The Development of Islamic Education in Ghana: Perspectives of Reformers on the

Transformation of Integrated Public Islamic Schools

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Abstract

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<u>The Development of Islamic Education in Ghana: Perspectives of Reformers on the</u>

<u>Transformation of Integrated Public Islamic Schools</u>

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The purpose of this study was to explore the leadership roles of Muslim reformers in the modernization of integrated public Islamic schools. Islamic education has undergone significant transformation since its introduction in Ghana and subsequent migration into the national education system. The transformational leadership theory through its concepts of idealized influence, intellectual stimulation, individualized consideration, and inspirational motivation, informed the study. A qualitative case study was employed to explore and analyze the roles and leadership influence of Muslim reformers in the integration of Islamic schools in Ghana. Five Muslim reformers participated in semi-structured in-depth interviews. Interviews were complemented with observations and document reviews. The findings reveal that the program of reforming Islamic schools was articulated through the visions of Muslim reformers with the rationale that: In order for Muslims to be able to cope with the modern world and achieve progress, there was no other way, but for the Muslim communities to recognize the necessity to reform Islamic schools from traditional Qur'anic schools to Integrated Islamic schools that combined secular curriculum with Islamic religious studies to enable Muslims to fully integrate into national development.

Dedication

This study is dedicated to Sheikh Adam Mohammed Appiedu, proprietor of Islamic Secondary school, Kumasi, Ghana, and all revolutionary thinkers and policy makers of Education in Ghana.

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Chapter 1: Introduction

The Republic of Ghana is named after the Medieval Empire of Ghana, and as a former British colony that gained political independence from colonial rule in 1957 (Asare, 2009). According to the Ghana Statistical Service (GSS) (2012), the population of Ghana was estimated around 23,000,000 people, with ethnic groups such as, Akan (45.3%), Mole-Dagbon, (15.2%) Ewe (11.7%), Ga-Dangme (7.3%), Guan (4%), Gurman (3.6%), Gurusi (2.6%), Mande-Busanga (1%), and other tribes (1.4%) (p. 35). More than 250 languages and dialects are spoken in Ghana, and these include Asante, Fante, Ewe, Brong, Dabomba Dagaari, Akyem, Ga, Akuampem, and Hausa, which remains the lingua franca among the Muslim population. English is the official language. The literacy rate of the total population was about 57.9% (GSS, 2012).

There are various religious representations in Ghana, including Christianity (68.8%), Muslims (17.5%), traditional religion (11.5%), other Religions (0.7%), and followers of none (6%) (GSS, 2012, p. 40). The Coalition of Muslim Organization in Ghana disputed this Muslim figure, claiming that the Muslim population could be higher than what the Ghana Statistical service had presented.

The country has a long history of Western-style education that had existed alongside Islamic tradition of learning since the beginning of the 15th centuries with the arrival of European traders and Missionaries in the Gold Coast colony, (Owusu-Ansah, 2013). Prior to the arrival of Europeans and the establishment of Western-style education in Ghana, Islamic tradition of learning and Islamic clerical practices provided important intellectual and spiritual contributions to the Ghanaian society. In predominantly Muslim

communities of the country, particularly the Northern parts of Ghana, Islamic tradition of education and clericalism was a common practice of the people in that region (Ivor Wilks, 1973; Skinner, 1983; Owusu-Ansah, 2013). This study explored the changing trends of Islamic education and the pioneering leadership role of Muslim leaders and reformers in the process of modernization and transformation of Traditional Qur'anic schools locally termed *Makaranta* and the eventual conversion of these schools into integrated public Islamic schools, and their migration into the national education system for efficient management of such schools to contribute to national development. David Owusu-Ansah (2003) had noted that discussions of the modernization of Islamic education remained central focus to the process of Ghanaian Muslim traditions of learning that covers the period of the 20th century to the present times. Fisher (1975) had identified three approaches that address the issue of transforming Islamic education. The conservative approach advocated the teaching of subjects, particularly, Islamic devotions, pedagogical practices, history, Islamic philosophy, and Arabic language, in a modernized fashion. The other methods involved either incorporating secular subjects within the framework of Islamic education, or the option of adding an Islamic framework to a secular curriculum, in the fashion of the integrated public Islamic schools. It was through this process and methods that Muslim educators have experimented different ways of modernizing Islamic education in post-Independence Ghana. The pioneering leadership roles of Islamic reformers and educators facilitated the process of transforming Islamic schools which had undergone a continuum of change from Traditional Islamic schools, Arabic schools, English-Arabic schools, and Integrated Public Islamic schools. This

process of modernizing Islamic education reached watershed level with the creation of the Islamic Education Unit by the government of Ghana in 1987, which contributed enormously in achieving the object of transforming Traditional Islamic schools across the country.

