023). Many Nigerian schools particularly in rural areas face challenges with stable power supply and broadband coverage. The accessibility dimension underscores the need for equitable provision of ICT infrastructure to urban and rural schools alike, ensuring inclusive education.

6. **Cultural and Ethical Dimension:** ICT use in Islamic education must align with cultural values and religious ethics (Hassan & Muhammad, 2021). The Islamic perspective emphasizes modesty, avoiding exposure to inappropriate content, and ensuring that technology supports, rather than contradicts, Islamic principles. Teachers and administrators must enforce guidelines for responsible ICT use.

Concepts of Islamic Studies

Islamic Studies is an academic and educational field that focuses on the religion of Islam, its teachings, practices, history, and its impact on societies. In the context of Nigerian schools, Islamic Studies is a compulsory or elective subject in many curricula, aimed at imparting religious knowledge, moral values, and cultural understanding to students (Muhammad-Jamiu, 2023). It is a multidimensional field that integrates theological, ethical, historical, and social perspectives. The following are the key concepts central to Islamic Studies:

1. **Qur'an and Tafsir (Exegesis):** The Qur'an is the central religious text of Islam, considered the literal word of God (Allah) revealed to Prophet Muhammad (SAW). Studying the Qur'an involves memorization (Hifz), recitation (Tajwid), and understanding its meanings through Tafsir, which is the scholarly interpretation of Qur'anic verses. Islamic Studies instruction emphasizes comprehension, application, and reflection on Qur'anic teachings in daily life (Masdul, 2024).
2. **Hadith Studies:** Hadith refers to the sayings, actions, and approvals of Prophet Muhammad (SAW). These narrations serve as secondary sources of Islamic law and guidance, complementing the Qur'an. Islamic Studies explores the classification of Hadith, methods of authentication, and practical implications for ethical and legal conduct (Yusuf & Balogun, 2023). Students learn to differentiate between authentic (Sahih), good (Hasan), and weak (Da'if) Hadith.
3. **Fiqh (Islamic Jurisprudence):** Fiqh involves the understanding and application of Islamic law derived from the Qur'an, Hadith, Ijma' (consensus), and Qiyas (analogy). In schools, students study the principles of worship (Ibadah), social transactions (Mu'amalat), and ethical guidelines. This branch of Islamic Studies equips learners with knowledge to make informed decisions in accordance with Shariah (Hassan & Muhammad, 2021).
4. **Aqidah (Creed or Belief System):** Aqidah focuses on the fundamental beliefs in Islam, including belief in Allah, angels, prophets, divine scriptures, the Day of Judgment, and predestination. Understanding Aqidah is essential for shaping students' worldview, strengthening faith, and providing a foundation for ethical conduct (Al-Shammari & Zoubeidi, 2022).
5. **Islamic History and Civilization:** Islamic Studies encompasses the study of Islamic history, from the life of the Prophet Muhammad (SAW) to the spread of Islam across continents. It also examines the contributions of Islamic civilizations to science, culture, governance, and education. This component fosters historical awareness and appreciation of Islam's role in global development (Oyelere et al., 2023).
6. **Islamic Ethics and Morality:** Islamic Studies emphasizes moral development through ethical teachings derived from the Qur'an and Hadith. Students learn principles of honesty, justice, compassion, respect, and responsibility. These moral guidelines are intended to shape personal behavior and social interactions in accordance with Islamic values (Muhammad-Jamiu, 2023).

Relevance of ICT in Islamic Studies Instructional Process in Nigerian Schools

Information and Communication Technology (ICT) has become an indispensable tool in modern education, offering new possibilities for enhancing teaching and learning across subjects. In the context of Islamic Studies in Nigerian schools, the relevance of ICT can be seen in multiple dimensions, ranging from instructional effectiveness to learner engagement, knowledge accessibility, and skill development (Masdul, 2024; Ayuba, 2025).

1. Enhancing Teaching and Learning Outcomes: ICT facilitates dynamic and interactive learning experiences that go beyond traditional lecture methods. Digital tools such as multimedia presentations, Qur'anic recitation apps, and virtual classrooms help clarify complex Islamic concepts, making learning more engaging and effective (Muhammad-Jamiu, 2023). For example, students learning tajwīd rules can listen to proper pronunciation via audio-visual applications, reinforcing understanding in ways that rote memorization alone cannot achieve. This relevance is particularly critical in classrooms where students have varying learning abilities, as ICT supports differentiated instruction and personalized learning.

2. Expanding Access to Islamic Knowledge: ICT provides students and teachers with access to a vast array of Islamic resources that were previously difficult to reach. Online Qur'anic libraries, Hadith databases, and Islamic scholarly articles allow learners to explore religious knowledge beyond the classroom (Yusuf & Balogun, 2023). For students in rural or underserved Nigerian communities, ICT bridges geographical barriers, enabling exposure to high-quality educational materials and remote lectures from experts. This expanded access ensures that Islamic education is more inclusive and equitable.

