



# Influence of Teachers' Use of Improvised Materials on Learning of Islamic Religious Education in Public Secondary Schools in Wajir West Sub-County, Wajir County, Kenya

Mohamed Abdullajhi Adan<sup>1</sup>, Peace B. A. N. Atsyaya<sup>2</sup> & Waititu Muchoki Michael<sup>3</sup>

<sup>1</sup>Mount Kenya University

<sup>2</sup>Murang'a University

<sup>3</sup>Kenyatta University

Email: [mohaabays@gmail.com](mailto:mohaabays@gmail.com)

**Abstract:** Teachers' use of improvised resources for classroom teaching and learning prepares learners for mastery of concepts since learners acquire knowledge through interaction with familiar materials within the environment. However, in Wajir West Sub-county, learning of Islamic Religious Education being inadequate with learners registering low grades in IRE. Thus, the study examined the influence of teachers' use of improvised resources on learning of IRE in public secondary schools. The study adopted mixed methodology and applied both descriptive survey and phenomenological research designs to enable the researcher to implement quantitative and qualitative methods. Target population was 2319 respondents which comprised 10 principals, 70 teachers and 2239 students from which a sample of 340 respondents was determined using Yamane's Formula. This sampling procedure enabled the researcher to sample 4 principals, 16 teachers and 320 students. Questionnaires were used to collect data from students whereas interview guides from principals and teachers. Qualitative data were analyzed thematically based on the objectives and presented in narrative forms. Quantitative data were analyzed using descriptive statistics such as frequencies and percentages and inferentially linear regression analysis with the help of Statistical Package for Social Sciences (SPSS Version 25) and presented using tables. The study found that learning of IRE is still low manifested by low academic performance in KCSE. Teachers improvise materials to improve classroom pedagogy and thus, improve learning of IRE. However, many teachers rarely improvise materials to help learners master concepts in IRE. Thus, teachers should continue to use improvised resources to improve classroom pedagogy.

**Keywords:** Public, Secondary schools, Improvised materials, Learning of Islamic Religious Education, Principals

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## 1. Introduction

Diffusion and utilization of improvised media resources in academic life have created a social system that is driven by knowledge and powered by technology. The

prominence of instructional resources such as improvised media also puts the various education systems under pressure to integrate their use in teaching and learning in secondary schools. In New York, Newton and Rogers (2023) assert that, due to the explosion of knowledge, educational institutions including schools

cannot continue as venues that transmit knowledge from the teacher to the student or use the textbook as the only source of information. This indicates that secondary schools are, therefore, expected to promote the acquisition of knowledge and skills by advising teachers to improve teaching and learning resources. In the words of Newton and Rogers (2023), Improvised teaching and learning resources are materials created by teachers using locally available materials to enhance the learning experience.

In the context of Islamic Religious Education (IRE), these resources play a crucial role in overcoming resource constraints and fostering an engaging learning environment. In the Netherlands, Avest (2022) discusses the adaptation of teaching materials to align with Islamic values, particularly in sensitive subjects like sex education. While the use of ITLRs is not extensively documented, the emphasis on culturally relevant materials suggests an openness to improvisation when necessary. In the Czech Republic, teachers often face challenges due to a lack of specialized resources. Improvisation becomes essential in such settings, though specific studies on its impact are limited. In Nigeria, the use of instructional materials in teaching Islamic Studies has been a subject of research. In the words of Aliyu (2021), improvised materials, often crafted from locally available items, enhance student engagement and understanding. These materials help bridge the gap where standard resources are scarce, leading to improved academic performance.

In Kenya, Hanun (2024) posits that improvisation of teaching and learning materials is a common practice, with teachers utilizing locally available resources to create effective learning tools. However, this has not improved learning of IRE. For example, a report authored by Abdullahi (2024) indicates that, in public secondary schools in Wajir West Sub-County, cases of incomplete syllabus coverage and low learners' performance in IRE are high. According to the report, 67.9% of the students studying IRE in public secondary schools registered low grades in internal, joint and national examinations.