The History of Education and Policies in Ghana: An Overview

Schooling, at least formal education or Western-style education in Ghana, came with the advent of the early European traders. During the 15th century, the first group of Europeans to arrive in the country, the Portuguese, built the Elmina Castle. The Initial purpose of education was to offer formal training and education to European Children, the Mullato. These were mostly children that they conceived through their unions with slave women in their castles awaiting exportation to the Americas and the West Indies. Affro-Broni (2013) noted that the European traders also trained a few locals in the rudiments of literacy and numeracy so that they assisted them in their trading businesses with the indigenous people. Later, at the Cape Coast Castle, the British also started a school which had been built by the Swedes in 1657. It can be argued that in the beginning, formal schooling started in Ghana with the primary objective to benefit the European traders and settlers in that region.

As a result, much of the educational and pedagogical practices were tuned to the taste and markets of the foreign Europeans, and such colonization of education has continued to the present time (Afful-Broni, 2013). This practice became increasingly pronounced by the early 19th century as different Christian missionaries started to arrive on the shores of the country. The Methodist, the Presbyterians, the Anglicans and the

Roman Catholic were some examples. The arrival of the Ahmadiyya Muslim Education Unit in the middle of the 20th century, to provide integrative education for both Muslims and non-Muslim children, was very unique in their method of using integrative curriculum. The content of the educational curriculum was the integration of secular courses and religious education. The "Orthodox" 'Sunni Muslim population could not achieve the program of integrated education, although that was their aspirations as a result of a combination of several factors such as prejudice and fear until the 1950s/1960s after Ghana attained independence from British colonial, and through the initiatives of local agency and the modernization of Islamic education.

Although the primary objective of Missionaries in the early stage was evangelization, they later employed formal education as an effective channel through which they could reach the people in more lasting ways. Thus, it can be argued that while the primary goal of the early educators was evangelization, formal education occurred as a by-product. Afful-Broni (2013) had noted that concerning the nature of colonial education that, the early schools were mainly of a liberal, academic in undertone. He explained that schools in the first decades of the 20th century were largely liberal in their content. Additionally, the preparation for college served less than 10% of the population. This liberal content of education was designed to develop efficient consumers, and serve the interests of European administrators, rather than developing producers for national development.

Central to the analysis is the pioneering leadership role of Muslim leaders in the formation of the Islamic Education Unit (IEU) in 1987 as an agency of Ghana Education

Service under the Ministry of education with the mandate to introduce secular subjects in line with the national curriculum into public Islamic schools. Key personalities in Ghana Education Service such as Rahim Gbadamosi, Sheikh Adam Appiedu, and Mulvi Abdul Wahab Adam, who were pioneer leaders in Islamic schools, eased the transformation of traditional Qur'anic schools that focused purely on religious education to integrated secular schools during the 1960s/1970s in collaboration with the Ghana government and proprietors of Islamic schools in the country. The framework underscored the study which investigates the questions of (a) How Muslim leaders played a pioneering role in the initiative of transforming Islamic schools that eased the path to transition to integration of Islamic education? (b) How had the historical context of Islamic education undergone a change in continuum, from traditional Qur'anic schools, through Anglo-Arabic schools and public integrated Islamic schools? (c) How had the government policy to establish Islamic Education Unit (IEU) in partnership with Muslim leaders facilitated the reform of Islamic education for accelerated national development in the wake of decolonization of Ghana?

The concept of *Tajdid* (Islamic revival) a common resurgence in the mid-20th century has its predecessors in the 18th and 19th centuries. It emerged from the context of global political and economic transformation with specific education and teachings similar to those witnessed in contemporary Islamic reform movements, with specific religious and ideological undertones, that could have been called the Sunni-Shari'a-Sufi synthesis, the integration Islamic law and mystical teachings that constitute Sunni Islam. The synthesis includes a commitment to the text of the Qur'an, the tradition of the

