



Original Article

Teachers' Perceptions on Content in the Implementation of Islamic Religious Education Competency-based Curriculum in Secondary Schools of Wakiso District - Uganda

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The current study explored teachers' perceptions on implementing content of IRE in a competence-based curriculum in selected secondary schools in Wakiso District. It was based on a phenomenological design, with teachers as the unit analysis. The sample size depended on the saturation of the findings acquired. Teachers were sampled using simple random sampling while participants in other categories were purposively selected. Interview guides and focus group discussion guides were used as data collection instruments. Data was analysed using the thematic analysis method. Results revealed that IRE teachers had perceived the content of IRE CBC as being implemented effectively to bring compliance to the 21st-century competencies involved. It was concluded that IRE teachers in Wakiso District had perceived IRE Competency-based content taught as valid, relevant and aligned to educational goals and learners' needs. Also, the teachers perceived this curriculum in a way that it was addressing the contemporary needs of the society, and it was worthy to be implemented. It was recommended that if the IRE Competency-based Curriculum was to be effectively implemented in the selected secondary schools in Wakiso District, relevant stakeholders at Wakiso District Education Department, Ministry of Education and Sports officials, UNEB officials and NCDC Officials should organize seminars, workshops and sensitization conferences to equip teachers with the necessary skills to handle IRE Competency-based curriculum.

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INTRODUCTION

Different accounts have been raised tracing the historical view regarding the implementation of the IRE competency-based curriculum (CBC). For instance, Saware (2021) identified that the competence-based approach resulted from 17th-century pedagogical research leading to educational reforms in the educational process. Its pioneers are Froebel, Dalton, Montessori and Piaget who succeeded in permeating the child-centred learning approach. The key aspect under approach was the fact teachers should be equipped and facilitated to engage students actively in a domestic way in learning activities. Alemayehu et al. (2021) stated that competency-based education (CBE) emerged in the 1970s in the US and it was referred to as an educational movement that advocated defining educational goals in terms of precise measurable descriptions of knowledge, skills and behaviours of students. The term competency-based learning (or competency-based education) was widely used in 1970 in the US as an outcome-based pedagogy. The term had been used in the early 1920s in the education and training of teachers but did not pick momentum until the 1970s when it became more pronounced in the instruction of learners (Henri et al., 2017). The primary aim of this competency curriculum was to ensure that students master outcomes before moving to the next level of education. Later, this approach to teaching was viewed as relevant and important even in other programmes and disciplines.

Modern competency-based education and training movements began in the United States of America when efforts were made to reform teacher education and training in the 1960's. Thereafter, it spread to the United Kingdom, and other advanced and developing countries (Nolova, 2021). In more or less the same direction as the aforementioned study, Mayega (2019) stated that CBE is widely linked or considered to have been an initiative of the United States of America in the teacher education reforms since the 1920s before it spread to the UK and other parts of the world. Its emphasis in application was

that classroom instruction was associated with research work. It became more pronounced in the 1950 and 1960's by students in Chicago (Mayega, 2019). The key features of this curriculum included distinguishable outcomes of mastery, greater workplace relevance, and observable competencies among others. However, these were not mapped on learning content in the implementation of IRE CBC as was the case with this current study. Other studies included Marno (2022) who showed that the principal of the first Menegah school of the county was aimed at ensuring that competence-based Islamic education is enforced in schools. Unlike in the past teachers, were identified as lacking this aspect of competence-based education teaching it in the traditional religious sense. However, the changing trends have necessitated implementing CBC through training IRE teachers on how best to do it. Ridlwan, & Asiori (2022) investigated problems of implementation of Islamic Religious Education at Muhammadiyah Junior high school 4 Gadung, Surabaya. They revealed that there was a need to disseminate information about curriculum 13 to teachers, teachers make units of the lessons. Furthermore, teachers revealed there was of dealing with students who had low intelligence when teaching IRE.