To mitigate these challenges, teachers have adopted the use of improvised resources. However, much still needed to be done to interrogate how use of different forms of improvised resources influences learning of Islamic Religious Education in public secondary schools; hence the need for this study.

## 1.1 Research Objectives

The study sought to address the following objectives:

1. To assess the levels of learning of Islamic Religious Education in public secondary schools in Wajir West Sub-county.
2. To examine the influence of teachers' use of improvised resources on learning levels of

learning of Islamic Religious Education in public secondary schools in Wajir West Sub-county.

## 2. Literature Review

Improvisation in teaching materials for learning Islamic Religious Education is an element of creativity and resourcefulness. It is the use of local resources in our immediate environment to build, construct, mold or make instructional teaching-learning materials that can assist in the smooth dissemination and transfer of knowledge from teachers to students, or coaches to athletes. American Psychological Association (2024) posits that the result of improvisation in the learning of Islamic Religious Education must be functional and relevant to the concepts being taught. In a study conducted in the Netherlands, Anyakoha (2021) found that improvisation in the learning of Islamic Religious Education reveals that there are possibilities for alternatives to teaching and learning resources. It should therefore meet specific teaching and learning situations. The study found that improvisation in the learning of Islamic Religious Education is an act of designing a replica of standard equipment to play the role it is designated for. In other words, it is an act of using alternative resources to facilitate instructions for teaching wherever there is a lack of specific first-hand teaching resources. It develops skills in the cognitive, affective and psychomotor domains and has become imperative in teaching and learning because the economic situation makes the cost of facilities and equipment very high amidst decreasing or near lack of purchasing power.

Cognizant of these assertions, Conezio and French (2022) aver that even if facilities and equipment are available, the increasing enrolment of students in schools and increasing number of sports lovers amidst static or decreasing facilities and equipment still pose the problem of insufficiency of facilities and equipment.

Therefore, Conezio and French (2011) suggested that improvisation in the learning of Islamic Religious Education is an answer to the problem associated with the storage, repair, replacement, and replenishment of consumable components of commercially available instructional materials and also a solution to the problem of intensive training of teachers and students who will use the facilities and equipment. In a study conducted in Nigeria, Dogara and Ahmadu (2022) revealed that the qualities of improvisation in the learning of Islamic Religious Education include creativities or resourcefulness and rich imagination that are transformable into realities. Dogara and Ahmadu (2022) indicated that local resources can be remolded and used to satisfy the quest for knowledge in schools. These findings affirm the fact that the improvisation of instructional materials is also the adoptive ability of a

resourceful teacher to produce facilities and equipment locally at a low profile for teaching-learning processes.

In the same vein, Horne (2023) also observed that in the physical education and sports instructional domain, all types of equipment and supplies like balls, apparatus, nets and standard implements will be needed for the conduct of individual and team sports as well as for other physical activities, considering the increasing number of enrolment and also increase in the number of sports lovers, sports programmes use supplies and equipment that cost a lot of money. Such materials are vital to the health and safety of participants, to good playing conditions and values derived from the programme. Given this situation, Higgins and Spitulnik (2023), in a study carried out in Tanzania, suggest that it is therefore, of paramount importance that an alternative method of improvisation in the learning of Islamic Religious Education must be used to see that physical education and sports programmes have the facilities, equipment and supplies necessary to conduct quality programmes. The improvised facilities and equipment must be well planned, carefully developed, made sufficient, and appropriately utilized to suit the sporting programme need at a particular period. Such methods as renovating existing plants, retrofitting and converting existing structures and instituting multiple uses of present facilities are methods that will in no small measure see to conduct of quality sporting programmes.