Prophet Muhammed, and correct ritual and legal sources of Islam, institutionally represented by theological schools of thought and "conservative" Sufi Orders and brotherhoods (Lapidus, 1997, p. 448). Reformers, mostly emphasized the use of the Qur'an and the "authentic" representation of the teachings of the Prophet; as well as the application of Ijtihad (independent exercise of legal judgment) as against the blind acceptance of the four schools of law. As Shi'ism spread across the Indian basin, the Safavids made Shi'ism the official religion of Iran. Thus, Shi'ism and the Ahmadiyya movements, with their own religious and educational symbols pose a religious and political challenge to the members of the Sunni-Shari'a-Sufi consensus. Conservative Muslim scholars, the Ulama and Sufis sought to counter syncretism, and rolled back secularization. The struggle by Muslim scholars to define the correct understanding and practice of Islamic education came to be associated with the process of modernization of Islamic education aimed at the global political and economic transformation of Muslim societies (Lapidus, 1997, p. 449). Humphrey Fisher (1975) had identified three ways in which the issue of modernization of Islamic schools in West Africa occurred. The conservative approach advocated the teaching of traditional Islamic subjects, particularly Arabic in a modernized way. The other methods comprised either the incorporation of certain secular subjects within the framework of Islamic learning, or the option of adding an Islamic framework to a full secular curriculum. It is through such modules that all these three approaches have been experimented as a way of modernizing Islamic education in post-independence Ghana, by local Muslim scholars and successive governments.

In West Africa, the concept of Islamic education came through the "Suwarian" tradition of constructed Islamic education as a body of law and education that became the norm that Muslims carried and adapted in different parts of the region, including Ghana. The "Suwarian" tradition projected Islamic image along the line of Al-hajj Salim Suwere, a Sonninke Muslim cleric from the present Mali region of West Africa (Circa 12th- 13th century) that founded the clerical Islamic vocation on principles of disavowal of Militant Jihad and withdrawal from political and secular centers, espousing a specific approach and program of reform, and a learning process that connected numerous educational centers into an effective network of educational expansion, in several areas of West Africa, such as Ghana (Ivo wilks, 1966; Kobo, 2006; & Sanneh, 1976).

Islamic Education and Reform in Ghana

The genesis of Islamic schools in Ghana and the establishment of the Islamic Education Unit (IEU) constituted a part of the leadership and collaborative effort of stakeholders in education delivery in Ghana. The government, educators, business leaders, religious leaders, parents, and teachers in teaching and learning for the government accelerated development projects since the country attain independence. The genesis of Islamic education reform began because in those days Muslims had the strong belief that public secular education schools were Christian schools, because of their origins in the country, and that their programs were geared towards providing Christian education exclusively. They were not prepared for that kind of education for their children and rather opted for Qur'anic studies at the *Makarantas* (purely religious schooling).

What stakeholders of education and the authorities then set out to do was to allow Muslim communities to continue sending their children and wards to the *Makarantas* which would continue with the purely religious programs they were offering. They then tried to convince them that the programs at the public schools were secular and not geared towards Christian education and the educators could add the secular programs to the purely religious curriculum at the Islamic schools. To facilitate the implementation of this new scheme, it was proposed to stakeholders that the two programs could run side by side in the form of "morning-and-afternoon arrangement." It was further proposed that the teachers and other teaching and learning facilities other than physical structures for the secular would be provided at government expense. It was also understood that the schools would retain the private ownership of the proprietors and the members of the communities but under the management of the Ghana Education Service (GES), which is a unit overseen by the Ministry of Education in Ghana. This was to ensure some efficiency of management and compliance with basic GES regulations.

The Ministry gave approval for the implementation of the program of integrated Islamic schools in the 1960s/1970s and with the subsequent creation of the Islamic Education Unit in 1987 for the supervision of these schools. The establishment of the Islamic Education Unit (IEU) has been successful in promoting secularity and integration in teaching and learning in Islamic schools, while the system provides a model for the integration of minority values and aspirations in a diverse and multi-cultural societies across the world. The Islamic Schools have an estimated 250,000 student enrolments, (USAID, Islamic Sector Studies, 2007, 2012).

Statement of the Problem

The crux of the discourse focused on the decline of the "Madrassa institutions to the social, economic, and political marginalization of the system that emphasized on religious instruction and character building" and the distinctive discourse of opposition to secular education (Loimeier, 1997). Some Muslim parents would not let their children do anything with secular education because they think that Islam and secular education are not compatible. This belief needed to change by stressing that Islam and secular education are compatible, and that Islam actually calls on Muslims to increase their knowledge greatly as the surest way of preserving their Muslim identity and contribute to national development.

