The Exigency of Integrating Quran Education within Secular Curricular in Non-Islamic States: A Case of Uganda

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Abstract

The current research is a result of a historical survey on the integration of Quran education in States that are not originally Islamic. From the onset, secular education was looked at as *haram (unlawful), misleading and bidia (innovated).* According to the earliest Muslims in Uganda, secular education would interfere with the smooth running of Quran schools. Introducing secular education to Muslim children was feared as it was suspected to be exposing them to Christian values. Therefore, secular education was perceived as a threat because it would convert learners into Christianity. Taking Uganda as a case and using Butambala district which has the biggest number of Muslims, the study was carried in 15 Muslim primary schools and it was intended to uncover why and how the crisis between Quran and secular education can be resolved. The study indicates that while Muslims picked interest to integrate the traditionally hated secular education in their cherished Quran schools, there is still eagerness to rejuvenate Quran education. Therefore, several Muslim parents have taken their children to expensive private schools that have come up with both traditional Quran educations. This indicates that the crisis between the two educations persists to date.

Keywords: Quran; Education; secular; integration; curriculum.

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1. Introduction

Islam was spread to the East African coast as early as 1000AD but it penetrated into the interior of East Africa in 1840's [8, 16]. Led by the first Arab Ahmed bin Ibrahim the Arabs were received by Kabaka Ssuna in Uganda in 1844 [17]. King Ssuna gave Arabs presents and assured them of flourishing business of slaves and ivory in his kingdom [13].While the focus of the Arabs was trade, they ended up spreading Islam as a way to discourage King Ssuna from the custom of killing his subjects. It was a custom of every Kabaka to order mass executions of his people to appease the Buganda divinities (*balubaale)*. Ssuna was no exception [24]. One day, he gave orders in Ahmed bin Ibrahim's presence. Appalled by such massacres, Ahmed stood firm, and warned Suna that both he and his subjects were created by Allah and to Allah alone he owned his kingdom, and that it was a grave sin before Allah to destroy his creation.

1.1 Evolution of Quran Teaching in Uganda

Ssuna asked Ibrahim to tell him about Islam and Allah the creator. Meetings were exchanged and Ibrahim taught Suna about the elementary principles of Islam. Ahmed instructed Suna in the last five chapters of the Quran and Surat Alfatiha (opening chapter)[17]. These are indeed short chapters and easy to memorize. According to this research therefore, Kabaka Suna was the first student in the Quran School and his teacher was Ahmed bin Ibrahim. He took lessons in Islam though he did not profess Islam[25].

1.2 Quran Education in Uganda

The Arabs convinced Kabaka Ssuna to adopt several tenets of Islam, thereby teaching him how to read and write Quran verses in Arabic. In 1854, when Kabaka Suna of Buganda died, he was succeeded by his son Mutesa 1[29]. From 1844, Muslims had been in Buganda but Islam did not get much influence until 1862. From 1862 up to 1884, there existed Quran education but it was not extensive. From 1862, Mutesa's curiosity about the destiny of the soul after death must have attracted him to Islam[31]. On Mutesa, learning that his father had studied about strange beliefs, he begun to inquire about them [46]. According to author in [13],the Arabs told King Ssuuna that they used to teach his father about Allah, the creator and master of all things and who would raise the dead. Mutesa was amazed that he began to listen to Arab-traders seriously as they taught him Islam from the Quran [46]. Mutesa was the first African teacher of the Quran in Buganda[14].

Quran Education first operated from homes of individual sheiks or teachers. It was voluntary and sheikhs demanded no fees [17]. The students in these Quran schools paid in form of rendering services such as cultivation of the Mualim's Shamba, look after animals or fetch firewood for wives [36].Today, a part from Bugembe Islamic Institute, Quran Education is not free, save for a few sheikhs who once in a while volunteer to coach individual families.

1.3 The beginning of formal Quran Education in Uganda.

According to author in reference [44], the Quran education that started at the palace and later to sheikhs' homes, finally evolved into formal schools.