3. Promoting Learner-Centered and Collaborative Instruction: ICT tools support learner-centered pedagogies by encouraging students to actively participate in their learning. Interactive quizzes, discussion forums, and group projects facilitated through digital platforms enhance critical thinking, problem-solving, and collaboration (Okafor, 2025). For Islamic Studies, such tools allow learners to analyze historical events, interpret Qur'anic passages, or discuss ethical dilemmas in a controlled and interactive environment, fostering deeper understanding and engagement.

4. Preserving and Disseminating Islamic Heritage: Digital technologies enable the preservation of Islamic texts, manuscripts, and cultural heritage. By digitizing rare Qur'anic manuscripts, tafsir, and historical documents, ICT ensures their longevity and accessibility for future generations (Al-Shammari & Zoubeidi, 2022). Additionally, these resources can be integrated into instructional processes to provide authentic learning experiences that connect students with their religious and cultural roots.

5. Supporting Teacher Professional Development: ICT also plays a vital role in enhancing teachers' instructional capacity. Through online workshops, webinars, and virtual communities of practice, Islamic Studies teachers can update their pedagogical strategies and technological skills (Adedokun-Shittu & Afolabi, 2022). This ongoing professional development ensures that educators are equipped to effectively leverage ICT in lesson delivery, assessment, and content creation.

6. Aligning with National and Global Educational Goals: Integrating ICT into Islamic Studies instruction aligns with Nigeria's National Policy on ICT in Education and international frameworks such as UNESCO's Sustainable Development Goal 4, which advocates inclusive, equitable, and quality education for all (Federal Ministry of Education [FME], 2023; UNESCO, 2022). By adopting ICT, Islamic Studies instruction becomes more relevant to contemporary educational standards, preparing students for participation in a technology-driven society while maintaining religious and ethical foundations.

Accessibility of ICT in Islamic Studies Instruction in Nigerian Schools

Accessibility in the context of Information and Communication Technology (ICT) refers to the degree to which students, teachers, and institutions can obtain, use, and benefit from digital resources and tools. In the Nigerian educational landscape, ensuring that ICT is accessible for Islamic Studies instruction is crucial for enhancing teaching quality, promoting equity, and supporting inclusive education (Oyelere et al., 2023; Ayuba, 2025).

Accessibility encompasses availability of hardware and software, connectivity, affordability, and inclusiveness of digital content.

1. Physical Accessibility: Physical accessibility pertains to the availability of ICT infrastructure such as computers, tablets, projectors, and internet-enabled devices in schools. Urban schools, particularly private institutions, are often better equipped with modern ICT tools, while rural schools may face severe shortages of devices and inadequate classroom technology (Yusuf & Balogun, 2023). In Islamic Studies, limited access to digital Qur'an apps, Hadith databases, or educational videos constrains the ability of teachers to integrate technology effectively into lesson delivery.

2. Internet and Connectivity Access: Reliable internet access is fundamental for effective ICT use. Many Nigerian schools, especially in remote or economically disadvantaged areas, face challenges of unstable broadband, low bandwidth, and frequent power outages (Oyelere et al., 2023). This restricts access to online Qur'anic resources, digital learning platforms, and virtual seminars. ICT-based Islamic Studies instruction requires consistent connectivity to facilitate research, virtual lectures, and access to e-learning platforms that support the curriculum.

3. Affordability and Economic Accessibility: The cost of devices, software, and internet data can limit accessibility for both schools and students. In Nigeria, many families cannot afford personal computers or tablets, and schools often lack sufficient funding to purchase and maintain ICT infrastructure (Ayuba, 2025). This economic barrier disproportionately affects students in public schools, widening the digital divide between privileged and underprivileged learners in Islamic Studies.

4. Content Accessibility: Accessibility also involves the availability of relevant, culturally appropriate, and curriculum-aligned digital content. Many ICT resources in Islamic Studies are developed outside Nigeria and may not align with local religious interpretations or curricula (Muhammad-Jamiu, 2023). Additionally, limited availability of resources in local languages such as Hausa, Yoruba, or Igbo reduces comprehension for students who are not proficient in English or Arabic. Accessible content must be authentic, verified by Islamic scholars, and adaptable to classroom needs.

5. Inclusive Accessibility: Inclusive accessibility ensures that students with special educational needs or disabilities can benefit from ICT. Features such as text-to-speech, screen readers, and adjustable font sizes are critical for students with visual or learning impairments (Hassan & Muhammad, 2021). In the context of Islamic Studies, this ensures that all learners, regardless of ability, can engage with Qur'anic recitations, Tafsir, and other religious materials without barriers.