Some Muslims argued that there is no other way to achieve quality education in Ghana without using the method of integrated curriculum that provide Muslim children with both secular and religious education to help marginalized Muslim population achieve political, economic and social transformation of their community. There was the need for the creation of the Islamic Education Unit in 1987, under the Ministry of education charged with the responsibility of supervising Islamic schools for the standardization of the curriculum for effective teaching and learning in those schools. The challenge was for Muslim leaders, stakeholders of education and policy makers to create a centralized administrative body to coordinate and supervise the proper implementation of the program of reform of Islamic education nation-wide, through the Islamic Education Unit under the supervision of the Ghana Education Service in the Ministry of education. It was also a challenge to educating Muslim parents to understand

that Islam is compatible with higher education, thus enable Muslim parents to send both their daughters and sons to attend higher education, as a way of training them to keep their identity and contribute to national development.

According to Izama (2013), the Muslim population constitutes about one-third of the population of the African continent, and 15% of the global Muslim population. Izama (2013) noted that Muslim populations "ranging from 5% to 49 % of the total populations" (p. 6). He noted further that, Islam arrived in most countries of Africa before Christianity, and in West Africa Islam arrived around 800 in the Common Era through the trans-Sahara trade, and through Muslim visitors and scholars who settled in the region (Izama, 2013, p. 7). The historical and contemporary accounts shed light on the scholarship in Islamic education in West Africa, and revealed that Muslim scholars and Muslim communities were the first to begin establishing their own schools both formal education and Islamic education, and often Muslim leaders and communities formed organizations to manage these schools, and sometimes received grants from the government, and private philanthropists and organizations (Izama, 2013; Kobo, 2012; Owusu-Ansah, 2013; Wilks, 1975).

Owusu-Ansah (2012) had investigated the historical and contemporary Muslim learning traditions in Ghana in the face of changing trends in Islamic education in Ghana. He noted that the early tradition of Islamic education in Ghana involved *Makaranta* or Qur'anic schools run by the Muslim community which consisted purely of religious education, training Muslim children on the right observances of Islamic rules and rituals.

David Owusu-Ansah (2013) posited that the introduction of European colonial administration and Western-style education in Ghana rendered all previous Islamic scholarship burdensome (Owusu-Ansah-2012). He noted, "in Ghana, for example, the academic discussion that concentrates on the European and missionary efforts to establish and spread western-styled schools implies a lack of appreciation for the very visible *Makaranta* or Qur'anic schools operated by the Muslim community" (Owusu-Ansah, 2013, p. 63).

Owusu-Ansah (2013) explained how Islamic schools contributed gratuitous educational services by providing educational training to children in the religious and moral discipline and Arabic literacy and numeracy during precolonial, colonial, and post-colonial times. The instructional and pedagogical approach of these local Makaranta schools were comparable to that of modern secular institutions (Owusu-Ansah, 2013).

Despite all these historical and contemporary accounts of the development of Islamic education, gaps still exist in how the historical aspect of Islamic reform effort contributed to modernize Islamic education in Ghana to help Muslims keep their identity in the face of secularization of the state. Additionally, little work has been done on how the policies of integrated Islamic schools initiated by Muslim leaders and other stake holders of education contributed to the modernize Islamic education and the manpower development of the nation.

This study hopes to fill these gaps in the literature and contribute to scholarship in the field of reform in education policies by exploring the perspectives of Muslim

education reformers who pioneered the development and implementation of integrated Islamic public schools in Ghana.

Statement of Purpose

The purpose of this study was to explore the leadership roles of Muslim reformers in the modernization of Integrated Islamic school. Islamic education had undergone significant transformation since its introduction to Ghana. Some reasons are responsible for the modernization and reform process, and how Islamic tradition of learning was maintained in the face of this transformation and keeping Muslims identity. The object of the study was to identify and analyze common themes and patterns that reflect how and why Islamic education was reformed to keep Muslim identity. Further, it explored the policies and programs of reformed Islamic education, the types and nature of Islamic education characterized by the popularization of Islamic schooling and how the polices contributed to the efforts in partnering with government administrators, and Muslim clerics in the expansion and greater access to education, during the colonial and post-colonial Ghana, starting from the 1950s/1960s and following the wake of decolonization of the country.

First, the resistance of the Muslim community to Western-style education left that population marginalized in the socio-economic and political development of that community. About two-third of the adult Muslim population in Ghana lack functional literacy (GSS, 2010), and many Muslims felt they have not fully been integrated in the social, economic and political affairs of the nation (Owusu-Ansah, 2013).