Quran schools purely taught Islamic Arabic education that emphasized the tenets of Islam [31]. Therefore, in the first years, the child was taught to read Arabic, to memorize the five prayers and to read the last chapter of the Quran (Juzuama). In the fifth and sixth years, the child was introduced to other aspects of Islamic law such as the Sharia and Ijma [25]. He then studied Islamic history and civilization. When he graduated from these advanced Quran schools, which were few, he went abroad to Muslim countries for further education. By 1962 there were few advanced about seven Quran schools [18]. A student graduating from these schools who had the funds and desired to continue studying was taken to East African coast at Lamu, Zanzibar or Mombasa. If he was very brilliant, he would go to Egypt, Saudi Arabia or Pakistan to study more Islamic theology [5]. When he returned, he was automatically made a sheikh. Only few of those who graduated went abroad.

2. Methodology

The study was carried out in Uganda as a case in Butambala district which has the biggest number of Muslims, the study was carried in 15 Muslim primary schools.

The nature of the study deserved employing mixed methods research design. The qualitative historical research design was used collect, evaluate, and describe data to explain, and understand actions or events that occurred sometime in the past [15]. It also permits investigation of topics and questions that can be studied in no other fashion [10] Historical research is necessary to define the situation of the past and its meaning in the light of the present problem. Besides, there are arguments that issues are better understood and probably better dealt with if the historical perspective is known [6]. In this case, it can provide a perspective for decision making about problems and it assists in understanding why things are as they are; as the situation in the current study [7].The historical method enables the researcher to give an account and report events and/or conditions that occurred in the past. It involved establishment of the facts as provided by the secondary and primary sources, and interpretation of the events in order to arrive at conclusions concerning past events or predict future events [15]. Personal observation and interviews were instruments methods in data collection.

In addition, qualitative methods facilitated to understand the nature the population of both teachers and pupils in Quran Schools. The Islamic values upon which the level of integration are; Quran and other Islamic literature in the integrated schools, number of '*Maulims',* religious affiliation of teachers and pupils and the nature of the uniform in the selected 15 integrated primary schools.

Primary schools and the Uganda Moslem Education Association headquarters were the major focus of data collection supplemented by interviews with head teachers Mualims, Imams and parents particularly those who interacted with school authorities.

A purposive selection of primary school teachers was done and this included 16 head teachers, 30 ordinary teachers and 50 parents who provided critical data concerning Quran or Muslim education in Uganda. Others included one district education officer (DEO) and three inspectors of schools.

Mualims and Imams are looked as the custodians and transmitters of Islamic values. Personal observation was fundamental by the researchers.

Data collection produced thick volumes of data. Data analysis involved identifying patterns and themes which later were coded and synthesized [4].Several attitudes and perceptions that emerged from the secondary sources were synthesized with responses from the primary sources.

3.   Integration of secular education in Quran schools.

Although some 'Sheikhs' spent a long time studying Islamic religious sciences from Quran educational systems, they did not equip Sheikhs with the practical skills needed for earning decent or for satisfying the material needs of their lives and families. Many resorted to begging their followers or to misappropriating funds donated for religious and community purposes [5]. The education system did not prepare them for life on this earth. It only prepared them for the journey to heaven. This necessitated the integration of secular education into "Quran" school so as Muslims can compete with fellow Uganda counter parts on various jobs [35].

Not all children in Quran schools reached the apex of the Quran educational system. Thousands dropped out to become butchers, taxi drivers, petty traders, peasant farmers and hooligans [51]. This was the tragedy that Prince Badru Kakungulu sought to correct by giving Muslim youth and students an education that would prepare them for life in this world as well as the next, the integrated curriculum. The education he had in mind is the core of the present research, the education that is both religious and secular. It would give graduates, practical, marketable skills, and let them contribute meaningfully to the society in which they were going to live [48]. Secular education was to be built on a strong Muslim base received from earlier immersion in Islamic studies. The author in [50] states thatsecular education was to produce practicing Muslims who were also useful members of society; citizens who would use their brains and their hands to work for the needs of their families, the good of society and their own salvation [47].

3.1 Deteriorating standards of education.

Before 1930"s some schools had been started by the colonial government to assist Muslims to acquire secular education [49]. However, the standards in these schools were quite low and kept on deteriorating. Moreover, Muslims were suspicious of the colonial government [45]. In some schools, for instance, the government looked for somebody to teach Islam so that Muslims could be attracted to it, but for two years the numbers were very few, this objective could not justify its continuation [44].