Meanwhile, Syafarudden et al. (2022) investigated evaluating the Islamic Religious Education curriculum management program at Madrasah Tsanawiyah in North Sumatra. Results revealed that the form of the Islamic Education Curriculum used was based on the 2013 curriculum the subjects of the Hadith Quran, Agidah Akhalak, Figh, Ski and three subjects, namely Arabic (Nahwu Sarof), Calligraphy and Takhfidzulqur. However, in this study, the element of competency-based IRE curriculum was not indicated which was the key concern in this study. Nationally, Natweta, & Nkorunzinza (2024) investigated stakeholders' perception and competence-based curriculum implementation in secondary schools in Isingiro District Uganda. Results revealed that stakeholders had negative attitudes and perceptions towards the competence-

based curriculum. This consequently had a spillover negative effect on its implementation in secondary schools. However, this study was on all stakeholders, but this current study sought teachers' views regarding the content of the Competence Based Curriculum.

The study was guided by two theories that is Bernstein's Education Theory and Tyler's Theory of Curriculum Development. The study was first guided by Basil Bernstein's Theory of Education developed by Bernstein in (1975). This theory postulates that students develop values within the culture of the school through contradictory and paradoxical practices. In addition, it assumes that the external global market forces and pedagogies are becoming more market-oriented, yet the traditional social hierarchies, social values and traditional rituals and practices are becoming of less importance (Cause, 2010). Cause (2010) showed that Bernstein's Code Theory can illuminate how the school can act as a strong independent force in shaping students' identity and their view of the world. It was added that in this study what the school does, its rituals its ceremonies, its authority relations, its stratification, its procedures of learning, its incentives, rewards and punishments, and its image of conduct character and manner can modify or change the pupils' role. Thus, in line with this theory, it is theorized in this current study that teachers' perceptions of Islamic Religious education regarding content, pedagogies use and assessments influence curriculum innovativeness. This is because having positive attitudes regarding the same is relevant to solving existing societal needs and above all it was non-militaristic. However, Bernstein's Theory of education is not a curriculum theory yet this theory is concerned with curriculum innovativeness. The competence of Islamic religious education teachers was defined by Hadayat (2023) as the ability possessed by an educator to show a combination of knowledge, attitudes and skills in the field. In this study perceptions of IRE content CBC implementation covered teaching experiences, textbooks, sequence, formalization and alignment with local needs were considered.

The current study was carried out in selected secondary schools in Wakiso District where implementation of IRE CBC has greatly remained

below the standardized and expected levels. For instance, available reports like UNEB (2022) results indicated that IRE was still taught in a conservative and radical form as a religious creed. The aforementioned report also indicated that the teaching of IRE in most secondary schools (almost 86%) has not been opened to all students leaving it to Muslim students as a fanatic religion. In addition, in almost 83% of the secondary schools. The teaching of IRE is offered in a conservative form distanced from the contemporary worldview and is not universal to all students in these schools. This challenge was exacerbated by letting religious leaders (Imams/ Sheikhs) with the responsibility of teaching the subject in some of these schools. Once this state of affairs remains the way it is the realization of national education of promoting basic values of unity, patriotism and African agenda 2063 would not be achieved. Further, the National Vision 2040 would be far from realization. Although several factors could be responsible for the same, there is no single study that has ever been to establish the role of stakeholders particularly teachers, more so using Bernstein's Education Theory and Tyler's Theory of Curriculum Development with emphasis on their perceptions regarding the implementation of IRE content in competency-based curriculum in the context of secondary schools in Wakiso District as was the case with this current study.

