

The evolution of Islamic Education in Northern Ghana

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Abstract: This study examined the evolution of Islamic Education in Northern Ghana. It traced the history of Islamic Education through missionaries responsible for the introduction of Islamic Education, the methodology of instruction, the organisation of content and funding among others. It further looked at the rejection of western style of secular education by parents and early Islamic converts and their teachers. The study adopted qualitative methodology and used historical research design. A sample of 24 participants were purposively selected and interviewed. Data was also obtained from documentary analysis of articles, journals, archival records, books, letters and minutes from education commissioners of the northern territories. It was found that the Hausa, the Wangara, the Larbanga, etcetera who were mostly traders were those who introduced Islam and Islamic education in Northern Ghana, the kind of education introduced were neither organised nor formal and funding was done by the local people while the chiefs provided land to support the educational efforts of the missionaries. It was recommended that Ghanaian traders both men and women should emulate the example of the earlier traders by funding Islamic education not only in Northern Ghana but also the entire country.

Key words: Islamic Education, Northern Ghana, Zong Karim, Mallam.

I. INTRODUCTION

The Northern Ghana (NG) is the area situated north of the Black Volta River and the Volta Lake. It is divided geographically into five major regions. Viz: Northern Region, Upper East, North East, Upper West and the Savanna regions. There are about forty ethnic groups in these regions, each with their own distinctive languages. Among the various Northern Tribes are Islamic scholars who are also Islamic educators. Some major tribes in the north that influence Islamic education include: Gonja, Dagomba, Nanumba, Mampursi, and the Waala.

Northern Ghana, (the five northern regions) covers about 133,564km² and shares boundaries with Burkina Faso to the north; Togo to the East and Côte D'ivoire to the West. Within Ghana, it shares boundary with Bono, Bono East and Oti Regions of Ghana. The area has a population of about 4,228,116.00 which represents 17.5% of Ghana's population. The total Muslim population of NG is hovering around 2,038,794.086 and this represents 48.22% of the population of NG (Nortey, 2015). Comparatively, the Muslim Population is very significant and is mainly dominated by Muslims who have established a number of Islamic Mission schools under

basic, second cycle and tertiary sectors of the Ghana education system. The implication is that, the development of Islamic Education has reach a level where it provides secular education for the people of north and for that matter Ghana. It is necessary, therefore, to study and understand how Islamic Education Mission evolved in this part of the country, in their quest to providing both secular and Islamic education for the Muslims in Northern Ghana.

Northern Ghana is currently the home of the Islamic Education Unit Headquarters and almost all the key officers, for instance, the General Manager, and the National Council of Islamic Education Unit Chairman are located in Tamale. Besides, previous studies indicate the hostility Muslim parents of Northern descent had towards secular education largely because, the colonial government's relations with the Northern Muslim population appeared not to be the best (Iddrisu, 2005).

The Concept of Islamic Education

The meaning of Islamic education may differ depending on the scholar and his or her point of view. Some emphasise the "tarbiya," ie character improvement. Others delineate it as religious education, with stress on the study of the Qur'an and other basic Islamic teachings and values. For the purpose of this study, Islamic education refers to the study of the Qur'an and its sciences, the tarbiya (character development in line with Islamic teachings), spiritual development, provision of knowledge and skill for the students in an effort to prepare them for the world of work and any other teaching specifically related to development.

The need for Islamic education is deduced from the first revelation to the Prophet (S.A.W.) in Qur'an (96: 1-5) which makes acquisition of knowledge mandatory on the prophet and for that matter every Muslim (Mumuni, 2004). As part of Islamic education, it was the practice of the prophet to engage captives of war to teach the Muslims Arabic literacy. For instance, after the battle of Badr (624 AD), the Prophet made some well-educated Quraysh, who were prisoners of war to teach the Muslim youth the skills of reading and writing for their freedom (Byron & Samir, 1983). Islam entered sub-Saharan Africa from North Africa in the seventh and eighth centuries. Muslims were talented in trade, statecraft and scholarship, and Islam provided the rules for an impartial society and for personal piety. In some parts of

Africa, Islam was the first intrusive faith to encounter African beliefs and practices (Cooper, (2019).

Ivor Wilks, as cited by Iddrisu (2005), postulated that in Ghana, the key traditions of Islamic learning started by the Wangara and Hausa in the fifteenth and sixteenth centuries. The Wangara people, who were Malians, built a complicated network of trade that comprised Begho, which was adjacent to the boundaries of the Akan forest. Its mission was to boost involvement in the exploitation of the gold resources in the Volta Basin. The Hausa on the other hand focused their trading on Kola business from the North East. The Holy Men and other journeying Ulamah also emulated their examples. Islamic education was going on in these trade settlements, not formal though. Islamic schools were built and this custom of Islamic education continued to the present-day.

Systems of Islamic Education in Ghana

In the view of Mumuni (2003), Islamic education could be accessed in Ghana in three different ways. Namely: the Makaranta System, the Madrasah Mode and the Secular education. According to him, etymologically, the word Makaranta is derived from two Hausa words. Viz: “Ma” and “Karanta”. In Hausa, *Ma* means place and *Karanta* denotes to recite. Thus, *Makaranta* means a place of recitation and more precisely a Qur’anic School or Islamic School. Nevertheless, some Islamic scholars opined that *Kara* as in *Makaranta* is borrowed from Arabic word “Qara a” meaning to recite. Makaranta is therefore, a school for acquiring the skills necessary to recite, read and understand the Qur’an. B.A.R. Braimah, as cited by Mumuni (2003), alluded that pupils usually gather in a shade in front of the schoolmaster’s house, sit in circles and on mats or on benches and echo verses of the Qur’an in chorus, following the inflections, making the pauses and imitating the tones they hear their instructor say. On wooden slates they are made to copy verses of the Holy Qur’an as a way of learning the formation of Arabic characters. The slate is washed periodically and placed in the sun to dry after which it is ready for use again. According to Mumuni (2003), the Makaranta system is unique because the Ulamah (Islamic teachers) sit separately from the pupils, nonetheless, pay attention to the recitation of the verses of the Qur’an in chorus and correct each group fittingly when the need arises.