As a result integration of Quran education with secular education, there was no proper organization of Quran teaching. Therefore, Muslim parents were discouraged from taking their children to school. Besides, Muslim parents were prejudiced against western education by school Muslim preachers [37]. These reasons coupled with lack of unity in the Muslim community led to deteriorating education standards among the Muslims.

3.2 The birth of the Uganda Muslim Education Association (UMEA)

By 1944, the Muslim community was faced by a number of problems;

The colonial authorities had handed over the running of schools to the Christian missionaries.

This means the Christians had an upper hand in producing the educated man power to manage the Ugandan state machinery; it also meant that the education curriculum was determined infavor of Christianity as a religion [35]. When in 1905 George Wilson (the governor Uganda) proposed that a school be introduced by Muslims, the head of the protestant Church, Bishop Tucker, bitterly protested to the colonial government in Uganda as well as the home government in London. Bishop Tucker's successor, Rev. Wills also protested Governor Eric Hussey's idea of establishing elementary and intermediate schools for Muslims. He argued that Muslims had done nothing for the government and it was not reasonable to establish schools for them [36].

Indeed the Christian missionaries' war against Muslim education seems to have been properly thought and went to extent of physical confrontation. For example an Anglican Bishop is on record appealing to his governor in writing to protect Busoga from Islam. Even the development project of the Uganda railway was fought (by Bishop Wills among other) for bringing into Uganda a flood of Muslim influence [51]. According to him, Indian workers who happened to be Muslims were increasing the number of Muslims. In 1907, Reverend Crabtree pressed for more missionary work in eastern province to counteract the spread of Islam in Uganda [30].The situation was not only peculiar to Uganda but even in Tanganyika on the neighborhood. Christian leaders expressed similar arguments and had this to say,

Muslims have no morals and are deceitful. To educate them is useless. They are friends of the government out of greed.

The marginalization Muslims in education during the colonial period and after has bequeathed a lasting legacy that generations of Muslims will wrestle with for a long time.

As a result of falling standards, in 1939, the director of education instructed Musa Musoke, a leading educationist to inspect Muslim schools and make recommendations that may uplift Muslim standards [22]. Musoke found out that the decline of Muslim education was not due to dislike on part of Muslims as it had been alleged. Prominent Muslims including Badru Kakungulu, Ramadhani Gava resolved to establish an association for the running and management of Muslim schools [23].

3.3 The 1938 Musa MusokeRecommendations for Uganda Muslim Education Association

Against the above finding, Musoke made the following recommendations:

(i)   that the government should take direct control of all Muslim recognized school;

(ii)   open non-denominational schools, through which children from different dominations would be promoted to further education;

(iii)   appoint a secretary for education to supervise Muslim schools,

(iv)   The responsibility of the secretary would be to report on what he conceived as the inner needs of Muslims [22].

He observed that the position was very essential since the Saza chiefs who were entrusted with organizing education matters were busy with administration [19].

The above findings and recommendations were eye opener for leading Muslims members of the Muslim community and generated and greatly strengthened the spirit that eventually culminated into the creation of the Uganda Muslim education association (UMEA).

With the establishment of UMEA, Muslim education complaints could be channeled through a single body and concerted endeavor could now be put up. It was now possible to get assistance from the protectorate government. There was someone to account for it. In the past, it was only Christian schools to get aid. Muslims were therefore discriminated as they had no body to channel their complaints.

UMEA was involved in the following activities:

(i)   Establishment, inspection and monitoring of Muslim Schools in Uganda;

(ii)   Bargaining for grants from the central government;

(iii)   Up-dating the central government on matters concerning Muslim education such as recruitment of teachers; and

(iv)   Construction of school structures and facilities.

Important to note is that while UMEA was established with clear operational objectives to streamline Islamic founded schools, nevertheless, several elementary schools continued to face challenges.

They experienced continued falling standards and it was claimed that Muslims lacked a self-help spirit to maintain their institutions or to create new ones. Many Muslim schools therefore remained stagnant while others closed down after operating for a few years[1] and [12]. In 1935, 4 out of 18 registered schools closed down. In 1936, more schools closed mainly in Arua and Gulu.