Second, increasing acceptance of Western-style education by the Muslim community has been thwarted by the government withdrawal from the education sector since the structural adjustment that led to further socio-economic and political marginalization of the Muslim minority population in the country. In contrast to the role of the state in promoting Western-style education, the study emphasized the local agency of Muslim leaders and the Ulama (Muslim scholars) in providing leadership for achieving centralized administrative structures to effectively manage public integrated Islamic schools under the Ghana education service (GES) and the Ministry of education to ensure rapid upgrading and development of Islamic education to help transform the social, economic and political transformation of that community.

Third, the introduction of an integrated Islamic school model and the reforms of the Islamic education during the 1950s and 1960s with the method of integrated curriculum for both secular courses and religious education would greatly enhance the aspirations of Muslims to keep their identity through an ethical and moral component of education. This would increase the likelihood of access and of a comprehensive integration in order to transform the socio-economic and political fortunes of the Muslim community in Ghana (Kobo, 2016; Owusu-Ansah et al., 2013; Weiss, 2007). How has the modernization of Islamic schooling system helped improve the social, economic and political lives of Muslims in Ghana? How has the program of reform been shaped and affected by the local agency? How did the program of reformed Islamic education affect the local and global understanding of Islamic societies? These underlying questions gave place to the overarching questions that guided this study.

Research Questions

The following research questions guided the investigation:

1. What were the roles of Muslim leaders on Islamic education reform in Ghana?

2. How have the historical aspects of Islamic reform contributed to the modernization processes of Islamic education?

3. How did the Islamic Education Unit (IEU) advocate for integrated Islamic schools on policy and administrative issues for quality and adherence to Ghana Education Service regulations?

4. To what extend Islamic education reformers used transformational leadership strategies to influence the integration of Islamic schools in Ghana?

These questions guided the study in an effort to fill the gaps in the literature concerning the historical aspect of Islamic education reform and the contribution of integrated public Islamic schools to the development of Ghana. Additionally, the questions guided in the contemplation of how the historical effort to modernize Islamic educational and pedagogical practices contributed to maintain Muslims' identity in the face of secularization in post-Colonial Ghana.

Overview of Research Design

This study employed a qualitative case single study research design. Data collection employed a semi-structured interview questionnaire and face-to-face interviews of pioneer Islamic leaders. The transformational leadership theory lays the conceptual foundation for the design of the study and data analysis. The key concepts that

inform the analysis include idealized influence, intellectual stimulation, individualized consideration, and transformational or inspirational culture (Yukl, 2010).

Significance of the Study

The study sought to contribute to the discourse on *Tajdid* (renewal or revival) of Islamic education and the struggle of Muslims to keep their identity through educational practices that contributed to the modernization processes and the transformation of the political, economic and social conditions of the Muslim population in Ghana, and globally. The study also sought to contribute to the literature on the field of Islamic education and educational reform policies in Ghana. The case study explored the impact of such modernization of Islamic education on Muslims by focusing on the method of integrated curriculum employed in Islamic Education Unit schools, to provide a model for integration of Islamic education and pedagogical practices to promote efficiency, without sacrificing the core principles of religious education (Kobo, 2006, 2009, 2016; Owusu-Ansah, 2002, 2013; Owusu, 2010).

Role of the Researcher

The researcher, a Ghanaian Muslim student of the participants interviewed from whom he received mentorship, training and education in both secular and Islamic religious instructions. He is a half-brother of Sheikh Adam Mohammed Appiedu, the proprietor of the Islamic secondary secondary located at Suame, Kumasi, where the researcher received his secondary education. He was also a product of the Islamic University College, established in 2001, by the Iranian Ahlul -Bayt foundation in Accra,

Ghana. Researcher experience and background included teaching and researching about the history and culture of the Muslim community in Ghana, particularly, Southern Ghana.

Researcher Assumptions

In conducting this research study on the perspectives of Islamic education reformers regarding the development of integrated Islamic public schools in Ghana, my inquiry was guided by the following assumptions:

1. The research design and procedures will help generate findings to address the research questions.

2. Participants will collaborate in the study, and will provide their best accurate perspective possible.

3. Participants' perspectives will help understand a possible application of the transformational leadership theory.

4. The findings in this case study will provide insights regarding settings that are similar to Southern Ghana.

Limitations and Delimitations

The study did not measure student achievement among students in Islamic unit schools. Additionally, the study did not intend to seek Islamic school leaders' views and perceptions on students passing rates on government examinations for Islamic schools in Ghana. The scope of this research focused on the genesis and formative periods of Islamic education, the policies on Islamic education, the expansion and greater access to education, and how the method of integrated curriculum initiated by Muslim leaders

contributed to the modernization of Islamic education system. This study focused primarily on Southern Ghana.