Another form of development of the Islamic literary tradition is the *Madrasah*, which could be interpreted as the Arabisation of the *Makaranta*. This system started after Ghana attained independence in 1957. Here, there was a kind of modernisation of the classroom structures, the teacher calibre, orientation which had an impression in the Muslim community. The Hausa Language was no longer Language of instruction but Arabic. In the opinion of Betty Musah as cited by Mumuni (2003), comparatively, the Madrassa system was better than the Makaranta system because in the latter, pupils sat on the floor and shabbily dressed while in the former, pupils used furniture, uniform dress for the school and wooden tablets in which excerpts of the Qur’an were written

were replaced with exercise books, pens and pencils. The modern approaches to instilling discipline among pupils have replaced *Barazum*. Mumuni (2003) further asserted that, as the pupil’s population increased, and the homes of Ulamah, shades of trees and the mosques could no longer contain them, the proprietors deemed it necessary to put up schools to accommodate them and that explain why many schools sprang up in the Muslims habitations. In an interview with Dr. Tamim of Anbariya College of Education, Tamale on 20th December, 2020 in Tamale, it was revealed that, the *Madrasah* system was brought to Northern Ghana by Afa Yussuf Ajura – the founder of Anbariya Muslim Community in the Northern Region.

The third method of learning Islam is in the secular schools (Mumuni, 2003). Nonetheless, Christianity was a discipline in the colonial educational establishment, to the degree that one could not tell the difference between Christianity and secular education. As a consequence, Ghanaian Muslims regarded secular education as a threat to their Islamic faith. Mumuni admitted that, the few Muslims who attended these schools were either converted to Christianity or become nominal Muslims (Mumuni, 2003). Secularization of Islamic education in Ghana was initiated and made possible by many. According to Adam (2019) the pioneers to secularise Islamic education in Ghana was Benjamin Sam and his friends Mahdi Appah in 1896 at Ekrawfol in the Central Region. Another attempt was by the Ahmadiyya Muslim Mission, who arrived in Ghana around 1921 (Iddrisu, 2005), West Africa examination council (WAEC), among others played enormous roles in initiating the instruction of Islamic education in the secular schools (Adam, 2019, p. 34).

Ahmadiyya Muslim Mission established secular schools from basic to the second cycle level throughout the country. For West African Examination Council (WAEC), after taking over from Cambridge University Local Examination Syndicate in 1953, the Council developed syllabuses for Islamic and Arabic Language studies which made it possible for candidates to be examined in these areas. In the same vein, the Ghana Muslim Students Association (GMSA), at its inception in 1972, advocated for the Muslim students in secular schools. Ghana education service took over some Madrasah by posting professional teachers to teach secular subjects approved by the Ministry of Education in these Makaranta schools. This had culminated in a new brand of schools. That is, the English and Arabic schools. This development made it possible for Islamic literacy tradition and Western secular education to go on concurrently in the same schools. Owusu-Ansah (2017) alluded to the foregoing and opined that an effort at incorporation in northern Ghana was adopted in 1974. According to him, the new development was made possible after government persuaded the Ulamah that Islamic education was not going to be ousted and that the government did not intend to take over the Islamic schools (Owusu-Ansah, 2017).

Categories of Islamic Schools in Northern Ghana

From the literature so far, four major types of Islamic schools are found in northern Ghana include: Traditional Qur'anic Schools; Arabic Schools; English and Arabic Schools and the Integrated Islamic schools under the canopy of Islamic Education Unit of the Ghana Education Service (USAID, 2007).

Traditional Qur'anic Schools: The Traditional Qur'anic Schools which are popularly known as the *Makaranta* schools exclusively taught the Qur'an and its memorisation. These types of schools were pervasive in the northern Ghana but were not the only educational institutions for most Muslim students. Most often than not, the Qur'anic schools' hours fall in the evening, late afternoon and weekends and that gives opportunity for students to study the Qur'an outside their usual public-school hours or timetable. The reduction of the Traditional Qur'anic school times as indicated earlier is very crucial because most parents want their wards to attain both secular and Islamic religious education at the same time and but for this arrangement that would not be possible.

Arabic Schools: In the Arabic Schools, some secular subjects are taught, however, the language of instruction is Arabic and Islamic religious studies are also emphasised (USAID, 2007). The Arabic and English schools: The Arabic and English schools are usually privately-owned institutions that teach both public secular curriculum in addition to Islamic Religious studies and Arabic language.

Integrated Islamic Schools: They are schools that are legally and officially government schools which fall under the management of Islamic Education Unit of the Ghana Education Service although they were initiated by private proprietors. They teach full government curriculum in addition to Islamic religious Studies and Arabic Language studies. Usually the Islamic religious and the Arabic component of the curriculum run shift with the secular component. In these schools, the Government usually provides curriculum materials, infrastructure, and pays the secular teachers and two Arabic instructors. The major trade off that private Islamic Schools make when they join the Islamic Education Unit is a reduction in the time they can allot to religious and Arabic studies in exchange for the government providing and paying secular teachers in addition to two Arabic/Islamic studies teachers (USAID, 2007). It is to be noted that, the integrated Islamic Schools came into being after the colonial period.

Islamic Missionary Education in Northern Ghana

Although Islam came to Ghana before Christianity, the later appears to establish mission schools far before the former. Religious bodies, as one of their primary service to society have sought for the formation of citizens through schooling (education). Islamic missionary activities began in Ghana around the 15th century by traders and scholars from the Mande and Wangara people. The spread of Islam in Ghana

was made possible through the proselyting activities of those scholars from the neighbouring African countries whose main objective was to get Islam to all neighbours.

The inculcation of knowledge to generations has been the primary concern of Islam in Ghana. There are a number of Muslim mission's schools in the country: the Ahmadiyya, Tijaniyya, Sufi turuq, Qadiriyya, Shiite and the Ahlus Sunna Wal-Jama'a. Conspicuous among them in terms of secularly educating members and Ghanaians is the Ahmadiyya mission. An Ahmadiyya Muslim Mission is to lead his/her life in accordance with the Shari'ah; motivate, train (educate) and involve the entire Jama'at - Islamic congregation within a given locality in the field of missionary effort, (Samwini, 2006).

In Ghana, the contributions of Islam to education started from the north. Aside schools set to train and educate Muslim children, there were Missionary Training Institutions that also provided education for Ghanaians. In most Islamic missions were departments that are responsible for teaching and learning. For instance, the Ahmadiyya Muslim Mission has *Wakalat Ta'Lim* (a department or unit responsible for education) as contained in the rules and regulations of the Mission) of the Pakistan Mission, among several responsibilities, performs such functions as attending to the educational affairs of the Jama'at outside the missions mother country. They are also in charge of managing all educational institutions of the *Jama'at* (Samwini, 2006).

An examination of the Tijaniyya mission in Ghana reveals that as a body/unit they are not properly organised with centralised systems. Their socio-religious programmes and activities, even though syncretistic, have brought Islam more to the national front in various forms than was the case before Ghana's independence. Tijaniyyans after independence have undertaken changes with the most prominent of it being the adoption of western type of education by its members (Samwini, 2006). This course has greatly been supported by other Muslim Missions and non-Muslims missions in the country. Now, Islam, as a religion, has established hundreds of educational institutions geared toward the development of Ghanaians and non-Ghanaians, Muslims and non-Muslims. These institutions ranging from basic to tertiary levels of education aim at providing knowledge as emphasised by the Holy Qur'an.