By 1940, the general standard of Muslim schools was in a sorry state. By this time, only one primary school had up to six classes. There were also four classes and seven selected sub grade schools receiving grants from local boards. Most of the staff was Christian mission educated men, and quite often these teachers were disgraced Christians who had been thrown out of their schools [5].

3.4 Achievements of UMEA

During the 1950"s, UMEA got the biggest number of her schools approved by the government. In 1956, 13 UMEA schools at junior level were approved and many more of her primary schools were given grants. With the teachers from Kibuli TTC and Kyambogo TTC, the organization became more effective, and more schools were opened in the different parts of the country[12].

The development of UMEA provided Muslim children who wanted secular education with a chance to escape from the atmosphere of the missionary schools in which they were subjected to humiliation, alienation, incessant and Islamic prejudice. The risk of conversation to Christianity vanished and the Muslim children studied with a new confidence [14].

Secular education was encouraged in schools previously teaching Quran Islamic values. UMEA created an opportunity for the Muslim schools to have professional teachers. Some leading Muslim teachers of the time were reallocated to several parts of the country[17]. In recognition of UMEA's efforts, the colonial government made increments in the grant it gave towards Muslim education.

With Muslim education organized under UMEA, His highness the Aghakhan, the international Imaam of the Ismalia community, came out to support Muslim education [26]. At a meeting in Mombasa which founded the East African Muslim welfare society (EAMWS), he offered and instituted a system thereby he would grant a shilling for any shilling from local Ugandans to promote education, build mosques and offered scholarships and bursaries[29]. The contribution from Aghakan provided a secure funding for the activities of UMEA and enhanced capacity to recruit well trained teachers to properly equip schools.

UMEA brought together the many Ugandan Muslim groups, despite the differences in the interpretation of the Quran. The Uganda community of Kibuli, African Muslim community Bukoto-Nateete and the Juma-Zukuli group of Kawempe, all agreed to work together to promote education.

The cooperation among Muslim led the government to approve secular education schools owned and controlled the community. Some of the products of the UMEA schools went to the famous Mombasa Institute of Muslim Education (MIOME).

For some time, Muslim schools could be properly supervised and appropriate were headmasters appointed. UMEA organized and supervised the drafting of syllabi and the marking of common examinations. Many schools that were formerly Quran adopted a secular curriculum and received government findings. Secondment of teachers was also done, and this improved the quality of education that Muslim children received.

Several Muslim schools benefited in terms of central development, stationary, books and quality management. Equally, the quality of school structures improved tremendously.

Nine years after the registration of UMEA (1958), more than 13 UMEA schools were approved and aided by the protectorate government. By 1964, when government took control of schools, the numbers of UMEA administered institutions stood as follows:

- 181 full primary schools
- 18 junior secondary schools (8 in Buganda; 6 in Eastern province, 2 in Northern province and 2 in Western province)
- One teacher training college, Kibuli.
- One secondary school, Kibuli.

The provision of bursaries and scholarships to Muslim students to study inside and outside Uganda was another significant achievement by UMEA. In addition to the above, UMEA negotiated numerous scholarships for several Muslim students to pursue further studies in different fields in leading universities all over the world.

Most important, a number of Muslims have passed through UMEA schools and they are now very senior citizens in the country .Most outstanding are:

3.5 The 1963 education Act on Muslim education.

During the colonial period, schools were owned and controlled by the church of Uganda and the Roman Catholic Church. One hundred and eighty primary schools were controlled by Uganda Muslim education association (UMEA) on the eve of independence[5]. Very few primary schools were owned and controlled by the protectorate and Local governments while few others were owned and controlled by various Asians section such as Goans, the Sikhs, the Ismails and Banyans [1, 3]. Few private schools were under control of individuals. Although the government through the department of education was responsible for the whole education system, and giving financial assistance to those schools (except to the private schools), the above groups had a great say in deciding which pupils and students should attend those schools and the kind of ideology they should follow in terms of groups which controlled the various schools.

Before 1963, each group mainly taught adherents of its faith. It was free to deny members of other faith entry. This meant some children could be denied the opportunity of education if there were no places in schools run by other groups, yet schools were being financed by the government [5]. On the other hand, even parents did not want to send children to schools that did not belong to their faith.

Disregarding standards, it was normal for learners to bypass schools looking for ones based on their religion.