PROBLEM STATEMENT

The implementation of a Competence-Based Curriculum (CBC) in Islamic Religious Education (IRE) at the secondary school level has become increasingly significant in fostering holistic and relevant education outcomes. However, the perception of teachers regarding the learning content of the IRE curriculum remains under-explored, influencing the effectiveness of curriculum implementation. Teachers' perceptions play a crucial role in the educational process, affecting not only their pedagogical approaches but also students' engagement and understanding of Islamic teachings (Fakhruddin & Nurhidayah, 2020; Nasution, 2021). Despite the growing body of literature on curriculum implementation, there is a paucity of research specifically focusing on teachers' perspectives within the context of Islamic Religious Education. Understanding these perceptions is vital, as they can

significantly impact the quality of education, curriculum fidelity, and ultimately, student outcomes in religious knowledge and moral values (Wahyudi, 2020). Issues such as the alignment of learning content with educational goals, cultural relevance, and the adequacy of instructional materials can shape teachers' attitudes and practices within the classroom (Saripuddin, 2018; Sudrajat, 2019).

However, slightly differing from the above, implementation of IRE CBC has greatly remained below the standardized and expected levels. For instance, available reports like UNEB results in 2019 and 2022. It also reported that the teaching of IRE in most secondary schools (almost 86%) has not been opened to all students leaving it to Muslim students as a fanatic religion. In addition, in almost 83% of the secondary schools. The teaching of IRE was offered in a conservative form distanced from the contemporary worldview and is not universal to all students in these schools. This challenge is exacerbated by letting religious leaders (Imams/Sheikhs) with the responsibility of teaching the subject in some of these schools. Once this state of affairs remains the way it is the realization of applying Islamic teachings to contemporary issues, moral and ethical development and promotion of tolerance and respect may not be achieved. Although several factors could be responsible for the same, there are limited studies that have been done to establish the role of stakeholders particularly teachers, with emphasis on their perceptions regarding IRE content in the implementation of IRE Competency-Based Curriculum in the context of secondary schools in Wakiso District as was the case with this current study. The purpose of the study was to explore teachers' perceptions about learning content on implementation of IRE competence-based curriculum in secondary schools in Wakiso District.

RELATED LITERATURE

Perceptions of Teachers about Content in Implementations of IRE CBC

Waggoner et al. (2020) showed that diverse religious understanding was absent with the IRE curriculum. This was majorly accounted for by low motivations

underlying the designing of the IRE curriculum and textbooks. Generally speaking, when teaching Islam diversity within Islam as well as between Islam and other traditions is not sufficiently emphasized in IRE curriculum and textbooks. In the UK, in non-denominational schools, Islam is taught through a focus on the commonality of the world religions, while freedom of expression, respect and tolerance for differences are emphasized as key themes to social cohesion. Similarly, Mahmud (2018) explored teachers' perceptions of the teaching of multicultural-based religious education. With the use of qualitative methods, results revealed that there was a shortage of application of multicultural aspects in religious education in the Indonesian IRE curriculum. Idi (2021) studied the religious education curriculum at the Indonesian Islamic University in the digital age.

With the use of qualitative methods, results showed Fazlor leads to a positive goal, namely developing defensive moral standards and integration of Islamisation (Islamic ideology) into the modernization of the existing curriculum to strengthen students' moral values. More deeply, it aims to prevent negative thoughts and ideas. However, this analysis did not indicate how this curriculum was designed to embrace modern views. Meanwhile, Subakir (2020) investigated Islamic education-based value as a response to global challenges and social environment. Findings revealed that at every level of education, the Islamic religious education curriculum is properly designed and programmed in due consideration of the various social and economic challenges. Muhwezi (2022) investigated teachers' preparedness for the implementation of the new business subject curriculum in selected secondary schools in Kabale District Uganda. Findings revealed that teacher characteristics had significant effects on the implementation of the new subject curriculum. This study is not specifically on the IRE subject as was the case with this proposed study.

