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NCCE Regulatory Values and Islamic Education Teachers as Agents of Da'wah and Community Development in Bida-South, Nigeria

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Abstract

Purpose: *This article examines how the regulatory values of Nigeria's National Commission for Colleges of Education (NCCE) can support Islamic education teachers as agents of educational quality, da'wah, and community development in basic schools in Bida-South, Niger State.*
Research Approach and Method: *The study revisits historical and qualitative materials reported in the original manuscript, including NCCE policy documents, scholarly literature, and interviews. It applies a critical, document-led thematic interpretation organized around quality assurance, teacher pedagogy, Islamic ethics, and community engagement. Because the underlying interview transcripts and sampling records were not supplied, the interview evidence is treated as contextual rather than as a verified representative sample.*
Findings: *Resource inspection, accreditation, curriculum standards, and monitoring and evaluation establish institutional expectations that may enable qualified teachers and more effective pedagogy. Their effects on classroom practice, however, depend on teacher preparation, professional support, learning resources, and local implementation. Islamic education teachers can translate these institutional expectations into context-sensitive instruction, ethical exemplarity, dialogue, and school–community initiatives. The available evidence does not establish a causal effect of particular NCCE mandates on pupil outcomes in Bida-South.*
Research Limitations and Implications: *The article is limited by incomplete documentation of informant selection, interview analysis, and outcomes at the schools discussed. Its conclusions should therefore be interpreted as an analytical framework and not as measured programme impacts.*
Practical Implications: *NCCE, teacher-education institutions, and school leaders should connect quality-assurance indicators to observable teaching practices, continuous professional learning, and community-responsive Islamic education.*
Social Implications: *School-based da'wah that emphasizes trustworthy conduct, compassion, critical reflection, and service can strengthen constructive relationships between pupils, families, and their communities.*
Originality/Value: *The contribution is a policy-to-practice-to-community*

framework linking NCCE quality regulation with Islamic pedagogy, da'wah, and locally grounded social development.
Keywords: *NCCE; Islamic education; da'wah; teacher professionalism; community development; Bida-South.*
Abstrak
Tujuan Penelitian: *Artikel ini menganalisis bagaimana nilai regulatif National Commission for Colleges of Education (NCCE) dapat mendukung guru pendidikan Islam sebagai penggerak mutu pendidikan, dakwah, dan pengembangan masyarakat di sekolah dasar Bida-South, Negara Bagian Niger, Nigeria.*
Pendekatan dan Metode: *Kajian ini menafsirkan kembali dokumen kebijakan NCCE, literatur akademik, dan keterangan wawancara yang disebutkan dalam naskah sumber melalui analisis tematik kritis berbasis dokumen. Keterbatasan dokumentasi pemilihan informan dan transkrip wawancara diakui secara eksplisit.*
Temuan: *Inspeksi sumber daya, akreditasi, standar kurikulum, serta pemantauan dan evaluasi membentuk prasyarat kelembagaan bagi profesionalitas guru. Implementasinya bergantung pada kapasitas pendidik dan dukungan sekolah. Guru pendidikan Islam berpotensi menerjemahkan standar tersebut ke dalam pembelajaran aktif, keteladanan akhlak, dialog, dan pengabdian sosial; hubungan sebab-akibat belum dapat dibuktikan dari data yang tersedia.*
Keterbatasan dan Implikasi: *Ketiadaan transkrip, rincian pemilihan informan, dan ukuran hasil pembelajaran membatasi generalisasi serta penilaian dampak kebijakan.*
Implikasi Praktis: *Evaluasi mutu perlu dikaitkan dengan praktik kelas, pendampingan guru, dan kemitraan sekolah dengan keluarga serta masyarakat.*
Implikasi Sosial: *Dakwah edukatif melalui kejujuran, amanah, kesabaran, dan kepedulian dapat memperkuat karakter serta partisipasi sosial peserta didik.*
Orisinalitas/Nilai Kebaruan: *Artikel menawarkan kerangka analitis regulasi–praktik pedagogis–dakwah–pengembangan masyarakat dalam konteks lokal Bida-South.*
Kata kunci: *NCCE; pendidikan Islam; dakwah; profesionalitas guru; pengembangan masyarakat; Bida-South.*

Introduction

Islamic education in Nigeria has historically combined the transmission of religious knowledge with the formation of ethical conduct and communal responsibility. Qur'anic schools and subsequent forms of organised learning have long occupied a significant place in northern Nigerian educational life, including the Nupe-speaking area of Bida (Baba, 2011; Abdullahi, 2015). Yet the expectations facing today's Islamic education teachers extend beyond the accurate delivery of religious content. Teachers are also expected to help children interpret contemporary social realities, develop sound reasoning, practise moral responsibility, and participate constructively in their communities

(Ramdzan et al., 2022; Ajmain & Abdulrazak, 2020).