As stated earlier, the very first word of the Qur'an that was revealed to Prophet Muhammad was, in fact, 'Read'. Prophet Muhammad once stated that 'Seeking knowledge is mandatory for all Muslims.' With such a direct command to go out and seek knowledge, Muslims have placed huge emphasis on the educational system in order to fulfil this obligation placed on them by Allah and His Prophet.

Emre (2017), postulates that, although the Arabs brought Islam to North Africa in the 7th century as a result of the defeats of Uqba ibn Nafi, its real spread began in the 8th century through the instrumentality of Muslim traders who

came to the area for commercial activities. At this time, the Berber Muslims (missionaries) conquered every trade route from Sudan in the east to the Mediterranean. When the Mandé people who were trade partners with the Berbers accepted Islam, Muslim settlements began to spread towards the northern parts of Ghana.

Primarily, Mande Sufis especially the Qadiris played a significant role in the spread of Islam and Islamic education in Northern Ghana. The foundation of both Islam and its education were laid when the Hausa Muslims who were affiliated to the Tijani Sufi order also arrived in northern Ghana. Even today, they still have great influence on Islam in the northern parts of the country to the extent that some southern citizens of Ghana perceive Hausa Language as an Islamic Language.

According to HikmahWay Institute (2019) the impact of Muslims and Islam was so evidenced in the northern sector to the point that Arabic language was used for writing and as a medium of instruction. HikmahWay Institute further revealed that around eleventh century another group of Mande tribe arrived in the north and that they spoke the Dogomba [Dagomba] Language and that they settled in north-eastern Ghana in the city of Yendi and spread Islam among the Dagomba tribes and maybe some clans of the tribes of Hausa as well who helped them to propagate Islam. This claim of the HikmahWay Institute (2019), appears not accurate because Mustapha (2017) opined that Islam entered Dagbon in the 17th Century. Besides, there is no any known tribe in the Dagomba or Yendi area that belongs to the Mande tribe.

HikmahWay Institute (2019) asserted that, at the commencement of the twelfth century, Muslim traders from the Hausa and Borno tribes infiltrated into the south in their pursuit of Kola business. They propagated Islam among the Dagomba tribes in the thirteenth century. Most of the members of these tribes became Muslims and were keen to invite scholars and callers to Allah from the northern areas to teach them Islam. At the same time, Islam spread among the Mamprusi tribes and the city of Gambaga became an Islamic centre. Each of these tribes in the north had their own state, a self-ruled province such as: Gonja, Dagomba, Mamprusi, and Ewe (who are now in the Volta regions), which are all located in the north of modern-day Ghana. The merchandise activities of the Muslim traders even made some towns become commercial centers such as Salaga. In his words Dupuis (1984) as cited by Iddrisu (2005), when writing about Salaga and Asante in the 1820s, fondly referred to the Neutral Zone as a Mohammedan power and describes Salaga as ‘...the chief city of these districts... and the population, of whom nearly one-sixth part are Moslems, to be about four hundred thousand souls...’ (1984: xxxix). The preceding quotation suggests the magnitude of Muslim infiltration into northern Ghana and the implication for the introduction of Islamic education in the area as Islam moved with its models of education.

In another development, Hunwick (2008) as cited in Iddrisu (2005), after 16th century onwards these Muslim traders spread into other centres and animist communities, and then later into the chiefly houses spreading Islam and its modes of education along the way. Subsequent to the fall of Mali, the Wangara moved into the Savannah hinterland, along the trade routes where they helped in the establishment of States like Yagbum and Nasa in Gonja and Wa respectively. Inside these states, they formed a commercial class and small academic elites who were responsible for Islamic education in the area.

According to HikmahWay Institute (2019), there were twelve mosques distributed in the Muslim neighbourhood where Friday Prayers were held in the largest mosques. Each mosque had an Imam to lead the prayers, a Muezzin to call for the payers, a scholar who recite and teach how to read the Noble Qur’an and a da’awa scholar who called people to Allah and to teach them Islam.

The way and manner Islamic education was introduced in northern Ghana is not different from the way it got to other African societies (Mustapha, 2017, p. 62). Asare-Danso (2017) alluded that Islamic religion came to northern Ghana with Islamic education. According to him, Islamic scholars accompanied the traders and assisted in propagating Islam and educating the converts. According to Hill (2009), and Gin (2015), Islam was presented to northern Ghana in a mixed form. Gin (2015) opined that, though traders opened routes and exposed remote societies to Islamic influence, they did not propagate Islam by themselves. It was the men of religion who primarily communicated with local rulers who did the conversion to the new religion. So, Muslims were living under the mercy of traditional rulers who were not Muslims themselves. The rulers were Islamised because the Muslim clerics assisted them to get solution to their spiritual problems. For instance, helping them to overcome a severe drought or to secure victory over a particular competition or war as was the case for the Gonjas in the 16th century.

According to Wilks (1985) as cited in Mustapha (2017) When Naa Zangina embraced Islam, he did so in order to gain Islamic support to liberate his subjects and to facilitate rapid development of Dagbon and her people. His conversion equally, led to the conversion of most Dagombas to Islam (Mustapha, 2017). Nevertheless, because only the kings and their elders came under the influence of Islam, the ruling aristocracy in Dagbon assumed a middle position between Islam and the traditional religion, patronising both Muslim diviners and traditional priests. It was through the chiefly courts that Islamic elements filtered the culture of the common people. In the words of Mustapha (2017, p. 162) “Curiously, sometimes it is the Muslim diviners who tell a client that his or her problem is because s/he has not made sacrifices to his family god for some time. Indeed, many Dagomba Muslims are also active participants in the traditional religion. There is a palpable mixing of Islam and traditional Dagomba religion in the daily lives of even some

very outwardly devout Dagomba Muslims". According to Iddrisu (2005), Islamic scholars established Qur'an schools to train the youth and to direct the spiritual lives of the believers to avoid a situation of relapsing into 'mixing', particularly after the nineteenth century Jihad movements.

The traditional rulers who accepted Islam appointed Imams as spiritual leaders in all affairs in relation to their kingdoms. The imam then established *Karim Zong* (an open compound Islamic learning centre) where children learnt to read Qur'an and be able to write in Arabic. The chiefs also gave their children out to *Malams* to study how to read the Qur'an and write in Arabic. Such children after graduating usually chose to be scholars and established their own *Makaranta* to teach Islamic education (Levtzion, 1968).