In most secondary schools in Kenya, the phenomenon is similar with most of the factors on analytical work and improvisations in the learning of Islamic Religious Education emphasize abilities. In a study conducted in Kisumu East Sub-County, Burnett (2022) found that improvisation in the learning of Islamic Religious Education is an element of creativity. The author indicated that it is the use of local resources in our immediate environment to build, construct or mold or make instructional teaching-learning materials that can assist in the smooth dissemination and transfer of knowledge from teachers to students. Improvisation of cultural materials for instruction has made tremendous enhancement of lesson impact if intelligently used. This is attributed to the fact that such improvised materials just like any teaching resources are concrete or physical objects which provide sound, visual or both to the sense organs during teaching. Consistent with these assertions, Peterson (2023) observed that the utilization of improvised instructional materials for learning IRE takes adequate care of the three domains, that is, Cognitive, Affective and Psychomotor thereby reducing the abstractness of learning of Islamic Religious Education concepts for secondary school students. Besides, when teachers improvise materials for learning IRE, students can develop mental faculties or thoughts such as language, reasoning, thinking, imagination and problem-solving.

In Wajir West Sub-County, the importance of utilizing improvised materials cannot be underestimated. Such media communicate information effectively, and promote the acquisition and longer retention of knowledge, when they are systematically designed, reproduced, used and evaluated (Mwangi, 2024). However, the idea of improvisation which involves sourcing, selecting, creating, making, substituting, and providing local media and learning of Islamic Religious Education materials obtained within and outside the school environment in the absence of the original ones has not been fully embraced by most secondary school teachers, a factor that is likely to have contributed to students lose interest and poor performance in IRE subject in Wajir West Sub-County. Thus, this study sought to examine how different improvised materials influence the learning of IRE in public secondary schools.

## 2.1 Theoretical Framework

The study was based on the improvisation theory whose proponent was Célestin Freinet in 1976, which draws on the idea that effective learning can occur when teachers adapt their resources and methods to the dynamic needs of their students, using creativity and flexibility to overcome challenges. Freinet (1976) emphasized student-centered learning and the importance of adapting teaching materials to the needs of the classroom. Freinet (1976) further believed that teachers should be able to think on their feet, responding to each teaching moment with creativity. His principles of improvisation in education align with the idea that teaching is not just about following a strict curriculum but also about using the available resources in innovative ways to engage students and meet their learning needs. The central principles of improvisation theory in education include flexibility, responsiveness, creativity, and resourcefulness. Teachers are encouraged to adapt their lessons to the specific learning environment, using whatever materials and methods are at their disposal. This may involve rethinking lesson plans on the fly, creating new resources from everyday objects, or adjusting teaching methods based on student feedback or classroom dynamics. The aim is to create an environment that is both adaptive and conducive to learning, where students feel engaged and actively involved in their education. When studying the influence of teachers' use of improvised resources on learning, particularly in the context of Information and Communication Technology (ICT) or Information Retrieval Education (IRE) in schools, the role of improvisation becomes even more significant. In many schools, especially in under-resourced areas, teachers may not have access to the latest technology or educational materials. In such environments, the teacher's ability to improvise becomes a crucial skill. For example, instead of relying on advanced computer systems or digital databases, a teacher might use simple paper-based activities or classroom discussions to guide students through research

processes. The improvisation of resources can help students better understand the core concepts of IRE, such as how to search for, evaluate, and use information effectively.

Improvisation also enhances student learning in IRE by encouraging critical thinking and problem-solving. When teachers improvise, they model for students the importance of adaptability and creative thinking. By presenting challenges and creating learning opportunities with limited resources, teachers help students develop these same skills. This approach fosters a deeper understanding of how information can be found and used, even in the face of constraints. The application of improvisation theory in schools goes beyond simply overcoming material shortages. It is a teaching philosophy that enriches the learning environment. In IRE, it allows students to engage with the content in a meaningful way, even when technological tools are unavailable or unreliable. It also prepares students to be resourceful and adaptable in their own learning, which are important skills in today's rapidly changing world.

This theory provides a framework for teachers to be flexible, creative, and responsive to the needs of their students. Its application in IRE highlights how teachers can use limited resources to create impactful learning experiences, teaching students important skills for navigating and utilizing information. This approach not only supports learning in constrained environments but also fosters a mindset of adaptability and problem-solving among both teachers and students.