The National Commission for Colleges of Education (NCCE) is central to the regulation of Nigeria Certificate in Education (NCE) programmes. Its stated mandates encompass minimum standards, resource inspection, programme accreditation, curriculum review, and monitoring and evaluation (National Commission for Colleges of Education [NCCE], 2019, 2020a, 2022). These procedures are relevant to teacher quality, but administrative compliance cannot automatically be equated with effective instruction. The critical question is how expectations formulated for teacher-education institutions become meaningful practices in basic schools.

This question is particularly important for Al-Hikmah's interest in da'wah and community development. In the present article, da'wah is understood not only as the verbal delivery of religious messages but also as ethical example, dialogue, social care, and the educational cultivation of responsible citizenship. Such a framing makes Islamic education teachers potential mediators between institutional rules, Qur'an- and Sunnah-informed moral formation, and the everyday concerns of pupils and families. This role should not be presumed to occur automatically; it requires professional capability, pedagogical judgment, and constructive school–community relationships (Abdulhamid, 2020; Kaura, 2017).

Previous writing on the NCCE often provides useful accounts of its regulatory history and procedures, while Islamic education scholarship separately discusses teachers' virtues and twenty-first-century skills. The original manuscript brought these literatures together but did not consistently establish the mechanism connecting them. This revised article therefore prioritises two closely linked regulatory functions accreditation and curriculum/quality monitoring while treating resource inspection and the Students Industrial Work Experience Scheme (SIWES) as contextual institutional mechanisms. It asks: What can NCCE quality-assurance requirements reasonably enable? How can teachers interpret these requirements in Islamic pedagogical practice? And through what plausible pathways might such practice contribute to da'wah and community development in Bida-South?

The article contributes an explicit distinction between policy design, school implementation, and social outcomes. Rather than claiming to measure regulatory impact, it develops a grounded analytical framework from the available source materials and identifies the empirical evidence still needed to test that framework.

Research Method

The source manuscript identified its design as historical and qualitative and reported the use of interviews alongside documentary materials. It explicitly mentioned five educationists interviewed in basic schools in Bida-South, while also providing a separate list of substantially

more named interviewees associated with NCCE, other Nigerian locations, and different dates. These statements cannot be reconciled from the supplied materials alone. Accordingly, this revision does not present a new sample size, interview count, sampling technique, or quotation as if independently verified.

The revised analytical procedure is a qualitative, document-led reanalysis of the supplied manuscript. The materials comprise the NCCE annual reports, minimum standards and implementation documents, accreditation and monitoring instruments, scholarly works cited in the original manuscript, and the author-reported descriptions of interviews. The locality described in the source includes Sabongida, Abubakar Anike, and Kofar Eyagi primary schools in Bida-South. These schools are treated as named contextual sites, not as confirmed units of a systematically sampled comparative study.

A thematic interpretive matrix was organised around four questions: (1) the regulatory objective of each NCCE mandate; (2) the institutional resources or professional expectations that might follow; (3) the classroom-level decisions available to Islamic education teachers; and (4) the potential implications for ethical instruction, da'wah, and community participation. The analysis first compared documentary descriptions, then distinguished prescribed practices from the source's descriptive accounts of professional roles, and finally identified policy–practice gaps. This is an analytical synthesis, not a re-coding of unavailable verbatim interview transcripts.

Credibility is approached through source attribution, explicit separation of institutional prescriptions from empirical observations, and transparent acknowledgement of contradictions in the original source. No inter-coder agreement, respondent validation, saturation claim, or triangulation outcome is reported because the necessary records were not supplied. Before journal submission, the authors should confirm the interview population, dates, recruitment process, ethics/consent arrangements, recording procedures, and actual thematic coding against their original research files. These outstanding requirements are not represented here as completed fieldwork.

Results and Discussion

1. NCCE Regulatory Values: From Institutional Compliance to Pedagogical Quality

The NCCE emerged in 1989 as a national coordinating and regulatory body for colleges of education. Its core regulatory purpose is to help ensure the professional preparation of teachers for basic education through minimum standards and quality oversight (NCCE, 2019, 2022). A regulatory value, in this context, is not simply a bureaucratic rule. It is a

normative institutional commitment such as competence, accountability, adequacy of resources, and continuous improvement that ought to be expressed in educational practice.

Resource inspection assesses whether institutions possess adequate staff, facilities, learning materials, and administrative arrangements before undertaking relevant programmes (NCCE, 2020a, 2020b). This helps define the material conditions of training but says little by itself about a graduate's capacity to facilitate dialogue, interpret a text responsibly, or support diverse learners. Similarly, programme accreditation examines curriculum organisation and implementation, educational resources, and assessment procedures (NCCE, n.d.-a). Its educational importance lies in how such assessments shape the training experiences of prospective teachers rather than in the formal accreditation result alone.