It is the responsibility of the Muslim community and the parent of every Muslim child in Northern Ghana to ensure that the children attend Makaranta or the Qur'anic Schools. Four to six-year-old children began learning under a Mallam and advanced to the elementary stage to study Ilm (knowledge). The talented ones proceeded to the advanced levels, where they were taught Islamic sciences. Iddrisu, hypothesized that when the students complete their studies, they usually embark on Master-seeking. They journeyed to study under learned Ulama in specific aspects of the Islamic Sciences, while others returned to their localities to establish new Madrasah (Islamic schools) (Iddrisu, 2005).

Iddrisu added that, many of these new Islamic scholars (*Mallams*) named their Schools after their alma maters. This explains the proliferation of such names as Anbariyya, Nurriya, Wataniyyah and Nah'da or Nurul-Islam Arabic Schools in the in Northern Ghana. Nevertheless, some new scholars named their schools after their own names. Names like Rashadiyyah, Umarriah and Othmaniyyah in Bolgatanga Upper East Region, fall under that category. Other Islamic schools in the Northern Ghana include: Marakaz Islamic School in Walewale in the North East Region; T.I. Ahmadiyah Islamic in Salaga, Savanna Region; Suwairiyyah Islamic School in Bawku in the upper East Region and lastly Wa Girls Islamic School in Wa in the Upper West Region of Ghana. The description of Salaga in the latter part of 18th century as a town where everyone could read and write in Arabic, is a good instance of the nature of education that the British colonisers met in the area that was to become the Northern Territories of the Gold Coast. The objective of the study is to examine how Islamic education evolved in Northern Ghana during Colonial and post-Colonial Eras.

The Hostile Attitude of Muslims towards Secular Education

Muslim scholars from the Northern enclave were generally hostile toward western style of education or the secular education. These were for many reasons. Apart from the fear of the unknown, the following research outcomes suggest why these people strongly preached against the introduction or rather intrusion of secular education. In fact, many scholars wondered why Northern Muslims during the colonial era were

reluctant to accepting Western secular education and developed conservative approach to colonial management policies on education although they knew the gains they stood to make if they embraced it. Muslims in northern Ghana did not originally embrace Western Formal Education, which was presented by the Basel Evangelical Mission, due to certain reasons. Asare-Danso (2017) has identified some reasons why the northern Muslims failed to associate themselves with western secular education.

In the first place, the Muslims had a crusader mindset. Christians had engaged the Muslims in Europe in wars or the Crusades. Later, when the Europeans arrived in Africa with the aim of propagating Christianity and the Christian gospel, Muslims realised that Christianity was related to European imperialism and hence, they were suspicious. Consequently, when Prince Henry the Navigator of Portugal had put in measures to pursue his motto "*infidels debent subjugi fidelibus*", which means "*the infidels (the Muslims) ought to be subjected to the faithful (Christians)*", Muslims perceived him as having both religious and political objectives, (Pobee 1975, p. 224). In view of this, when the Europeans intended introducing Christianity in Africa in general and in the Gold Coast in particular they were perceived by Muslims as a dangerous to their existence.

Secondly, the Danish governor, de Richelieu invited the Basel Mission to the Gold Coast in 1824 and that posed a serious challenge to Islamic Education. The Danes on one hand were Reformed Christians and they established their association with European powers. The Muslims on the other hand, had spiritual leaders (or Imams) just like their Christian counterparts, the Europeans leaned on the Christian chaplains rather than Muslim Imams for spiritual assistance in the castles. This phenomenon made Muslim spiritual leaders felt neglected and did not want to associate themselves with the education provided by the Basel missionaries. The Danes could not have relied on the Muslim clerics as spiritual guides since linguistically, historically and theologically they were worlds apart. Therefore, it was much easier for them to fall on the Basel Missionaries than the Muslims. It would therefore not be wise for a Christian to seek Muslims' spiritual guidance. The Danes appeared to be justified for using Christian Chaplains to support their political administration.

Besides, it is on records that the Basel Mission Education was introduced to Ghana through the efforts of Andreas Riis, one of the Danish Chaplains. It is also on record that when Riis was migrating from Christiansborg to settle at Akropong-Akuapem in 1835, he was accompanied by a mulatto interpreter, two house boys and a soldier, all provided by the Danish governor (Pobee 1975, pp. 228-229). It was on this account that both Muslims and non-Muslim, suspected that the missionaries were agents of Danish political power. It was hence, justifiable for the Muslims to cultivate lackadaisical attitudes towards the Basel Mission's western type of secular education in the Gold Coast and for that matter, decided to maintain the *status quo*.

Lastly but not exhaustive, it is instructive to add that some Asante kings were already using the services of some of these Muslim religious clerics for both spiritual and administrative reasons. Ashanti kings like Opopo Frefre 1799 -, Osei Bonsu (1800-1824) and Osei Kwame (1781-1789) were reported to have made use of this tradition long before the colonial political leaders of the Gold Coast started to employ the services of Christian Chaplains at the castles and forts (Dupuis, 1874). Muslims Muslim clerics therefore saw the establishment of chaplaincies at the colonial forts as an affront to their responsibility and a challenge to their access to political leadership. In view of this, it was difficult for Muslims to accept educational system generally emanating from the Basel Mission or other Christian missionaries. This hostile attitudes towards secular school system run into the post-colonial era, as parents realized that at the point of entry into the primary schools in Ghana, Muslim children were given Christian names and that further deepened their suspicion that mission schools actually wanted to convert their children into Christianity rather than given them education. They therefore, rejected secular education with its Christian morals.

II. METHODOLOGY

A qualitative research paradigm was adopted, using the historical research design. Historical studies are purposed to verify and explain history of any area of human activities such as provision of Islamic Education, subjects or events by means of scientific processes (Špiláčková, 2012).

Data were collected using interviews and content analysis of educational policy documents and archival records. The documents that were used for data collection were education committee reports issued by governments of Ghana, education reports issued by various superintendents of education in the northern territories and information obtained from books, journals and archival records.

The researcher purposively sampled twenty (20) participants to assist in data collection. Specifically those who were interviewed included: five (5) Regional Managers of Islamic Education Unit schools in Upper West, Upper East, Savannah, Northern and North East Regions of Ghana. (5) five Theologians, who are proprietors and Islamic educationists in Northern Ghana; four (4) Heads of Islamic Educational Unit schools, one (1) General Manager of Islamic Education Unit, and five (5) District Directors of Education.

Seven relevant participants were also selected for focus group discussion on the topic. The participants were made up of three Islamic schools Proprietors, two Regional Managers of Islamic schools and two Arabic Instructors. Krueger & Krueger (2002), alludes that 5-8 participants could be purposively selected to be in a group. Nyumba et al., (2018) also postulated that purposive sampling is the best sampling strategy for focus group discussion.