This study was also guided by the Skill Acquisition Theory which was postulated by DeKeyser (2007b). The basic claim of skill acquisition theory is that the learning of a wide variety of skills shows a remarkable similarity in development from an initial representation of knowledge through initial changes in behavior to eventual fluent, spontaneous, largely effortless, and highly skilled behavior and that this set of phenomena came to be accounted for by a set of basic principles common to the acquisition of all skills. In this context, the roots of skill acquisition theory can be found in different branches of psychology, which range from behaviorism to cognitivism and connectionism. Learning of IRE is considered a specific form of learning, where learning is viewed as the representation of information in memory concerning some environmental or cognitive event. In this study, the acquisition of concepts in IRE is controlled by the use of instructional resources. Thus, the rationale for using this theory in this study is that learning IRE by students entails the utilization of declarative knowledge followed by procedural knowledge, with the latter's automatization.

### 3. Methodology

The study adopted mixed methodology and thus, applied both descriptive survey and phenomenological research designs to enable the researcher to implement quantitative and qualitative methods. Target population was 2319 respondents which comprised 10 principals, 70 teachers and 2239 students from which a sample of 340 respondents was determined using Yamane's Formula. Stratified sampling was applied to create 4 strata based on the number of zones in Wajir West Sub-County. From each zone, one school principal and 4 teachers were selected using purposive sampling. However, from each zone, 80 students were selected using simple random sampling. This sampling procedure enabled the researcher to sample 4 principals, 16 teachers and 320 students. Questionnaires were used to collect data from students whereas interview guides from principals and teachers. Qualitative data were analyzed thematically based on the objectives and presented in narrative forms. Quantitative data were analyzed using descriptive statistics such as frequencies and percentages and inferentially linear regression analysis with the help of Statistical Package for Social Sciences (SPSS Version 25) and presented using tables.

In this study, an ethical clearance certificate was obtained from Mount Kenya Ethical Review Committee (MKU ERC) before embarking on data collection processes. The researcher undertook to keep private any information given by the respondents that touched on their personal life.

The researcher assured the respondents that no private information would be divulged to a third party. The nature and the purpose of the research were explained to the respondents by the researcher. The researcher explained to the respondents the procedure that would be followed during the data collection so that they could participate willingly. The raw data collected were filed for easy reference. Once the data were analyzed, computer printouts were filed while soft copies were stored in storage devices such as CDs and flash discs.

### 4. Results and Discussion

In this section, findings of the study as per the objectives of the study are outlined besides highlighting presentation of findings as well as discussions.

#### 4.1 Response Rates

In this study, 320 questionnaires were administered to students out of which 36 questionnaires were filled and returned. At the same time, the researcher also interviewed 4 principals and 14 teachers. This yielded response rates shown in Table 1;

**Table 1: Response Rates**

Respondents	Sampled Respondents	Those Who Participated	Achieved Return Rate (%)
Principals	4	4	100.0
Teachers	16	14	87.5
Students	320	300	93.8
<b>Total</b>	<b>340</b>	<b>318</b>	<b>93.5</b>

Source: Field Data (2025)

Table 1 shows that principals registered a response rate of 100.0%, teachers registered 87.5% whereas students registered a response rate of 93.8%. On average, the respondents registered a response rate of 93.5%. This confirmed the findings of Creswell (201) that a response rate above 75.0% is adequate and of suitable levels to allow for the generalization of the outcomes to the target population.

## 4.2 Levels of Learning of Islamic Religious Education in Public Secondary Schools

The study sought to assess the levels of learning of Islamic Religious Education in public secondary schools. This was measured by analyzing students' results in Kenya Certificate of Secondary Education (KCSE) in Islamic Religious Education for the last five years (2020-2024). Results are presented in Table 2;

**Table 2: KCSE Performance in IRE in Public Secondary Schools in Wajir West Sub-County**

KCSE Results in Mean Scores	Years of Examination				
	2020 %	2021 %	2022 %	2023 %	2024 %
1-3 points	40.2	43.5	44.2	47.3	48.9
3-5 points	36.9	35.1	34.9	33.5	32.5
5-7 points	15.4	15.1	14.8	13.7	13.4
7-9 points	5.3	4.4	4.3	3.8	3.6
9-12 points	2.2	1.9	1.8	1.7	1.6