3.6 Why the government took over denominational education.

When the government realized that controlling schools by various groups would interfere with its plans of training skills to citizens and massive education [34].It recommended the abolition of denominational education on the following grounds.

1.   Some children could be denied the opportunity of education if there were no places in schools run by other groups yet the schools were being run by the government.

2.   Denominational education would interfere with government plans of massive education.

3.   Denominational education had led to persistent suspicion and hatred among citizens. Such hatred had existed during the 1880's and early 1890's.There was a need for members of different religion to interact. According to (Ssekamwa), there was need to save the children from attributes which are no longer of importance.

4.   Denominational education was undermining the spirit of nationalism. According to Wellborn, Protestants, Catholics and Muslims educated in separate schools, tended to regard one another not as fellow citizens of one nation but as members of different communities rivaling for wealth, power and status. Author's in reference [34] and [36] illustrates this very clearly'........*football matches between neighboring Catholic, Protestants and Muslim schools, were not games but breaking legs among the players and battles of throwing stones among the waving spectators.'*

The kind of denominational education was uneconomic and extravagant because each denomination had to build a school in each area to serve the children of its followers, whereas the school population did not require two schools or more. This led to under employment of teachers, under use of buildings and scholastic materials and equipment. It also denied schools in places where these denominations did not want to build schools, thus creating unequal development in the country [42].

5.   There was need to create a unified teaching services and to accord the teachers the same status as civil servants of same qualifications. During the missionary and colonial control of education association and the government, each had its own teachers and it treated then under its own terms and conditions varied between the above employment authorities.

6.   Politically, the Uganda people's congress government under Milton Obote, which was in power, knew well enough that the majority of Roman Catholics were not supporting it [45]. They were instead supporting the opposition Democratic Party and to live the Roman Catholic Church to control its schools would be strengthening the power of Democratic Party to oppose UPC government all the more. Moreover, the Roman Catholics had more and better managed schools than the Protestants.

In response to the above, the government passed the 1963 (amendment) Education Act. This Act put control of all schools financially aided by the government under the control of the government and not by the churches, Mosques or Asians racial groups[48]. It was only private schools which were not controlled administratively by the government because they were not getting financial assistance from it. They welcomed any student prepared to pay. By the 1963 Education Act, the Church of Uganda, the Roman Catholic Church, the Uganda Muslim Education association and various Asian communities lost control over schools which they controlled. The government took over and ensured its being in a position to do whatever it wanted in the schools.

By the Act, the religious groups and the Asians sections were not entirely excluded from the management of the schools which they had founded. Those groups were referred to as foundation bodies in the Act. Today, practically, children are free to join any school without reference to the religion they follow.

3.7 The influence of secular education on Quran schools

Integration of secular education with Quran education resulted in positive and negative effects

3.7.1.   Positive effects

As noted earlier, students spent a long time studying Islamic religious sciences, the Quran educational system did not equip Sheikhs with practical skills needed for earning a decent living for satisfying material needs of their lives and families. Secondly, not all children reached the apex of the Quran educational system[38]. Thousands dropped out [36] and [26].This was the double tragedy of the Quran alternative system which Prince Badru Kakungulu sought to correct by giving Muslim Youths and students an education that would prepare them for life in this world and the next. The education he had in mind was the integrated one[30]. It would give graduates practical, marketable skills and let them participate fully in and contribute meaningfully to the society in which they were going to live.

Secular education was to build on a strong Muslim base received from an earlier immersion in Islamic studies. In short, it was to produce practical Muslims who are also useful members of society, citizens who would use their brains and their hands to work for the needs of their families, the good of society, and their own salvation [18].

Through integration of secular and Quran education, Prince Badru Kakungulu's dreams have been met; graduates of integrated schools can now participate fully in all social activities and their nation. These graduates have worked proudly together to increase the fortunes of their religion as well as their nation. A number of Muslims sit in the cabinet, other are employed as civil servants. While in these places, they use their influence to serve Islam[17]. On the other hand, any Muslims are enterprising; they have used the knowledge acquired from secular schools to set up projects that benefit Islam and the nation at large. Generally, like counter citizens, Muslims are serving the nation.