The policy–practice gap is therefore a gap between inputs and enactment. An institution may demonstrate a compliant curriculum while graduates still receive insufficient practice in formative assessment, inclusive instruction, or the teaching of higher-order thinking. Conversely, highly motivated teachers may struggle to translate their skills into sustained classroom improvement without suitable materials, mentoring, or supportive school leadership. These are interpretive possibilities arising from the institutional design and should be tested through classroom-level evidence rather than assumed as findings from Bida-South.

Periodic curriculum review and monitoring and evaluation offer a more direct pathway toward feedback on teacher preparation. The NCCE's reported monitoring procedures examine staffing, facilities, student qualifications, and policy implementation (NCCE, 2022; NCCE, n.d.-b). However, to evaluate the social contribution of Islamic education teachers, monitoring should also consider whether graduates can explain religious teachings accurately, engage pupils with questions, assess understanding fairly, and demonstrate ethical practice. This proposed extension would connect structural assurance to teaching quality and to the social purposes of Islamic education.

2. Curriculum Expectations, Islamic Epistemology, and Twenty-First-Century Pedagogy

Contemporary scholarship identifies communication, collaboration, critical thinking, creativity, and ethical awareness as important components of twenty-first-century learning (Ramdzan et al., 2022; Ajmain & Abdulrazak, 2020). In Islamic education, these competencies should not be interpreted as a replacement for Qur'anic and Sunnah-based learning. Rather, they provide methods through which learners can deepen understanding, reason responsibly, and connect religious principles with lived situations.

A meaningful integration distinguishes the sources and aims of knowledge from its pedagogical methods. Revelation provides normative religious orientation, while careful reading, reasoned inquiry, discussion,

contextual interpretation, and reflective application are part of the learning process. A teacher can preserve the integrity of a Qur'anic teaching while asking pupils to consider how honesty affects classroom cooperation, how fairness applies to group work, or how trustworthiness informs community relations. These examples illustrate proposed instructional applications; they are not reported observations from the three named schools.

Professional learning is therefore essential. Curriculum compliance should be interpreted to include lesson planning, accessible explanation, pupil participation, formative feedback, and safe engagement with educational technologies. Training should also help teachers evaluate digital materials rather than adopting technology as a sign of modernity alone. The original manuscript recommends computer literacy and greater familiarity with artificial intelligence; the pedagogical value of these tools would depend on appropriate content, teacher oversight, and protection of pupil welfare.

This perspective reframes the 'twenty-first-century Islamic education teacher' as an intellectually capable and ethically accountable professional. The teacher should be able to model learning as a continuing process and to show how religious knowledge informs real choices. Institutional regulations have practical relevance when they enable these capacities through teacher education, mentoring, assessment and sustained professional support.

3. Teachers as Agents of Da'wah: Ethical Example, Dialogue, and Trust

The source manuscript emphasises honesty, patience, trustworthiness, and consciousness of Allah (taqwā) as qualities expected of Islamic education teachers. These qualities become analytically significant when they are connected to observable relations among teachers, pupils, and communities. Honesty implies truthful assessment and responsible representation of religious sources. Patience can be expressed through non-humiliating correction and attention to differing learning needs. Trustworthiness requires consistency, confidentiality where appropriate, and reliability in fulfilling educational duties. Taqwā provides an ethical orientation that makes accountability more than a formal administrative obligation.

Teachers' da'wah role is thus best understood as educational communication joined to moral exemplarity. It is not restricted to religious speeches or classroom recitation. In a basic-school setting, teaching becomes a form of da'wah when the educator explains religious principles clearly, supports understanding through dialogue, and models the conduct being taught. This interpretation is consistent with the historical recognition of Islamic scholars' educational and social influence in northern Nigeria (Baba, 2011; Kaura, 2017).

The relationship between professional standards and da'wah can

be expressed as a chain of enabling conditions. NCCE standards shape teacher preparation; teacher preparation can strengthen professional judgement; professional judgement can support accurate teaching and ethical conduct; and repeated classroom experiences may shape trust and patterns of social participation. Each link depends on implementation and is vulnerable to resource, training, or contextual constraints. The chain is an analytical proposition, not a measured sequence of causal impacts in the study area.

A da'wah-centred professional practice must also resist reducing pupils to passive recipients. Listening to questions, allowing reasoned discussion, and connecting ethical knowledge to everyday relationships make the teacher's influence more participatory. These approaches offer a basis for nurturing understanding and moral agency without assuming that every religiously framed activity produces beneficial community outcomes.