Source: Sampled Public Secondary Schools (2025)

Table 2 shows that, in 2020, 40.2% of the secondary schools had mean points ranging between 1-3 in Islamic Religious Education (IRE), 36.9% scored between 3-5 points, 15.4% scored between 5-7 points, 5.3% scored between 7-9 points whereas only a paltry 2.2% of the secondary schools scored between 9-12 points in IRE. In the subsequent years, the performance has been on a declining trend. For example, from Table 2, 43.5% of secondary schools scored between 1-3 points in 2021, 35.1% scored between 3-5 points, 15.1% scored 5-7 points and 4.4% scored 7-9 points whereas 1.9% scored 9-12 points in IRE. In 2022, 44.2% of secondary schools registered 1-3 points in IRE, 34.9% scored 3-5 points, 14.8% scored between 5-7 points, and 4.3% scored 7-9 points whereas 1.8% scored 9-12 points.

Table 2 further shows that, in 2023, 47.3% of secondary schools scored between 1-3 mean points in IRE, 33.5% scored 3-5 mean points, 13.7% scored 5-7 mean points, 3.8% scored 7-9 mean points while 1.7% scored between 9-12 mean points in KCSE. In a similar trend, 48.9% of the secondary schools scored between 1-3 mean points, 32.5% scored 3-5 mean points, 13.4% scored 5-7 mean points, 3.6% registered 7-9 mean points whereas 1.6% registered 9-12 mean points in KCSE in 2024. The researcher also interviewed the principals and IRE

teachers who also admitted that the academic performance of students in Islamic Religious Education has been on a downward trend in public secondary schools. Principal, P1, noted;

*In my school, learning outcomes in national examinations for Islamic Religious Education subject has been on the decline despite the efforts we have put in place.*

On their part, the teacher-counsellors also indicated that, in public secondary schools, students have continuously registered low grades in internal and national examinations. Islamic Religious Education Teacher, IRET1, observed;

*In public secondary schools, the management has put a lot of effort into ensuring that IRE students learn and perform better in their internal and national examinations. However, this has not been the case since many students still register low performance in IRE examinations*

which is below average (below C+ and above).

From the above findings, both the principals, teachers and students acknowledge that students' academic performance in Islamic Religious Education in internal as well as national examinations has been on a downward trend. This agrees with the findings of a report by MoE (2025) that the performance of students in IRE in Wajir West Sub-County in KCSE has been on a downward trend with a progressive decrease in the number of students who score grade C+. This indicates that students' academic performance in Islamic Religious Education has been progressively decreasing in public secondary schools, though regarded as a crucial tool for expounding the results of learning for students as do teachers in any school. In summary, these findings attest that learning of Islamic Religious Education entails what a student is expected to know, understand and/or be able

to demonstrate at the end of a period of learning. It entails the outcomes of learning defined in terms of knowledge, skills, abilities, attitudes as well as understanding that an individual student attains as a result of his or her successful engagement in a particular set of secondary school education experiences.

### 4.3 Improvised Materials and Learning of Islamic Religious Education in Public Secondary Schools

The study sought to assess the extent to which teachers' use of improvised materials influences the learning of IRE in public secondary schools. Descriptive data were collected from students and results are shown in Table 3;

**Table 3: Students' Views on the Influence of Improvised Materials on Learning of Islamic Religious Education in Public Secondary Schools**

Test Items	Ratings				
	SA %	A %	U %	D %	SD %
In public secondary schools, teachers rarely improvise resources to improve students' mastery of concepts in IRE	80.5	8.5	1.5	5.5	4.0
In public secondary schools, the nature of materials improved for teaching has not improved students' learning of IRE	78.5	14.5	2.5	3.0	1.5
Despite improvising learning materials, students' mastery of concepts in IRE has not improved	69.5	12.0	2.0	10.0	6.5
In public secondary schools, teachers are required to improvise instructional materials to improve students' mastery of concepts in IRE	70.0	10.5	3.5	9.0	7.0
To improve students' mastery of concepts in IRE, teachers frequently improvise learning materials	34.5	8.5	2.0	4.5	50.5