6. Institutional and Policy Support: Government policies and school administration play a vital role in promoting ICT accessibility. Programs that provide funding for devices, subsidized internet, and ICT training for teachers significantly improve access to digital tools (Federal Ministry of Education [FME], 2023). Without institutional support, even the most motivated teachers and students face challenges in consistently using ICT for Islamic Studies instruction.

Usability of ICT in Islamic Studies Instruction in Nigerian Schools

Usability in the context of Information and Communication Technology (ICT) refers to how easily and effectively teachers and students can operate digital tools to achieve intended educational outcomes. In Islamic Studies instruction, usability determines whether ICT resources such as Qur'an recitation apps, Hadith databases, multimedia presentations, and e-learning platforms can be seamlessly integrated into teaching and learning

processes (Masdul, 2024; Ayuba, 2025). High usability enhances learning efficiency, engagement, and satisfaction, whereas low usability creates barriers that hinder instructional effectiveness.

1. User-Friendly Interfaces: The effectiveness of ICT in Islamic Studies depends significantly on the intuitiveness of the software or application. Tools with simple navigation, clear instructions, and minimal technical complexity are more likely to be adopted by teachers and students (Okafor, 2025). For instance, Qur'anic apps that allow students to play, pause, and repeat verses or highlight Tafsir sections without technical difficulty improve learning outcomes. A poorly designed interface can discourage usage, even if the content is valuable.

2. Compatibility and Accessibility Across Devices: Usability is enhanced when ICT tools function well on multiple devices such as computers, tablets, and smartphones. In Nigeria, where many students and teachers rely on mobile phones, educational software that is mobile-compatible ensures broader engagement (Oyelere et al., 2023). Islamic Studies resources that work across operating systems and do not require high-end hardware are more usable in diverse school settings.

3. Ease of Integration into Instruction: Usable ICT must align with lesson objectives and curriculum requirements. Teachers are more likely to use technology if it integrates smoothly into lesson planning, classroom management, and assessment (Hassan & Muhammad, 2021). For example, interactive quizzes on Islamic jurisprudence or multimedia timelines of Islamic history can be incorporated directly into classroom activities, making learning more interactive without requiring significant extra effort from the teacher.

4. Feedback and Interactive Features: High usability includes features that allow students to receive immediate feedback on their learning. For Islamic Studies, this may involve automated correction of Tajwīd practice, instant scoring of quizzes, or interactive question-and-answer sections (Muhammad-Jamiu, 2023). These features enhance self-directed learning and allow teachers to monitor progress effectively.

5. Reliability and Technical Support: Usability is not limited to software design; it also depends on system reliability and support services. Frequent crashes, slow loading times, or lack of technical assistance reduces usability and discourages adoption (Ayuba, 2025). Ensuring that ICT systems are stable, regularly updated, and supported by IT personnel increases confidence and continuous use in Islamic Studies classrooms.

6. Cultural and Contextual Appropriateness: Usable ICT for Islamic Studies must respect cultural and religious norms. Content should align with the school's religious ethos and avoid elements that may be culturally or doctrinally inappropriate (Al-Shammari & Zoubeidi, 2022). When tools are culturally sensitive and contextually relevant, students are more comfortable engaging with them, enhancing instructional usability.

Challenges of ICT in Islamic Studies Instruction in Nigerian Schools

While Information and Communication Technology (ICT) offers significant opportunities for enhancing Islamic Studies education, its integration in Nigerian schools faces numerous challenges. These challenges affect the relevance, accessibility, and usability of ICT, limiting its potential to improve teaching and learning outcomes (Oyelere et al., 2023; Ayuba, 2025).

1. Inadequate Infrastructure: Many Nigerian schools, especially public and rural institutions, lack basic ICT infrastructure such as computers, tablets, projectors, and internet connectivity (Yusuf & Balogun, 2023). Power outages, insufficient classrooms, and poorly maintained devices further hinder the consistent use of ICT in Islamic Studies instruction. Without proper infrastructure, teachers struggle to integrate technology into lesson delivery effectively.

2. Limited Internet Access and Connectivity: Reliable internet is essential for accessing online Qur'anic libraries, Hadith databases, and educational videos. However, many schools face slow or intermittent connectivity, especially in rural areas (Oyelere et al., 2023). This restricts students' and teachers' ability to utilize e-learning platforms, conduct research, or participate in virtual religious seminars.

3. High Cost of ICT Resources: The cost of purchasing and maintaining ICT hardware, software, and internet subscriptions is prohibitive for many schools and families (Ayuba, 2025). In public schools, limited budgets often prioritize basic instructional materials over technology. For students, the affordability of personal devices and data plans is also a significant barrier to equitable ICT use.