Organization of the Dissertation

This study aimed to explore the perspectives of Islamic education reformers regarding the development of integrated Islamic public schools in Ghana. Chapter 1 introduced the background of the inquiry, the problem statement, the study purpose, and the research questions that guided the investigation. Chapter 2 reviewed the literature related to the study, as well as the conceptual framework for the analysis. Chapter 3 outlined the methodology of the study, including the operational setting, participants, instrumentation, data collection and data analysis procedures. Chapter 4 presented the findings of the study. Chapter 5 discussed the results of the study, and draws conclusions based on the analysis of study findings, the implications for practice and policy. Then, the chapter concludes with recommendations for further research.

Definitions of Terms

- Accelerated Development Plan: The government of Ghana policy to expand educational access for all children of school-age in 1951.

- Transformational leadership: Leadership that seeks to articulate vision for change for an organization or institution.

- Islamic Integrated Schools: Schools that combine secular and religious curriculum.

- Idealized influence: Behavior that arouses strong follower emotions and identification with leaders (Hughes, 2014; Yukl, 2010).

- Intellectual stimulation: Behavior that increases follower awareness of issues or problems and influence follower to view the problem from a new perspective (Hughes, 2014; Yukl, 2010).

- Individualized consideration: Behavior that provides coaching and support to followers.

- Transformational culture: Behavior that employs symbols and communication to influence change towards relevant moral culture.

- Resistance to Secular education: Muslim rejection or withholding from Western-style education

- Standardized curriculum: The national curriculum of Public schools.

- Secularism: The study of secular subjects

- Religion-Moral education: The instruction of Islamic ideas and practices

- Synchronization of curriculum: Employing a standard curriculum for Public schools

- Reinterpretation: Reform and modernization of the Islamic concept of education.

Chapter 2: Literature Review

Introduction

This chapter provides a review of literature on the history and development of Islamic education in Ghana through the precolonial, colonial and post-colonial era. It focuses on the policies of Islamic education reform in Ghana through the integration of Western-style education to the period for the popularization of Islamic Education Unit for the supervision and eventual integration of Islamic schools into the national education agenda. The review of literature sheds light on four types of Islamic education: The traditional Qur'anic schools, the Arabic schools, the English and Arabic schools, and the integrated Islamic schools under the Islamic Education Unit. Further, the chapter describes the conceptual framework that guided the analysis.

Islamic Education and the Modern State

According to Owusu-Ansah (2003), there can be no complete discussion of Ghanaian Muslim learning traditions that covers the period of the 20th century without considering educational modernization. In his work on the modernization of Islamic schools, in West Africa, Humphrey Fisher (1975) had identified three ways in which the issue has been addressed. The conservative approach advocated the teaching of traditional Islamic subjects, particularly Arabic, in a modernized way. The other methods comprised either the incorporation of certain secular subjects within the framework of Islamic learning, or the option of adding an Islamic framework to a full secular curricular. It is through such models that all these three approaches have been experimented as a way of modernizing Islamic education in post-independence Ghana, by successive

governments and local Muslim reformists in Islamic education, such as the English and Arabic model schools initiated by Sheikh Appiedu and his associates in the 1950s/60s, which will be discussed further in the next section of this study. It suffices to state here, that, the modernization policies initiated in the final decades of the 20th century were crucial in creating awareness and raising the interest of the Muslim community, which resulted in their active participation in the provision of secular education in Ghana. For example, there is ample evidence to show that Islamic organizations such as the Ghana Muslim Mission and the Ahmadiyya Muslim Mission were all actively involved in the operation of modernized Islamic schools in post-independence Ghana. The object of the Ahmadiyya Muslim following the period of decolonization of the country, was the establishment of a holistic education for the intellectual training of both Muslim and non-Muslim children throughout the country, through their Muslim mission school system.