After 60 years of integration, there were many Muslim graduates who had received a good secular education. However, this secular education was blended with a thorough knowledge of Islamic religious sciences received in what were formally Quran schools[17]. The "educated Muslims like Yusuf Lule, abandoned or became ashamed of Islam after receiving secular western education. The new Muslims took opposite direction. Though well versed with western education, they are also well versed with 'Quran' and are practicing Muslims. In Butambala district, a number of educated graduates have emerged from the earliest schools. They are civil servants and employed in private sector.

- **Conversion to Islam**

Though Butambala, is dominated by Muslims, a number of non-Muslims exist. This research has established that a number of people have converted to Islam on attending Muslims schools. Some who have not are tolerant to Islam; for example, Namilembe Bitamazire, formerly a minister of education and sports was very instrumental in promoting Muslim education through fund raising organized to promote Muslim schools. On the other hand, a number of non Muslim female teachers have been married to Muslim male teachers on working in Muslim schools. Several learners have converted to Islam while attending Muslim schools. These learners are in most cases from Muslim parents' homes.

- **Protection of Muslim values in schools.**

Though a number of Muslim values are abused and neglected in many Muslim integrated schools, this research has established that at least there are Muslim values that can help in sustenance of Islam are maintained, for instance:

(i)   Some schools still have Quran and Islamic literature,

(ii)   A number of schools have "Mualims" who teach the fundamentals of Islam. Some schools taught Islam and secular extensively.

(iii)   Some schools have an Islamic atmosphere. Learners from committed parents attend *"Thuhr"* and *"Aswir"* prayers from schools though *"Juma"* prayers are compulsory in all schools that had *"Mualims"*.

Where pupils dressed *Islamically,* the noon and afternoon prayers were compulsory for learners.

(iv)   99% of schools in Butambala have both Muslim and non-Muslim teachers and the same percentage had more Muslim teachers than non-Muslims. Thus; through integration, the Muslim teachers had got employment. Above all, the learners are provided with mentors whom they can follow as living examples. Though some of these schools did not have *"Mualims"* at least they had mentors to direct them to attend compulsory prayers at schools and outmost teach them the fundamentals of Islam in English. It was observed that Muslim students attempted IRE non Islamic questions at PLE.

(v)   100 % of integrated schools had Muslim head teachers and a board that composed of mostly Muslims. The chairperson of management committees where research was carried out composed of Muslims. These members influenced the running of the schools. All schools visited had a mosque where *"Juma"* prayers could be attended from. Hence, though some weaknesses exist,Islamic pupils have a very good Islamic beginning. Though many non-Muslims attended integrated schools, the biggest number of these schools was dominated by Muslims. It is very easy to begin inculcating Islamic values in them when they are in big numbers. 98%of the schools were dominated by Muslims. This implied that the non-Muslimpupils could be influenced to Islamic values.

- **Provision of school structures**

There has been a big step as far as structures in Quran schools are concerned. As noted earlier, Quran schools evolved from the palace, a verandah of a known Sheikh, a big tree or to the best a grass thatched room, there has been a tremendous improvement as far as structures are concerned. Most schools visited in Butambala have received grants from the central government, mainly through the third IDA project. They have very big classes, a headmaster's office and teachers' houses. There is a very big difference almost in schools visited compared to the existing schools by 1963. These schools benefited from the third International Development Agency (IDA) program; had very good structures and were stocked with secular books.

However, they still have ample space and enough descent rooms where pupils could attend classes. The above is an indicator that Quran is not taught in some schools which is reflected in the time tables collected during research.

3.7.2.   *Negative effects of integration of Quran and secular education*

While there are some achievements of integration, nevertheless, Quran schools face major setbacks namely: Absence of Quran books and related literature, number of '*Maulims',* number of Muslim teachers, number of pupils in the school and the nature of the school uniform.

- **Quran and other Islamic Literature in integrated schools**

The researcher checked on Islamic literature mainly the 'Quran' in integrated schools. The researcher got the opportunity of visiting the headmasters' office where all books were kept. All the 15 schools had at least 1 copy of the Quran, 50% of the schools had more than 50 copies of the Qurans.

However, other Islamic literature could not be located. It was also observed that many Muslim pupils could not read the Quran, 50 % could not the read the Quran at all, 30% could recite the Islamic *abjads,* the Arabic alphabets and 20 % could not even try reading Arabic at all.