Saware (2021) studied teachers' conceptions of competence-based curriculum and its implementation challenges in selected secondary schools in Vala municipality, Dar Es Salaam – Tanzania. Using qualitative data that was

thematically analyzed, results revealed that teachers were aware of competence-based curricula but had limited understanding of it and that teachers' classroom practices involved a mixture of competence and knowledge-based curricula. This hence meant that although teachers knew about competence-based curriculum, they needed to deeply understand it. This cuts across all subjects including IRE competence-based curriculum. Besides, this study was not carried out in the context of secondary schools in Wakiso District as was the case with this current study. Nthiga (2023) studied the influence of teacher characteristics on the implementation of competency-based curriculum in pre-primary schools in Juja, Kiambu County, Kenya. Qualitative data was analysed using chi-square analysis and results revealed that teachers had negative attitudes towards competency-based curriculum content and were unwilling to execute it due to lack of ability to do so and limited understanding of this curriculum. However, in this study, issues related to competency-based curriculum pedagogies and assessment were not prioritized as was the case with this current study.

Empirically, Nimulola (2018) investigated teachers' perceptions of Ugandan secondary school Islamic religious education syllabi following the use of statistical descriptive analysis, results revealed that teachers found difficulties teaching abstract, philosophical affective components of IRE syllabi as these were not appropriately addressed. However, this reviewed study was not guided by Habbama theory as was the case with this current study. Empirically, Mukingambeho et al. (2022) studied teachers' perception of students' achievement ability in a Geography competence-based curriculum. Using descriptive statistics frequencies and percentages findings revealed that teachers had confidence and knowledge of the competence-based curriculum. The reviewed study was carried out on geography subject while this current study was carried out on IRE.

METHODOLOGY

The research utilized a phenomenological design involving Islamic stakeholders, including IRE teachers, administrators from IRE schools, UMSC officials, and NCDC staff. The sample size was

determined by the saturation of findings achieved. Teachers were selected through simple random sampling, while participants from other groups were chosen through purposive sampling. Data collection was carried out using interview guides and focus group discussion guides, and the analysis was performed using thematic analysis.

RESULTS

The study explored teachers' perceptions about IRE learning content on implementation of IRE CBC in secondary schools in Wakiso District. The first question on this objective was 'How is the content taught in IRE subject curriculum?' On this question, the main theme was content. Results on this question showed that the content of IRE in the new competency-based curriculum has to some extent been designed to cater for all categories of learners whereas some few had indicated that it was still in the conservative traditional form that portrays the Islamic faith and teaching.

One of the IRE teachers who participated in this study showed that,

During the selection of content in the new IRE CBC revealed that we considered a curriculum content that caters for the needs of all students. In doing this, we tried to do whatever possible to create a neutral curriculum which could motivate students to choose IRE as is the case with other subjects. In this context, emphasis was put on ensuring that the products of this IRE competency-based curriculum could fit into the real-world situation.

This finding showed that the content of the IRE competence-based curriculum was designed in favour of all groups of learners rather than viewing it in the traditional form as a subject for only Muslim students. Whereas another IRE teacher C stated that,

We had to request teachers propose topics in the new IRE competence-based curriculum. After forwarding topics, we had to sit as a team and come up with subject content that embraces and directly addresses the current needs of learners at school and outside school. Eventually, we came up with a new IRE textbook, learners guide and teachers' textbook. Previously we did not

have a well-designed textbook for the IRE subject with learners' and teachers' guides. This has been our greatest achievement as this has made the teaching of IRE more defined.

This hence suggested that with this new content developed, students enjoy the subject regardless of whether they are Muslims or not. Besides, another participant who is a representative at NCDC showed that,

The content of IRE in the new CBC has been defined in a manner that meets the national ideologies of patriotism, unity, national transformation, democracy, growth and development. In this curriculum content scrutiny was done to ensure that there was a separation between the Islamic faith teaching and learning in the real academic sense. At the end of the day, there are no complaints over the content of the subject.

This finding implied that the content followed in the IRE competency-based curriculum is that which allows and gives satisfaction to all education stakeholders as it is in line with the contemporary world needs. Meanwhile, one of the officials of Uganda Muslim Supreme Council commented that,

The content offered in the new IRE CBC is that which leads us to the outcomes of generic skills, patriotism, national values and cross-cutting issues in society. The value of having unity in a chaos-free environment is fully respected in this new curriculum. This new curriculum allows the peaceful co-existence of IRE CBC products and others in society unlike before when IRE was taught in a militaristic way. This new curriculum encourages and calls for products to attain learning outcomes that allow all individuals to view others as one. This call will shortly allow many students to develop a new outlook about IRE CBC.