Skinner (1983) observes that the provision of modern secular education by Muslims had already started in Ghana through the Ahmadiyya Mission schools. Skinner noted that the Ahmadiyya mission had the reputation of fashioning schools along the European system. (Owusu-Ansah 2002, p.78). In addition to all the conventional courses as well as Islamic religious studies, the curriculum included courses in science, mathematics, geography, and history. Some of the Muslims in 1981 Skinner (1983) identified as "progressive Muslim converts" included Hajj Daud Ottoo, Yusuf Collison-Coffie, and Hajj I.S. Darpoh, and Imam Muhammad Okine, among others. It is to be noted that all these Muslim educationists were local and southern agents who were active participants in the modernization of Islamic education in Ghana. More so, Skinner (1983)

pointed out that these individuals were reported to be in favor of the English-Islamic education and thought the system was appropriate for the Muslim community at the times.

In his *History of Education in Northern Ghana*, 1907-1976, Bening (1990) noted that despite efforts by governments in the second half of the 20th century to increase educational opportunities for the Muslim community in Ghana, glaring gaps still exist between that community and the rest of the country. Bening (1990) had attributed the genesis of the situation to policies of colonial administrators who either refused to modify the traditional Islamic schools, or to allow the free spread of Christian mission school programs into the Muslim community. Bening (1990) argued that the reason offered to justify colonial preference for the status quo was the fear of Muslim resistance to the imposition of Western secular education and ways of life (cited in Owusu-Ansah, 2003, p. 75). As a result of the colonial policy not to interfere with dominant Muslim practices, the educational gap explained by Bening (1990) is often explained as resulting from Muslim opposition to educational modernization, and the perception that Islam is incompatible with modernization.

According to Abdulai Iddrissu (2002), the reasons for Muslims' opposition to the colonial policies was that, in the dominant Muslim areas of Ghana, secular schools were considered as belonging to Kuffar (infidels) and alien to local Muslim culture (p. 336). Iddrissu (2002) pointed out that the earliest Muslim contacts with secular education began with the Ahmadiyya Missionary initiative in Ghana in 1928. The aim of the Mission, in the words of Iddrissu (2002), was to cultivate "more interest in government

[secular] schools on the part of the Muslims [which would be] assured" (p. 336). This was because, many Muslims wrongly believed at the time that going to school was to become a Christian. The Ahmadiyya mission schools chalked some initial success because the schools took no steps to make any special provision for the instruction of Muslim children in the maters of religion. The Mission deemed it better to let the parents of the children make their own arrangements in the matter of religion. However, in the course of time, the Mission school shed its Islamic culture and toed the line of the mainstream secular schools in employing a secular curricular. The attempt by the Ahmadiyya mission to introduce Islamic religious instruction into existing secular schools failed to catch up with the larger Muslim community because of doctrinal differences between the Ahmadiyya and the "orthodox Islam" (Ibid. p.337). This early attempt to modernize Islamic education was weakened because of a fear that instituting a dramatic change in Islamic education in the Muslim community might spark off doctrinal and social antagonism within that community in Ghana.

The Acceleration Development Plan for 1951 was designed by the Government of Ghana for the setting up of several integrated schools throughout the nation, and partly to address the glaring gap in education between Muslims and the rest of the country, during the period following decolonization (Iddrissu, 2002).

In post-independence Ghana, the program to accelerate educational opportunities in the 1950s, was aimed at offering a uniform policy developed to nationalize the provision of education and the incorporation of the Madrasa schools into the mainstream government secular schools.

One of the pioneers of the modernization of Islamic education that sought to incorporate the Islamic learning to secular school curricular was Sheikh Adam Mohammed Appiedu (1935-2007), who was not just an Islamic educationist but also a thinker. In 1959, Sheikh Appiedu returned to Ghana, after completing his Islamic and Arabic Studies in Nigeria, fired with his passion for the modernization of Islamic education. Sheikh Appiedu first began an integrative model school which he called English and Arabic school at Suame, Kumasi. When the enrollment of the school increased, he put up a new structure located at New Suame, Kumasi, and in 1960, the school was commissioned (Osman Owusu, 2010).

Islamic School Model and the Modernization of Islamic Schools

The program to accelerate educational opportunities initiated by the Ghana government in the 1950s aimed at offering a uniform policy to nationalize the provision of education and the incorporation of the Madrasa schools into the mainstream government secular schools. This government policy however failed to achieve its goals until reformers like Sheikh Appiedu (1935-2007) pioneered the modernization of Islamic education. These educational leaders sought to incorporate religious instruction into the secular curriculum that offered Muslim schools the much needed conceptual and contextual framework for pedagogical development and academic achievement through critical spirituality for a more democratic and equitable work of school leadership and the morality of school leadership. This reform model provided inspiration for similar reform practices across the country, and in the concept and practice of the morality of school leadership and democratic reforms.