However, it was also noted that non-Muslim pupils could read the Quran and sometimes prayed Islamic prayers with the Muslim pupils.

- **'Maulims' in integrated schools**

Research was carried on to check whether the earliest Quran schools had *Maulims* teaching Quran and fundamentals of Islam. Personal observation indicates that the number of '*Maulims'* in the earliest Integrated schools in comparison to secular education teachers. Out of the 15 schools, 6 schools, that is, 43% of these schools did not have *Maulims.* This implies that some of these schools do not deserve to be referred to as UMEA. With the exception of the mosques near the schools and a big population of Muslim children, there were few indicators that these were Quran schools. Surprisingly, schools that had *Maulims* performed better than them in both academics and Islamic religious education. However, it was also observed that in most cases, '*Mualims*' were paid by head teachers as a private arrangement.

This implies that under the integrated arrangement, it was not emphasized that these schools must recruit a *mualim* to be paid by the government.

- **Religious affiliation of teachers in integrated schools**

With integration of secular education into Quran schools, non-Muslim teachers were recruited to teach secular education. Therefore, it was not obligatory for these schools to recruit only Muslim teachers. In this case, the Muslim teachers in the selected schools ranged from 40%-80% of the entire teachers population. For example, only 2 schools had above 50% of Muslim teachers.

The effect of declining number of Muslim teachers in schools is lack of mentors. Teachers play a big role in teaching religious education. They organize religious education programs, direct pupils to go for prayers.

- **Uniforms of integrated schools**

The researcher carried out research on the uniforms in the earliest schools after integration. Quran 4.24 warns Muslim women to cover themselves and lower their gaze. Naturally, Muslim students are meant to be dressed *islamically* if they are to attend the noon and late afternoon prayers from school. Through the researcher's observation of pupils' dressing code in the selected schools, it was established that in some schools havinguniforms not based on the sharia, pupils could not attend prayers.

With integration of secular and religious education, it is not obligatory that the UMEA schools do not wear uniforms stipulated by the 'sharia'. While the school may permit that pupils may wear according to sharia, nevertheless, because some of the pupils are not Muslim, there are provisions to wear short uniforms.

It was observed that 56%-70% wore according to sharia code of dress, however, some of this percentage were non-Muslim pupils who wore such dressing out of interest.

Therefore, some pupils decide to wear short uniforms yet they have got to perform *'thuhur'* and *'Aswir'* prayers from school. They cannot perform prayers in short trousers and short dresses.

- **Categories of pupils in integrated schools.**

The research went ahead to establish the number of Muslim pupils on checking whether the school should be identified with Islam.The purpose of this was to find out whether the schools actually educated Muslim pupils. On average, the number of Muslim pupils was always higher than non-Muslim. For instance, out of the 15 schools, 10 schools had over 75% Muslim pupils, only one had 37% Muslim pupils as opposed to the 63% non-Muslim population, the rest ranged from 60%- 70% of Muslim pupils.

The School that had only 37%, it was observed that there was no *'Mualim',* pupils did not dress as recommended by Islam and had 6 Muslim teachers. The only sign to show that it was a Muslim school is the big, old mosque**.**

It was reported that parents of the school challenged the school administration that the objectives of the donors of land were to teach the Quran. They erected a school purposely to teach the Quran. Since the origin objects of the school were under threat, the school derailed in unending conflicts as parents pressurized the school to turn back to the curriculum of Quran education.

The study observed that the schools had no *Maulim,* the Muslim pupils were few. It is these schools that had many non-Muslim teachers and they performed poorly in PLE. Where the number of non-Muslims was big, the non-Muslim parents had to prepare special prayers for them. Christian religious education is studied in the local languages and English, the non-Muslim teachers find it easy to teach their respective religion to the learners. For example, in one of the schools, the non-Muslims are taught their religion at the nearby church. Hence, while the non-Muslims education is catered to both academically and spiritually, the Muslim child's education is only catered to academically.