4. Community Development in Bida-South: A Testable Pathway

Bida-South provides a locally meaningful setting for examining relations among Islamic schools, families, and the surrounding Nupe-speaking communities. The original manuscript names Sabongida, Abubakar Anike, and Kofar Eyagi primary schools as its relevant basic-school contexts. It does not, however, provide comparative enrolment figures, lesson observations, parental feedback, or independently documented community outcomes for these schools. For that reason, the analysis treats community development as a plausible educational contribution requiring future evaluation.

A community-oriented teacher could link lessons on integrity and responsibility to collaborative pupil projects, respectful family communication, care for shared school facilities, or age-appropriate service activities. The educational contribution would be assessed not by the number of activities alone but by changes in pupil understanding, consistent conduct, school–family trust, and participation. Such initiatives are offered as practical proposals, not retrospective claims about initiatives already implemented in Bida-South.

The NCCE's institutional role in this pathway is indirect but significant. Accreditation and monitoring can reward teacher-education programmes that provide practicum experiences, competence in inclusive classroom dialogue, and structured engagement with local schools. Curriculum standards can encourage preparation for community-relevant examples and ethical problem-solving. School leaders and local education authorities must then make these opportunities workable through mentoring, planning time, and suitable teaching resources. The original source's discussion of SIWES illustrates the wider NCCE concern with applied professional learning, although it does not establish a direct SIWES mechanism for the specific Islamic education lessons considered

here.

The idea of Islamic education contributing to social development has an antecedent in Abdulhamid's (2020) discussion of Islamic ethics, accountability, and human development. This revised analysis adds a more bounded argument: such contribution becomes credible when institutional preparation, teacher practice, and community-level results are distinguished and evaluated rather than treated as interchangeable expressions of educational quality.

5. Critical Synthesis: Regulatory Expectations and the Implementation Gap

The critical contribution of the case lies in identifying why regulatory values cannot be taken as direct evidence of local transformation. An accreditation framework operates principally at the level of teacher-education institutions. A teacher's daily practices occur in a different organisational environment: the basic school. Community development is a further level of analysis, involving pupils, households, local institutions, and time. Evidence that an institution meets minimum standards therefore cannot alone demonstrate a change in teaching behaviour or a community-level benefit.

The following policy-to-practice framework is proposed. At the input level, NCCE standards define expectations for curricula, staffing, learning resources, and quality review. At the mediating level, colleges and schools provide pedagogical training, practicum opportunities, professional mentoring, and feedback. At the classroom level, Islamic education teachers enact those capacities through accurate religious explanation, participatory learning, ethical modelling, and contextual reflection. At the community level, possible outcomes include strengthened trust, social responsibility, and constructive school–family relationships. Contextual barriers such as insufficient resources or inconsistent supervision can interrupt each stage.

This framework both sharpens the manuscript's novelty and clarifies what remains unknown. The documents support claims about what the NCCE prescribes and what teachers are expected to do. They do not establish how often specific teaching practices occur at the named schools or whether pupils' and families' conduct has changed as a result. Empirical testing would require purposively documented school selection, classroom observations, interviews with teachers and families, relevant school records, and a transparent coding or evaluation procedure.

The central argument is therefore conditional: NCCE regulatory values can be meaningful for Islamic da'wah and community development when translated into supported pedagogical practice and assessed against locally relevant outcomes. They are enabling conditions, not sufficient causes. This distinction prevents overstatement while giving policymakers and educators an actionable direction for improvement.

Conclusion

The NCCE's inspection, accreditation, minimum standards, curriculum review, and monitoring functions articulate important commitments to the quality of teacher education in Nigeria. The practical significance of those commitments lies in whether they are translated into teachers' capabilities and everyday school practices. In Bida-South, the original manuscript identifies an important local context for such inquiry, but the evidence provided does not establish a causal link between individual NCCE mandates and measurable educational or community outcomes.

This revision advances a policy-to-practice-to-community interpretation of twenty-first-century Islamic education teaching. Within that interpretation, qualified teachers are potential agents of da'wah through accurate religious instruction, moral example, participatory dialogue, and service-oriented engagement. Honesty, patience, trustworthiness, and taqwā should be understood as demonstrable ethical responsibilities rather than an isolated list of ideal characteristics.

For practice, NCCE and teacher-education institutions should align quality-assurance reviews with evidence of teaching competence, strengthen professional development in reflective and learner-centred Islamic pedagogy, and support partnerships between schools and local communities. Future studies should transparently document their sampling, interview procedures, thematic analysis, and credibility safeguards and assess pupil and community outcomes directly. These steps would help determine whether the proposed institutional–pedagogical–social pathway operates in Bida-South and under what conditions.

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