This finding implied that the content in the new IRE competency-based curriculum has been designed to ensure that it favours all students and stakeholders in the theme of education. On textbooks, results revealed that currently there is one textbook and learner guide from which teaching content is derived. This meant further that all IRE teachers are

using one textbook, one cannot claim to be teaching using content other than that provided in the IRE CBC textbook. Similarly, another teacher in the study stated that,

It is from the content provided in the IRE CBC textbook that a learners' guide was derived. Before each lesson starts, learners have to use their copies of the learner's guide to follow and participate in the lesson fully. Cases of choosing information without following the content in the textbook can be detected and immediately solved.

This thus implied that the content taught has to be known by learners and teachers. It also empowers students offering IRE to ask their teachers questions about the content they teach. Further, this acts as a checkpoint to prevent teachers from teaching whatever comes their way. Meanwhile, students in the focused group discussion guide revealed that,

With the teachers' textbook and learners' guide offered to students offering IRE, students can know which content is to be offered first and which content should follow.

Specifically, one of the students in the FGD revealed,

As a student offering an IRE subject, I know which content should come first and which content should follow. The sequencing of this content is known to all students and no one can bypass what is to all students and no one can bypass what is provided in the learners' guide and teach opposite content.

Another student in the FGD showed that,

The sequencing of key points in the new IRE subject-based curriculum is clear to us as students. The role of the teacher is only to introduce the topic and lesson, but the key points are discussed by students in their order. There are fewer chances that some key points can be skipped to fit the ambitions of either the teacher or the school foundation.

This finding also suggested that the sequencing of content in the new IRE competency-based curriculum is designed in a formal procedure that

eliminates deviation from the national philosophy of education. In addition, participants were asked 'how competent is the IRE CBC?' On this question, study participants showed that the current IRE curriculum is competent as it has addressed several elements (generic skills, values, patriotism and cross-cutting issues).

One of the IRE teachers who participated in the study stated that,

In the new IRE CBC, we have put more emphasis on the development of generic skills. Such skills include communicating with others properly. In emphasizing this, students are called upon to discuss and present in groups, so they can arrive at answers on contentious issues in the curriculum. The business of taking everything as valid truth in the teachings of Islam has changed in the new curriculum as learners are allowed to communicate before others. Consequently, they end up having this skill amplified and developed unlike before when learners were passive receptors of knowledge.

This view was supported by another teacher who stated that,

Key in the new IRE curriculum is developing students' communication skills. We have designed this curriculum carefully where learners are able to communicate with fellow students in class on the new content. I have observed that since the implementation of this new curriculum, our students are confident and can effectively communicate in class without fear or intimidation of anyone.

This finding was not any different from those of students in the focused group discussion guide where students noted that,

The new IRE curriculum has greatly developed our communication skills. As we discuss in groups, we are able to present in turns. This has greatly helped all students to develop verbal communication skills.

Another student in the FGD stated,

Before this new curriculum, I could spend a whole year without saying anything in class.

However, with this new CBC, I can communicate frequently in class as I have no option but to say whatever I know about any subject discussed in class.

Meanwhile, another student stated that,

We are encouraged to say something in class. In the beginning, it looked bad but as time went on, we are enjoying it as it acts as a way of nurturing us to contribute to the good and wellbeing of society.

The findings suggested that the new competencies-based curriculum has greatly empowered learners with communication skills able to fit in society. Another area of competency identified in IRE CBC was that of the promotion of unity among students. Previously IRE subject was perceived as a fanatic subject that was radical and aimed at indoctrinating students. However, with the new curriculum, IRE has been left open to all and changed its face to appear as a subject that addresses the Cori temporary needs of all learners. One of the IRE CBC subject teachers stated that,

The content of the new IRE curriculum is carefully selected to cater for the broad needs of all students regardless of students. Fanatism is no longer an aspect of this new curriculum. We have realized that it can solve all problems of society as it is with CRE.