The main instruments for data collection were semi-structured interview guide, and focus group discussion guide,

content analysis of existing documents like articles, journals, books, letters, archival records, newspapers, etcetera and focus group discussions guide. The study collected both primary and secondary data. In a historical research, data is sourced from both primary and secondary sources (Berg, 2001; Lundy, 2008; Moore, Monaghan & Hartman, 1997).

Data Analysis

The study used an open-coding system to analyse participants' responses line-by-line, phrase-by-phrase, and word-by-word (Arunthari, 2005; Suter, 2006). The researcher manually evaluated participants' transcripts and ensured orderly and systematic analysis of the semi structured interview data gathered. Qualitative research is a determination to understand circumstances in their uniqueness as part of a particular context and interactions (Merriam, (2002), p. 49). The aforementioned understanding is an end in itself, thus it is not an effort to predict what is necessarily likely to happen in the future, but to comprehend the nature of that setting. That is, what it means for participants to be in the setting. Data collected from the content analysis of educational policy documents and archival materials were analysed. The analysis was done according to the objective of the study.

III. RESULTS AND DISCUSSION

The results and discussion of the interviews are presented below.

Participant A contends that:

“Islam was introduced to Ghana and the Northern Ghana by the Hausa people. They taught Dagombas how to read the Qur’an and the Dagombas therefore accepted Islam and loved the religion more than anything else. The evidence of Hausa Islamic activities in Dagban is that Dagombas were not able to understand Hausa but they sing in Hausa and explain the Qur’an in Hausa Language. The Hausa people taught us to name our children using Islamic Names eg: Mohammed, Zakaria, Habiba etc”.

Participant B also had this to say

“The Wangara people brought Islam and taught the Qur’an. The Hausa people taught the knowledge associated with the Qur’an. The colonial government did not interfere with the Islamic education. The Wangara merchants operated an open compound schools (Makaranta). Some of the learner stayed with them while others stayed with their parents and went to them daily for the Qur’anic studies. The Wangara and their Qur’anic students were responsible for the spread of Islam in Northern Ghana. They did not settle in one area. They were like nomads who wander from place to place in search of their merchandise to purchase. Nevertheless, some of them finally settled at one place and taught the

Qur'an. They taught the Qur'an for free. They never charged any learner"

Participant C

The contribution of participant C on the theme was that.

"Hausa people brought Islam to Northern Ghana through trading activities. The people were mostly Wangara, the Zambarama and the Hausa people. They were trading in cola nuts, ivory and Gold. The Dagomba, the Gonjas, the Waala, Mamprusi and the Nanumbas influence the spread of Islam in Northern Ghana".

Participant F also added that

"Islam was introduced into the Northern Ghana by Hausa traders who came to Larbanga. They first settled at Gbuling and passed to Zieg. From here, they went settled at Savelugu. The traders taught the Qur'an."

From the narratives of the participants above, it could be concluded that Islam was introduced to Northern Ghana by the Hausa, the Wangara, Zambarama, the Larbanga, as Emre (2017) and Iddrisu, (2005) contend that Islam was brought to Northern Ghana by the Hausa among others. The Hausa taught the Dagomba how to read the Qur'an and the Dagomba therefore accepted Islam and loved the religion more than anything else. The evidence of Hausa Islamic activities in Dagbon is that Dagomba do not even understand Hausa yet they sing in Hausa and explain the Qur'an in Hausa Language. This opinion by participant A was true but it is no more valid today. The Hausa people taught the Dagomba to name our children using Islamic Names eg: Mohammed, Zakaria, Habiba etc. Again, the assertion that Dagomba influenced the spread of Islam and its education in Northern Ghana it is of significance. According to HikmahWay Institute (2019), the Dagomba and Hausa influence Islam and its Islamic education in the north. It is also very clear from the narratives that the Hausa, the Wangara, the Berbers and the Dagomba are very important when it comes to the spread of Islamic education in northern Ghana. The Wangara did not have sound knowledge in Islamic Education so, they taught only the recitation of the Qur'an while the Hausa, who were very knowledgeable in Islamic knowledge, taught the Knowledge associated with the Qur'an. The narrative also attributed irreligiousness found Islam to the Wangara people. This assertion is in consonance with the work of Hill (2009) and Curry and Philip (n.d.) they argued that, Islam was presented to the Northern chiefs in a mixed form. That is, irreligiousness with the true Islamic religion.

It is also clear that, the Missionaries were traders who were not interested in proselytization. They were interested in their trading actives which they believed could earn them some income. Their interest in propagating Islam was a secondary matter to them. The findings also agree with the work of HikmahWay Institute (2019). They found that the Berber and the Wangara traders were not interested in the propagation of Islam and its education. They believed it was

Dagomba, Hausa, Gonja, Mamprusi etc. that assisted in the spread of Islam. The finding from the focus group discussion corroborates that of the personal interview results. Three members representing 50% of the group felt that, the Hausa people assisted by Larbanga people, the Dagomba and others were responsible for the introduction and spread of Islam in northern Ghana.

Methodology used in Islamic Education

This theme sought to establish the kind of methodology the early Muslims used to teach the Qur'an. Participant C said the methodology was mainly "rote learning and memorization". This means that the *Mallam* mention and the pupil mentioned after him/her until the child commits the material to memory.

Participant B

"Studies were mainly rote and oral. A student who just joined began with oral studies, then after some time the person is introduced to a slate to study 'Bachi koba' (the Arabic alphabets in Hausa), then 'Bachi bihi' (pronunciation of the alphabets), then the person is introduced to basic reading but still from the slate and from here, the student is then given the Qur'an if the father parents could afford it. If not, a number of students at the same level contributed and bought single Qur'an to be used together".

Participant C

"The main methodology used was rote learning and memorization".

Participant D

"There was no any clear-cut mythology. Studies were mainly rote learning and memorization".

Participant F

"The teaching was mainly oral and rote (memorization). They curved wood into slate which was white washed with white sand falinkasa. The Arabic alphabets were written on the slate for the students to study and when the student understood the lesson, it was white washed again for the next lesson to be written on it. When the slate become too small to support the child's studies parents were made to buy Qur'an for them. However, Qur'an was very expensive and too scarce to come by so two or more parents could come together buy one for their children".

Participant H

"The Methodology was mainly rote learning, memorization, and oral. They also used spiritual means to help boost the student's absorption of the material (what was learnt). That is they were able to boost, the students cognitive abilities to be able to memorise the material very quickly".