4. Lack of Teacher Capacity and Training: Effective ICT integration depends on teachers' digital literacy and pedagogical skills. Many Islamic Studies teachers have limited training in using technology for instructional purposes (Adedokun-Shittu & Afolabi, 2022). This skills gap leads to underutilization or misuse of available ICT tools, reducing the effectiveness and usability of digital resources.

5. Cultural and Religious Concern: Some communities and educators are hesitant to adopt ICT due to concerns about exposure to inappropriate content or technologies that conflict with religious values (Hassan & Muhammad, 2021). These concerns can limit teachers' willingness to use online resources, especially when filtering or content moderation is inadequate.

6. Limited Availability of Relevant Content: While digital resources exist globally, there is a shortage of culturally and religiously appropriate Islamic Studies content aligned with Nigerian curricula (Muhammad-Jamiu, 2023). Many resources are in foreign languages or reflect interpretations that differ from local practices, making them less usable for classroom instruction.

Way Forward: Enhancing ICT Integration in Islamic Studies Instruction in Nigerian Schools

To maximize the relevance, accessibility, and usability of ICT in Islamic Studies instruction, it is essential to implement strategic interventions that address the identified challenges. The way forward involves a combination of policy initiatives, infrastructure development, teacher capacity building, and cultural considerations (Oyelere et al., 2023; Ayuba, 2025).

1. Provision of Adequate ICT Infrastructure: Schools should be equipped with functional computers, tablets, projectors, and reliable internet connectivity. Partnerships between government agencies, private sector organizations, and non-governmental organizations can help fund the acquisition and maintenance of ICT tools (Yusuf & Balogun, 2023). Solar-powered solutions can be considered for rural schools facing electricity challenges, ensuring consistent access to digital resources.

2. Improving Internet Access and Connectivity: Investment in broadband expansion and reliable internet service is critical. Schools should be provided with subsidized data plans or educational internet packages to ensure uninterrupted access to online Islamic Studies resources (UNESCO, 2022). Cloud-based platforms can also be leveraged to store and share resources efficiently.

3. Capacity Building and Professional Development for Teachers: Teachers should receive continuous training in digital literacy, ICT-based pedagogies, and the integration of multimedia resources into Islamic Studies instruction (Adedokun-Shittu & Afolabi, 2022). Workshops, seminars, and online professional learning communities can enhance teachers' competence and confidence in using technology effectively.

4. Development of Relevant and Culturally Appropriate Content: Educational stakeholders should prioritize the creation of digital resources that align with Nigerian curricula and reflect local cultural and religious contexts (Muhammad-Jamiu, 2023). This includes Qur'an and Hadith databases, interactive Tafsir applications, and multimedia instructional materials in local languages to support comprehension and engagement.

5. Policy Support and Institutional Commitment: Government and school authorities must provide clear policies, guidelines, and funding for ICT integration in Islamic Studies (Federal Ministry of Education [FME], 2023). School leadership should establish monitoring frameworks, incentivize ICT use, and promote a culture that values technology-enhanced learning.

6. Promoting Digital Ethics and Responsible Usage: Students and teachers should be educated on ethical digital practices, ensuring that ICT use aligns with Islamic values and societal norms (Hassan & Muhammad, 2021). This includes monitoring content, guiding safe internet use, and encouraging responsible engagement with online platforms.

Conclusion

The integration of Information and Communication Technology (ICT) in Islamic Studies instruction in Nigerian schools presents significant opportunities for enhancing teaching, learning, and access to religious knowledge. ICT facilitates interactive, learner-centered instruction, improves comprehension of complex Islamic concepts, and provides access to diverse digital resources, including Qur'an recitations, Hadith databases, and multimedia Tafsir materials. Moreover, ICT supports teacher professional development, promotes ethical digital practices, and preserves Islamic heritage for future generations. However, challenges such as inadequate infrastructure, limited internet access, high costs, insufficient teacher training, and cultural concerns continue to hinder effective implementation. Addressing these issues requires a coordinated approach involving policy support, provision of ICT resources, capacity building, culturally relevant content development, and community engagement. With deliberate strategies, ICT can transform Islamic Studies instruction, making it more accessible, engaging, and relevant to contemporary educational and societal needs in Nigeria.

Recommendations

Based on the discussion of relevance, accessibility, usability, and challenges of ICT in Islamic Studies, the following recommendations are proposed to optimize its use in Nigerian schools:

1. Schools should be equipped with functional computers, tablets, projectors, and reliable internet access
2. Continuous professional development programs should be organized to enhance teachers' digital literacy and pedagogical skills.
3. Educational authorities and scholars should develop digital resources aligned with Nigerian Islamic Studies curricula and local languages.
4. Policies should prioritize affordable broadband provision, data subsidies, and educational internet packages.
5. Teachers and students should be trained on ethical digital practices, including safe internet use, respect for intellectual property, and alignment with Islamic values.

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