- **Western culture in integrated schools**

It was observed that parents of Muslim pupils preferred Schools that had big numbers of Muslim teachers and pupils. On parent explained, 'w*e do not want to visit those schools, the entire environment is western, drums all over, when they organize ceremonies there is no indicator that the Quran is read. At times, they call upon 'Maulims' to recite a Quranic verse to open a function instead of a pupil. I have really wondered whether these schools still deserve the name Quran schools.*

While many schools did not have *'Maulims'* and did not study 'Quran', they were found to have been much influenced by western culture. Music, dance and drama were found in every school. The music, dance and drama were organized on the western model or Christian style.

Though each school visited had drums, few had 'Qurans'. Music competitions were organized and participated in almost by all schools though only three schools participated Quran school competitions. The non-Muslim teachers who taught in Muslim schools used the opportunity teachnon-Muslims pupils their religion. Since the RE questions in PLE, a pupil can either attempt Islam or Christianity, many learners found Christian questions easier because they were not compounded with any other language unlike Islamic questions that requires often candidates to define some Arabic words.

As Muslim learners attend school with non-Muslims, they have learnt to accommodate non-Muslim counterparts .This is of advantage for social reasons. Public holidays for Christians in Quran schools are celebrated. This has resulted from a big number of non-Muslims in integrated schools. Since these schools do not have '*Maulims'* they do not observe public holidays on the Muslim calendar. Hence, the public holidays like *'Mijaj'* and birth of Prophet Muhammad are no longer celebrated in schools. This implies that in some schools, Christians have more influence in integrated schools than Muslims.

Only three of the earliest schools dress *islamically*. Learners do not attend prayers because at times they do not have the recommended clothing. Many headmasters have neglected the Islamic mode of dressing in order not to hurt the feelings of Christians who may not be at ease by putting on the long dresses. When the schools got integrated, members of other denomination joined them and began demanding their rights at the expense of Islam. Non-Muslim teachers brought their culture in these schools gradually. Where the non-Muslim learners out number Muslims, it is possible to organize a party during *Ramadhan,* the born again organize crusades in Muslim schools, preaching from priests and praying for candidates in a Christian style.

3.8 Teaching of Quran education in integrated schools.

A declining effect of integration was the deteriorating teaching of the Quran and Islamic religious education. It was observed that 70% of the selected schools did not extensively teach Islam.Even in lower primary where the child had to study the fundamentals of Islam, the learners did not study Quran education. Though IRE surfaced on many timetables, it was for impressive purposes. It is unbelievable that a school without a *'Maulim'* taught the Quran. On some timetables, what existed as IRE was taught basing on the national curriculum and preparing for PLE.

Only three schools had an ideal timetable for an integrated school, they either studied 'Quran' in the morning and secular subjects in the afternoon and vice versa. All in all, the result of integrating Quran and secular education was the declining of Islamic religious education. On all time tables, given the fact that 'Quran' education has many subjects, the time table allocated to the Quran education is not enough. Most preferred to devout most afternoons to co-curricular activities.

4.   Conclusion

The effects of the 1963 education act on Muslim education were far reaching. Muslims joined Catholics and Protestants Schools in big numbers since there was free entry in schools for the pupils. Many Muslim parents who viewed UMEA schools as weak took their children to Christian schools.

The 1963 education act did not only weaken UMEA but eliminated it practically. With the taking over of schools by the government from religious bodies, there was deterioration of effective supervision of discipline and desirable behavior among pupils and students in schools, discipline began to fall in schools, which many times was exhibited in strikes and putting schools on fire .

Many Muslim values in schools were lost as time went on. The Quran education was given specific periods in a day and these were very few. Islamic religious holy days like 'Miraj' could no longer be observed. With joining of Christians in Muslim schools, some learners hid with non-Muslims and dodged the noon compulsory prayers. Because Quran education was allocated little time, schools could not organize ceremonies commemorating the competition of the Quran. The head teachers wanted to be free from UMEA authorities and from control of board of governors and schools management committees, they tended to disregard them. The newly appointed teachers brought in non-Muslim teachers and eventually the staff became dominated by Christians.

Quran schools have lost their identity. The number of '*Maulims*', the teaching of the Quran and number of Muslim teachers and pupils in the school and the nature of uniform.

In some schools, Quran education was taught after classes. One parent complained that the schools had lost their purpose. They had to hire a '*Maulim'* to teach their children the 'Quran' from their homes. Another one commented;

As a result, there has evolved numerous private schools that would meet the aspirations of parents of teaching secular curriculum and the Quran.

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