Participant M

“The methodology was mainly rote learning coupled with severe caning. Afanima (Islamic teachers) are highly respected at chief palaces some of the Afanima were brought up by the Chiefs and gave their children to them in marriages eg, Mallam Kankani. They study place was called karim Zong (Study Hall). The source of light in the night was burning of stalks and Atanimegu (locally Made lamp)”. They started with Bachi koba, then Bachi bihi the karim pielga on a slate. It was washed with white sand and written with local ink known as ‘Tadabo’ in Dagbani.

From the data gathered, it is clear that the methodology used was rote learning, oral studies and memorisation. According to participants B and F, a new pupil started with Oral recitation of the short chapters of the Qur’an and when the person mastered the material, he/she was taught *Bachi Koba* (Arabic alphabets in Dagbani) on a white washed slate made from a carved wood known as *Waliga*.

The person was then introduced to *Bachi Bihi* ie pronunciation of Arabic words. When the student was in tune with that, then he/she was introduced to *Karim Pielga* where the passages of the Qur’an were read. Here the passages were written on the *Waliga* with a locally manufactured ink called *Tadabo* for the student to study. When the passages were too lengthy to be written on the slate, the student was introduced to the Qur’an itself. However, the Qur’an was too expensive and scarce and parents who could not afford a copy for their wards could come together and buy one so, they could be using it. Participant H remembered that Mallams could use spiritual means to boost cognitive abilities of their Qur’anic students to aid memorization, so the student could complete the task of memorizing the Qur’an very quickly. Students were disciplined by caning with *Baranzum* (a specially made cane from animal skin with a wooden handle). The source of light for studies at the night was by burning stalks or using locally manufactured lamp called *Attanimegu*. This lamp used shea butter as its fuel. Well to do persons bought and used lanterns to study at night. The focus group discussion revealed that the teaching and learning was by rote and memorization. Learners learnt *Bachi koba*, *Bachi bihi* and *Karim Pielga* on a wooden curved slate which was white washed with *Fali Kasa* (white sand). They also used the locally hand written Qur’an when the slate could no more support their studies. This result, documented the personal interview responses.

The methodology described above indicates that Islamic education was not just about memorization. Nevertheless, memorization was part of the learning process in Islam and it is still part of Qur’anic methodology even today. This underscore the fact that students were taught to be able to read without any assistance and they could understand what they read. According to Iddrisu (2005), at the latter part of the 18th century, Salaga could be described as a place where everybody could read and write in Arabic. Thus, students could identify words, break them into syllables, pronounce

them etc. It should be noted that, Islam encourages Muslims to memorize the Qur’an and a person who memorizes the Qur’an is called *Hafiz* and its plural is *Hufaz*. According to Participant A, the Wangara people did not have deeper knowledge of the religion (Islamic jurisprudence) and that those who had learnt how to read the Qur’an from them and wanted to understand Arabic or the Qur’anic language as well as the Islamic jurisprudence, proceeded to the Hausa clerics who were mostly in the southern parts of Ghana. On this basis, it appears incorrect for scholars to describe Qur’anic studies as wholly rote memorization and oral learning. Indeed, Qur’anic teachings cannot do away with memorization due the Islamic theological teachings.

Funding of Islamic education

This theme sought to find out how Islamic education was funded at the time it was being introduced in northern Ghana. Participants’ views were solicited and various responses were recorded.

Participant B

“They in fact, deemphasized but placed value on food staff. As source of income, school children celebrated Hizb. The entire Qur’an consists of 60 Hizb. So, if a student was able to study one Hizb, he/she was made to celebrate it during which parents donated food staff and animals for the celebration and that helped put money in the pocket of the Mallam. Some of them Mallams made the children especially those stayed with them to beg for arms which was used to feed them. Because the Wangara people were not Well grounded in Islam, they combined true Islam with irreligiousness and that affected the fortunes of Islam in Northern Ghana”.

Participant F

“They earned their income through some form of entrance fee known as kudin bulala Money for Cain). Some token was also paid for kerosene and that was a source of livelihood for the Islamic teachers. Students were also made to celebrate Hizb. Those who got to Hizb were made to bring cocks and who celebrated Yasin brought rams for the ceremony and all these served as source of income for the Mallams”.

Participant K

“Some of them derived their livelihood from arms begged for by the students. The Mallams were also supported from collections from the Mosque. Students also assisted the by working on their farms and house hold chores. The Mallams also made who were able to study up to HIZB to celebrate during which they donated cocks and those who were able to get to Sura Al- Yasin donated rams for the celebration”.

Participant M

“All Afanima (Mallams) were also farmers. They prayed for people and taught the Qur’an. People donated children to the Afa to teach them the Qur’an. These children worked on the Afanimas’ farm and that gave them sustain ace. when the children complete the study of the Qur’an their parents were not charged but they gave Afanima food staff to help sustained them”.

Participant P

“The Mallams provided funding for the Islamic education. Funding took the form of begging by students, celebration of Hizb, Sura al- Yasin, and parents providing food staff for the Mallams. The chiefs also gave them food staff but some of Mallams cultivated crops and their Qur’anic students were made to work on their farms in assistance to them”.

Funding of Islamic education in those days took different dimension as today. According to Participant B, the Mallams in those days deemphasized money, instead, they were interested in blessing the society by educating children for free. They placed value on food stuff however. Once, they ate and their families were also full, they were good to go. Some parents who brought their children to be taught, therefore, donated food stuff to Islamic teachers. Also, as indicated by all the participants in the focus group discussion, Islamic schools and teachers were supported through intermittent celebrations of the academic progress of students. Thus, children who studied up to a *Hizb* (section of the Quram) celebrated it and their parents donated chickens for the celebration. Similarly, those who reached *Surah Al- Yasin*, (a major section of the Quran) also celebrated it and their parents contributed rams for the celebration. All these contributed to the sustenance of the *Mallams*.

Available data equally indicates that children who stayed with some of the *Mallams*, begged for arms to support the income of their teachers. Participant F recalled that some entrance fee was paid by fresh students into the schools. This was called *Kudi Bulaala* or money for cane, while continuing students paid *Kudi Kerozine*, (Kerosene money). All these moneys assisted the 1970s *Malams* to subsist. It should be noted that the *Mallams* were also farmers who did not joke with their farming activities. So, children who stayed in the residence of the *Mallam*, assisted him on his farming activities. They assisted him to meet the feeding requirement of every student in the *Mallam’s* care. Based on the responses of the focus group discussions, sources of funding for Islamic education in the post-colonial era include: helping the *Mallam* on his farm, celebration of *Hizb*, *Yasin*, *Baqara*, “*Walima*” (graduation), *Kudin Bulala*, and Kerosene money. These responses have substantiated the responses of the individual interview results.