Source: Field Data (2022)

Table 3 shows that the majority (80.5%) of the students strongly agreed with the view that, in public secondary schools, teachers rarely improvise resources to improve students' mastery of concepts in IRE as did 8.5% who agreed, 1.5% were undecided, 5.5% disagreed whereas 4.0% strongly disagreed. Majority (78.5%) of the students strongly agreed with the view that, in public secondary schools, the nature of materials improved for teaching has not improved students' learning of IRE while 14.5% agreed, 2.5% were undecided, 3.0% disagreed whereas 1.5% strongly disagreed. These findings lend credence to the findings of a study conducted in Nigeria in which Dogara and Ahmadu (2022) revealed that the qualities of improvisation in the learning of IRE- talents include creativities or resourcefulness and rich imagination that are transformable into realities. Local resources can be

remolded and used to satisfy the quest for knowledge in schools.

These findings affirm the fact that the improvisation of instructional materials is also the adoptive ability of a resourceful teacher to produce facilities and equipment locally at a low profile for teaching-learning processes. Majority (69.5%) of the students strongly agreed with the view that, despite improvising learning materials, students' mastery of concepts in IRE has not improved whereas 12.0% agreed. However, 2.0% were undecided, 10.0% disagreed whereas 6.5% strongly disagreed.

A majority (70.0%) of the students strongly agreed with the view that, in public secondary schools, teachers are required to improvise instructional materials to improve students' mastery of concepts in IRE whereas 10.5%

agreed. However, 3.5% were undecided, 9.0% disagreed whereas 7.0% strongly disagreed. More than a third (34.5%) of the students strongly agreed with the view that, to improve students' mastery of concepts in IRE, teachers frequently improvise learning materials while 8.5% agreed, 2.0% were undecided, 4.5% disagreed whereas 50.5% strongly disagreed. These findings are consistent with the assertions of Peterson (2023) that the utilization of improvised instructional IRE materials takes adequate care of the three domains, that is, Cognitive, Affective and Psychomotor thereby reducing the abstractness of the IRE concepts such as heat production for students. These findings corroborate the findings of a study conducted in Tanzania in which Higgins and Spitulnik (2023) indicated that it is paramount that an alternative method of improvisation in the learning of IRE must be used to see that physical education and sports programmes have the facilities, equipment and supplies necessary to conduct quality programmes.

These findings thus affirm the fact that when teachers improvise IRE learning materials such as sound and heat producing, measurement, movement and construction, it enables students to develop mental faculties such as language, reasoning, thinking, imagination and problem-solving. The improvised facilities and equipment must be well planned, carefully developed, made sufficient, and appropriately utilized to suit the sporting programme need at a particular period. Thus, renovating existing

plants, retrofitting and converting existing structures and instituting multiple uses of present facilities are methods that will in no small measure see to conduct of quality sporting programmes.

These findings affirm the fact that improvisation in the learning of IRE is an element of creativity. That is, the use of local resources in our immediate environment to build, construct or mold or make instructional teaching-learning materials that can assist in the smooth dissemination and transfer of knowledge from teachers to learners. In other words, the improvisation of cultural materials for instruction has made tremendous enhancement of lesson impact if intelligently used. Besides, utilizing improvised materials cannot be underestimated. Such media communicate information effectively, and promote the acquisition and longer retention of knowledge, when they are systematically designed, reproduced, used and evaluated.

#### 4.4 Inferential Analysis

To verify the influence of the use of improvised materials on students' learning of Islamic Religious Education, data were collected on how often teachers use improvised materials (very often =5, often = 4, sometimes = 3, rarely = 2 and never = 1) and students' performance in IRE for the last five years (2017-2021). The results are shown in Table 4:

**Table 4: Results on How Often Teachers Use Improvised Materials and Students' Performance in IRE**

Frequency of Teachers' Use of Improvised Materials	Performance of Students in IRE (%) for the last Five Years (2020-2024)
5	65.9
2	46.8
2	39.6
1	33.7

Source: Sampled Public Secondary Schools (2025)