Another teacher stated that,

IRE curriculum has become a unifying factor. Whoever reads it, sees that there is a change from the previous belief that it was a radical subject to a subject that aims at solving key challenges in society. It is because of this new outlook of the subject that many students including non-Muslims are motivated to take IRE as an option subject.

Meanwhile, students in the FGD also stated that IRE has evolved and given a new outlook which makes it appear as a unifying factor. One of these students said,

I have come to realize that IRE is a subject for all. It is a subject that can address all social ills. Once one does it, he or she realizes how urgent

it can solve social problems including poverty, power struggles, family family-related issues, among others.

This finding therefore suggests that the IRE competency-based curriculum has evolved and changed its outlook to consider the aspects of unity and patriotism among learners and stakeholders in Uganda. In terms of competency on the new IRE curriculum study participants revealed that in terms of cross-cutting issues, the new IRE CBC curriculum fully respects many cross-cutting issues their in. For instance, in terms of health, one of the IRE teachers revealed that,

In the teaching of IRE, we emphasize and strongly request students to maintain health. This health is promoted through encouraging students to respect hygiene, and issues like washing, and bathing, these are highly recommended as we carry out our teaching mandates.

This shows that aspects of competency are highly encouraged and prioritized in schools in the teaching of the new IRE competency-based curriculum. Similarly, another teacher showed that,

The teaching of IRE environmental awareness is among the key aspects emphasized. Students doing IRE are always reminded about protecting environmental aspects like forests, removal of polythenes, avoiding fire setting and respecting values and water channels. In IRE it is emphasized that living in an environment that respects nature and what it consists of is very important in the new world of academia.

This implies that environmental protection greatly leads to the effective implementation of the new competency-based curriculum. In yet another interview, another IRE teacher stated that,

We lay much emphasis on life skills and students' abilities when teaching Islam. Life aspects like relating with others at school and in the community, living a responsible life by participating in community-related aspects, and other social needs like taking care of others in society are among the key things we emphasize in the new competency-based curriculum. As an

individual, I have a strong belief that our products can live harmoniously with others given the content we deliver in this new curriculum.

This finding implied that the new IRE competence-based curriculum caters for all needs of learners to fit in the new competitive global world. Findings on how competitive the new IRE competence-based curriculum showed that the new IRE CBC cater for critical thinking and problem solving among learners in secondary schools. A representative of IRE in the NCDC revealed that,

The new IRE curriculum considers students as critical thinkers not as empty vessels. This new IRE curriculum considers these learners as knowledgeable and allows them to present what they know before teachers' interventions.

Whereas the head of UMEA schools in Wakiso District revealed that,

During the design of this curriculum, we ensured that the content of this curriculum creates a group of critical thinkers in the broad areas of knowledge and life.

This hence suggested that critical thinking is at the center of the new IRE competence-based curriculum. Meanwhile, other participants especially head teachers in these UMEA schools indicated that the new IRE curriculum is competent as it has changed with changing trends. These teachers pointed to the issues of this curriculum being innovative and creative. Specifically, one of these headteachers stated,

ICT is a component of the new IRE curriculum followed. Currently, teachers in this curriculum have realized that computers and other ICT-related facts are part of this IRE curriculum.

Meanwhile, another headteacher stated that,

Creativity is an aspect of the IRE competence-based curriculum. The way how this curriculum was structured allows students to use their minds to be critical of all aspects studied. The previous view of students being receptors of knowledge is dying slowly and many of these

students are becoming more critical and analytical on whatever studied.