Organisation of Islamic Education

This theme explains how Islamic education was structured. Participants’ explanation as regards the educational organization are transcribed below

Participant A has this to say:

“Those who had a bid organized schools thought the government wanted to cease their schools from them. Islamic education was informal because there were no classrooms, no formal trained teachers, no offices for administrators, no examinations or certification etc. It was not organized as we have it today”.

Participant B

“The kind of Qur’anic education by the Wangara was not organized. They were studying in clusters according the number that joined the Makaranta on a particular time period, ie those who joined at the same time studied together”.

Participant C

“The kind of Islamic education provided was minimally organisd and studies took place in open compounds. The students sat around the Mallam and learnt what they were taught but there was non-certification and the teachers too were not trained to teach”.

On the basis of the above narratives, Islamic education, was not properly organized. It was an informal education practice which did not have classrooms, no professional teachers to assist for better and effective learning, no examination and no certification. The cluster system was used as reported by Participant B argued. That is, those who were admitted at a particular point in time studied together in a cluster or unit. Participant C opined that the students sat around their teacher in an open compound and learnt what they were taught. Based on the responses of Member E, A and C of the focus group, the kind of education provided by the *Makaranta* schools were not organized especially into discrete classes for learners at different levels of studies. The schools were opened compound and students studied in clusters according how they were admitted. It was difficult to get teachers. So, students who were progressively ahead of their colleagues taught those who were academically below them. The students also assisted in spreading Islam in the north. These responses supported those of the individual interviews.

Role Played by Northern Chiefs

The theme here discusses the role played by northern chiefs at the inception of Islamic education in northern Ghana. Participants have presented their opinions on the theme. Analysis of the data below would suffice.

Participant B

“Northern chiefs also played a significant role in Islamic education in the area. They love Islam more than any

other person loves it. So, they gave their daughters out in marriage to the Mallams with hope that their grandchildren will be Muslims”.

Participant C

“Chiefs supported Islamic education by giving land for the Imams to settle. The chiefs also ensured that the Mallams were accepted by all and gave them protection”.

Participant D

“The chiefs demonstrated commitment by giving out their own children for Qur’anic studies with aim of encouraging community members to also do the same. They accommodated the mallams and gave them food staff to boost their morale to stay and teach the children. The chiefs also gave their daughters to Mallams for marriage with the hope that their grandchildren will be Muslims chiefs in future. It was also an avenue to have Muslims in their families and the understanding of the Hausa language which appeared unique”.

Participant E

“The chiefs gave land to the Mallams to build their houses wherein the schools located”.

Participant K

“The Chiefs gave land and food staff to the mallams especially during festive seasons like Mauludu Nabiyi. In return, the mallams supplicate for the chiefs for political advantage over their opponents and in waring situations. The chiefs also gave their children to the Mallams for Islamic studies so that in future they will attain some spiritual position in the community”.

Participant P

“The chiefs accepted the Mallams as secretaries to their places so that they were able to records history of their various kingdoms. They also made them their Imams to take care of the spiritual needs of their kingdoms and to assist the chiefs gain upper hand in competitions and in waring situations. The Mallams recited the Qur’an to protect the chief against his enemies and chiefs cherished this more than any other duty the Mallam was assigned. They also gave them land to build their houses and the Makaranta schools”.

Available data suggests that Northern Chiefs played vital role in the establishment of Islamic Education in Northern Ghana. Participant B for example indicates that chiefs gave their daughters out in marriage to the Missionaries with the hope that their grandchildren would become Muslims by the virtue of been born by Muslim fathers. Again, the chiefs released land to the missionaries to build their residence where their “Karim Zona” were located. Chiefs also ensured that the individual Mallams were protected and accepted by all in the community.

Participant D contended that, the chiefs’ commitment to Islam influenced them to give their own children to study the Qur’an under the Mallams. This was a demonstration of leadership by example. Thus, many community members did same. By this, the chiefs were privileged to have Muslims in their families and these students also started to speak Hausa Language. This finding corroborates Levzion (1968). He mentioned that the chiefs gave their children to the Mallams to teach them the Qur’an and to write in Arabic.

Furthermore, the chiefs offered employment opportunities to the Missionaries. Some of the chiefs employed the Mallams as secretaries to their kingdoms. By this appointment, they assisted the chiefs to adjudicate disputes and record history and events of the Kingdom. The chiefs also made the Missionaries their Imams. The Imam supplicated to protect the chiefs against their enemies and to gain political advantage and success in competitions and in warring situations. Hill (2009) revealed that African chiefs and Kings accepted Islam because the traders served as secretaries to chiefs, they could read and write so, they helped the chiefs to adjudicate cases and manage their kingdoms.

Muslim Clerics and the Secular Education

This theme or aspect of the research discusses the stance of Muslim clerics towards the introduction of secular education in the north parts of Ghana. It must be clear that Islam and Islamic education had already established roots in the northern parts of Ghana before the intrusion of Western secular education. Here, the researcher sought to understand the reaction of both Muslim clerics and northern parents towards secular education. It is instructive to reveal that many participants indicated that northern Muslims did not just reject secular learning system as it is presented in the literature. Various reasons have been mentioned as why it appeared that Northern Muslims were disinterested in secular education.

Participant A

“Dagomba love for Islamic principles made them hate secular education because the pioneers of secular education did not live up to the Dagomba and Islamic morals. Some of them got converted to Christianity while others became drunkards and exhibit European life style which was foreign to Islamic practices. But people like J.S. Kaleem however, supported Islamic education in secular schools”.

Participant B

“It was the Dagombas who did not want their children to study Western secular education. This was because the pioneer educated people in Dagbon did not set good example for the Dagbon kingdom because they were easily converted to Christianity and resorted to drunkenness and that discouraged many parents from sending their children to school. The white fathers only requested children from parents some donated their children to them while others refused”.

Participant C

“The Muslims developed negative attitude towards secular education because they felt it was against their beliefs because the white fathers could convert their children was their fear. Most parents accepted Islam and sent their children to the Makaranta schools leaving the secular public schools empty”.

Participant D

“Muslims developed negative attitude to secular education because the feared conversion and that pioneer Muslim secular scholars did not demonstrate good examples. For instance, some of them resorted to drunkenness while others got converted to Christianity”.

Participant F

“The Muslims and mallams were challenged with fear that their children would be converted to Christianity and indulge in drunkenness. They were also worried about why the government did not want Islam to triumph over Christianity. The Muslims also sensed that both the colonial and the post-colonial government want to use them as labourers and want the Muslims to remain backward as far as Islamic civilization is concern.”