Table 4 indicates that teachers who often improvise materials and use improved materials for teaching have their students register better performance in the learning of IRE. These findings further corroborate the findings of a study conducted in Tanzania in which Higgins and

Spitulnik (2023) suggested that it is therefore, of paramount importance that an alternative method of improvisation in the learning of IRE must be used. These results were subjected to linear regression analysis and results are shown in Table 5:

**Table 5: Relationship Between Frequency of Teachers' Use of Improvised Materials and Performance of Students in IRE**

Model	Unstandardized Coefficients	Standardized Coefficients	t	Sig.
	B	Beta		
1 (Constant)	26.778		7.392	.018
Teachers' Use of Improvised Materials	7.889	.976	6.349	.024

a. Dependent Variable: Students' Performance in IRE in Public Secondary Schools

Table 5 shows linear regression analysis which generated a linear model of the form; **Performance of students in IRE = 26.778 + 0.976Frequency of teachers' use of improvised materials**. From the linear regression

analysis, the coefficient for students' performance in IRE in public secondary schools attributed to frequency of teachers' use of improvised materials is 0.976. This indicates that for every increase in the number of times

teachers use improvised materials, students' performance in IRE in public secondary schools is expected to increase by a factor of 0.976. The value 26.778 indicates that academic performance of students in IRE does not only rely on teachers' use of improvised materials, but on other factors such as availability of adequate number of trained staff and attitude of students as well as the teaching staff. The regression also generated a p-value, 0.024 which was less than 0.05, that is, a low p-value ( $0.024 < 0.05$ ). These findings further affirm the fact there is a significant influence of teachers' use of improvised media on students' learning of IRE in secondary schools. These results were consistent with the findings of a study conducted in Kisumu East Sub-County by Burnett (2013) which generated a p-value of  $0.008 < 0.05$ . These findings thus affirm the fact that improvisation in the learning of IRE is an element of creativity. That is, the use of local resources in our immediate environment to build, construct or mold or make instructional teaching-learning materials that can assist in the smooth dissemination and transfer of knowledge from teachers to learners. This points to the fact that the improvisation of cultural materials for instruction has made tremendous enhancement of lesson impact if intelligently used.

## 4.5 Thematic Analysis

During the interviews, principals and teachers, however, responded on the contrary stating that teachers always improvise resources to improve my mastery of concepts in IRE to complement the inadequate commercial learning resources provided by the government and stakeholders. Islamic Religious Education Teacher, IRET2, noted:

*In my secondary school we do not have enough instructional resources and therefore, I always find a way to improvise any form of technology to help me impart IRE concepts to my learners.*

Despite these contradictions by respondents, these views lend credence to the assertions of Anyakoha (2021) indicated that improvisation in the learning of IRE reveals that there are possibilities of alternatives to learning aids. The respondents concurred with the views that improvisation in the learning of IRE is an act of designing a replica of standard equipment to play the role it is designated for. In other words, it is an act of using alternative resources to facilitate instructions for teaching wherever there is a lack or specific first-hand teaching aids. This indicates that the improvisation of instructional materials is also the adoptive ability of a resourceful teacher to produce facilities and equipment locally at a low profile for teaching-learning processes. In summary, these mixed findings affirm the fact that utilizing improvised materials cannot be underestimated. Such media communicate information effectively, and promote the acquisition and longer retention of

knowledge, when they are systematically designed, reproduced, used and evaluated.

## 5. Conclusion and Recommendations

### 5.1 Conclusion

Levels of learning of Islamic Religious Education in public secondary schools in Wajir West Sub-County are still low manifested by low academic performance in IRE in national examinations. It is also evident that teachers improvise materials to improve classroom pedagogy and thus, improve students' learning of Islamic Religious Education. However, many teachers rarely improvise materials to help learners master different concepts in IRE.

### 5.2 Recommendations

From the findings, the following recommendations are suggested:

1. As a practice, teachers should continue to improvise teaching and learning resources and regularly use them to improve classroom pedagogy.
2. As a policy, the Ministry of education and policymakers should formulate and enforce a policy that encourage improvisation of teaching and learning resources in schools.

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