These findings in general indicate that the IRE competence-based curriculum is competence as it addresses the core national values of prosperity, democratization, peace, harmony, unity, and patriotism. It also addresses scientific innovation, invention, peaceful co-existence and unity. This curriculum is in a nutshell competent as it caters for students in the focused group discussion guide also affirmed that the new IRE competence-based curriculum is competent as it respects, national values, generic skills, communication and cross-cutting issues. One of these students in the FGD stated,

The values of peace, honesty, humility and peace are among the areas of emphasis in the new IRE CBC. This new curriculum is strongly against embezzlement of funds, corruption and bribery in public office.

This once respected as it is spelt out in the new IRE CBC, there is no doubt there are high chances of providing quality services among the population. Another student in the FGD stated,

IRE CBC allows learners to discuss and communicate with one another in class and outside class. This in one way allows the development of effective communication, consultation and arriving at solutions to problems amicably.

With this communication value, students as future citizens can contribute to arriving at solutions to emerging problems. Thus, the main finding from this objective revealed that teachers had perceived IRE competency-based curriculum content as that which brings out the ideas of the 21st century. This curriculum was perceived as aligned with national ideologies of promoting nationalism, patriotism and other ideologies like communication and general skills development. Results also revealed that the IRE Competency-based curriculum was perceived by many teachers as designed in favour of the new contemporary life skills and needs.

DISCUSSION

Results from this objective revealed that teachers had perceived IRE competency-based curriculum content as that which brings out the ideas of the 21st century. This curriculum was perceived as aligned with national ideologies of promoting nationalism, patriotism and other ideologies like communication and general skills development. Results also revealed that the IRE Competency-based curriculum was perceived by many teachers as designed in favour of the new contemporary life skills and needs. These results resonated well with the results of earlier researchers like those of Idi (2021) results showed the IRE curriculum set led to a positive goal, namely developing defensive moral standards and integration of Islamisation (Islamic ideology) into the modernization of the existing curriculum to strengthen students' moral values. More deeply, it aims to prevent negative thoughts and ideas. This meant core values like patriotism, national unity and the production of morally upright students were possible. The study findings were nonetheless similar to those, of Subakir (2020) who investigated Islamic education-based value as a response to global challenges and the social environment. Findings revealed that at every level of education, the Islamic religious education curriculum is properly designed and programmed in due consideration of the various social and economic challenges. In tandem with the study findings, Muhwezi (2022) investigated teachers' preparedness for the implementation of the new business subject curriculum in selected secondary schools in Kabale District Uganda. Findings revealed that teacher characteristics especially those that were positive had significant effects on the implementation of the new subject curriculum. Thus, there was a high chance that even those IRE teachers with positive attitudes towards content would effectively implement it in the teaching-learning process.

The findings of the study resonated well with those of Mukungambeho et al. (2022) studied teachers' perception of students' achievement ability in a Geography competence-based curriculum. Results revealed that teachers had confidence and knowledge of the competence-based curriculum. They in addition believed that students could achieve competency-based curriculum outcomes. This was

based on the assumption that since teachers were knowledgeable about this curriculum, they could provide students with content related to this curriculum. This indicated that teachers had positive perceptions towards the implementation of a competency-based curriculum. From the first objective, it was concluded that IRE teachers in Wakiso District had perceived IRE Competency based content taught as relevant to the current society's needs. It was perceived by teachers the curriculum was addressing the contemporary needs of all learners regardless of whether they are Muslims or not unlike the traditional IRE curriculum which was more theoretical.

CONCLUSIONS AND RECOMMENDATIONS

Based on the study findings, discussion and conclusions, the study recommends that, if the IRE Competency-based curriculum is to be effectively implemented in the selected secondary schools in Wakiso District, relevant stakeholders at Wakiso District Education Department, Ministry of Education and Sports officials, UNEB officials and NCDC Officials should do the following. They should organize seminars, workshops and sensitization seminars showing the relevance of the IRE Competency-based curriculum on the side of teachers its teachers, in doing this these teachers would get the content of this curriculum as relevant in the current contemporary world. This in turn will change the prior view of teachers and the general community's perceptions about IRE CBC who used to perceive it as militaristic and as a subject that must be done by Muslim students in schools.

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