Participant K

“The Muslims develop negative attitude towards secular education because they feared conversion into Christianity, besides, pioneers of secular education in northern Ghana became Christians, drunkards, and adopt European life style etc and that discouraged parents from sending their children to secular schools”.

Participant L

“The people of the north developed negative attitude towards secular education because the early beneficiary of secular education did not live up to expectation. As a consequence, the parents refuse to send their children to secular school because they wanted to avoid conversion or being a drunkard and ladies becoming town helpers. Teachers also gave Christian names to Muslim children who were sent school the very first day the child get enrolled primary one. For instance, Names like: Roland Yahaya, Roland Issifu R. I. A, and Oliver Sigli Mahamud examples that scared parents and they tried to avoid secular education”.

Participant N

“The Muslims also developed negative attitude to secular education because pioneers of secular education did not proof it is of benefit to Islamic society because some of them became drunkards, others got converted to Christianity while some adopted European life style.”

From the above, reasons for which the Dagomba appeared to hate secular education are clear and significant. In the first

place, the Dagomba’s love for Islamic Religion and its principles made them hate secular education. It is clear from the above revelations that many pioneers of western education in the north made it unattractive for parents as many of these pioneers got converted into Christian religion, became drunkard and at worst adopted European ways of life. Life styles that were completely unacceptable to both Islam and most northern cultures.

The fore going is in consonance with the findings of Asare-Danso (2017). Asare-Danso posits that the Muslims perceived Price Henry, the Navigator as having both political and religious objectives and so resisted education started by the Europeans. The results of the focus group discussion confirmed that Muslims in northern Ghana refused secular education due to fear of their children being converted into Christianity and practice of drunkenness was a peculiar characteristic of those few who had obtained secular education.

Secondly, after secular education some ladies become town helpers, exposing themselves and behaving in manners that do not reflect Islamic tenets. The narratives also revealed that, it was the Dagomba who did not want their children to study Western secular education otherwise the white fathers invited them to be part of it. They felt it was against their beliefs and their principal reservation was that the white fathers could convert their children. Thus, most parents accepted Islam and sent their children to the Makaranta schools leaving the secular public schools empty. This finding corroborates that of Pobee (1975) as cited in Asare-Danso (2017). According to Pobee, the Danish Governor provided protection and assistance to Andreas Riis who was a Christian Chaplain, and that action made Muslims to suspect that the Missionaries are agents of Danish political power and so they disassociated themselves from the education provided by the Christian Missionaries.

The Muslims were also worried about the kind of education as they could not understand why the colonial government did not want Islam to triumph over Christianity. The Muslims also sensed that both the colonial and the post-colonial governments wanted to use them as labourers and want the Muslims to remain backward as far as Islamic civilization is concern.

As well, most secular school teachers who were themselves generally Christians gave Christian names to Muslim children without the consent of parents. In fact, the very day such students were enrolled, teachers arbitrarily gave Christian and or European names to children. The result of this is the popular educated northern elites like Roland Yahaya, Roland Issifu, and Oliver Sigli Mahamud, Ayi Genet etc. These people formed part of the few pioneers of western school system. This practice resulted in many families complete avoidance of secular education.

IV. CONCLUSION

This article examined the introduction of Islamic education in northern Ghana. The critical importance of gaining a better understanding of Islam and its education as well as the perceived backwardness of Muslims in Ghana, notwithstanding the kind of education they (Muslims) pursue, motivated the study. It was concluded that the aim of the missionaries were mostly to trade and not proselytisation, so Islamic education was a secondary matter to them. The missionaries were mostly Hausas, Wangara, Larbanga Berber, etcetera. The kind of Islamic education introduced by the Missionaries was unorganised and informal. The main methodology used was rote learning, oral studies and memorization of excerpts of the Qur'an. Funding took the form of donation foodstuffs, begging for alms etc. Clearly, these kinds of funding for Islamic education were not sustainable. Chiefs helped *Mallams* by making land available to them to enable them build their homes which accommodated the schools. Although the early Muslim converts rejected secular education for the fear being converted into Christian religion, they later accepted it especially during the post-colonial eras. The acceptance of Islamic secular education by the modern Muslim has resulted in the establishment of very big Islamic schools at various levels of the academic ladder. Mention can be made of Anbariya Islamic Institute in Tamale, Nuriyyah Islamic Institute in Tamale, Wataniyyah Islamic Institute also in Tamale etcetera. Islamic schools in other regions include: Marakaz Islamic School in Walawale in the North East Region; T.I. Ahmadiyah Islamic in Salaga, Savanna Region; Suwairiyyah Islamic School in Bawku in the upper East Region and lastly Wa Girls Islamic School in Wa in the upper west Region of Ghana. These efforts have afforded Muslim children the opportunity to study both secular and Islamic education which placed them a better position to seize job opportunities for themselves. The systems of Islamic Education in Northern Ghana also include: the Makaranta, the Madrasah and the secular education systems. These systems are operating in four categories of Islamic schools such as: the Traditional Qur'anic Schools, Arabic Schools and Integrated Islamic Schools, also known as English and Arabic Schools. Lastly, the Islamic Missions in Northern Ghana are the Ahmadiyya Mission, the Tijaniyya Mission, and the Ahlus-Sunna Mission among others.

V. RECOMMENDATION

The study recommends that, Islamic educators should organize and formalise any new *Makaranta* being put up so as to enable Ghanaians get better both Islamic and secular education and both Islamic education teachers and the administrative staff must be formally trained in order to better organize the Islamic education practices.

Secondly, it is recommended that for Islamic education to thrive, the government of Ghana, local authorities as well as prominent Muslims from all sectors of the economy must show commitment and interest to invest in

the Islamic education system since the well-trained Islamic theologians or scholars could be productive to the state.

Thirdly, as part of the methodology, Islamic Educators should resort to modern approaches to religious education such as Value Clarification Approach, Educational Drama, Existential Approach, Life Theme Approaches and Child Centred methodologies for Islamic Education instead of the rote learning which was used in the colonial days. Furthermore, Islamic Education Unit should emphasise on effective teaching of the Arabic Language which colonial government denied Muslims, (Asare-Danso, 2017). So, Islam can better be understood through the Qur'an and the Hadith literature.

Fourthly, Islamic Education in Northern Ghana should be properly organized to reflect modern trends in education. Thus, the curriculum should be organised such that it would provide Islamic spiritual knowledge and employable skills so as to increase students' chances of employment after completion and make them proud for being products of such a unique curriculum.

And lastly, but not least, the study recommends that Northern Chiefs should continue to recognise Islamic educators as they used to do in the past and continue to release land to those who want to establish Islamic schools. For instance, Anbariya Islamic Institute and Nuriyyah Islamic Institute require land to establish Islamic Universities in the north.

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