A review of the literature in the past sixty years shows a shifting from modernization of Islamic education to the impact of resistance to formal education and its implications on the status of Muslim school leavers on global Muslim societies (Kobo, 2006). As noted in the article "Muslim Heritage in Science and Technology" (2016), "The average literacy rate for Muslims of the world is around 38 percent and in rural areas in Muslim countries, the illiteracy rate among Muslim women is 93 to 97 percent" (para. 7). According to the same ("Muslim Heritage," 2016), "the data suggests that almost two-thirds of the Muslims worldwide are illiterate" (para. 7). Syed (2012) noted that this low level of literacy is responsible for the grinding poverty and the deplorable conditions under which the vast majority of Muslims live at present. Why this deplorable state? What can be done to change this gloomy picture? Few authors have taken the experience of modernization of Islamic education and Muslims' attempts to come to terms with it as the starting point of their analysis (Syed, 2012). This means that little work has been done on Muslims' opposition to formal education and its implications on the Muslim school leavers in Muslim societies. Drawing on historical and current institutional approaches, this work seeks to offer empirical enquiry on *Madrasah* school system, highlighting on resistance to formal education and its implications on the status of Muslim school students (Syed, 2012). Thus, this challenges the assumption that Islamic education is a radicalizing force in the lives of young Muslims, and nuances the dominant discourses on the experiences of Muslim school leavers.

Muslim leaders and the clerics suggested the pressing need for integrated and holistic modern education as crucial in addressing the backwardness in many Muslim

societies across the world (Syed, 2012). Muslims, especially those who attended the *Madrasahs* or traditional Qur'anic schools where the children received instructions only to become Alim/Fazil (religious scholars) are frequently and unjustifiably vilified as *foot soldiers* and *cannon fodder* for violence and extremism (Hoechner 2015; Syed, 2012). This perception is partly due to Muslim children enrolment to Islamic school system that produced graduates who became economically disenfranchised segment of the society using religion as a frame of reference to preserve their dignity in unequal relationships. The world conditions demand that the education for Muslims should consist of "an integration of modern and Islamic education" (Syed, 2012, para. 5). The origins of Islamic clericalism in West African Islam began in a *Suwarian* fashion by Al-Hajj Salim Suware, (floruit twelfth-thirteen century founded the clerical vocation on a principled disavowal of jihad and withdrawal from political and secular centers (Sanneh, 1976, p. 76). Two approaches are used in the study; the historical and institutional approaches. The historical approach is used to study how Islamic education came to be, while institutional approach was used to highlight on the doctrines and applications of Islamic education through such the *Madrasahs* (Islamic schools) and the mosques and Muslim centers. The study attempts to come to terms with analysis of Islamic education that integrate modern education and Islamic learning as a way of integrating the Muslim community into the Ghanaian society through a holistic education in tackling poverty in the face of the declining *Madrasah* institutions to the economic, social and political margins of society. Wide spread poverty and inequality among the Muslim community have triggered questions about the role that Madrasahs and Islamic religion play in the

lives of the poor Muslim school leavers. The review of literature in the past sixty years shows research on the modernization of Islamic education shifted from integration of modern education and Islamic learning to impact of resistance to formal education on Muslim society. According to Mustapha (2014), "increasing acceptance of modern secular education [by Muslims] in principle has been thwarted by state withdrawal from the education sector since structural adjustment" (p. 104). This means that little is known about how the resistance to formal education led to the current deplorable conditions of Muslims and how the introduction of Anglo-Arabic school system by Muslim scholars and leader helped reform the social infrastructure that marginalized and deprived Muslim community during the 1950s/1960s in the years following decolonization of Ghana.

In pre-colonial and colonial Ghana, access to a career in Islamic learning was restricted to scholarly families and which later spread to the larger *Ummah* or Muslim community (Hoechner, 2015; Smith 1959); whereas in post-colonial Ghana, the Muslims sought to break the cycle of poverty through modern education (Weiss, 2007).

The Impact of Resistance to Formal Education on the Muslim Community

Owusu-Ansah et al. (2013) identified the British colonial policy, addressing Muslim resistance to Western-style education. The following approaches were recommended to achieve progress.

First, that Muslim distrust of Westernism, as expressed toward the study of the English language, could be overcome if the government pushed the concept of modern education actively; second, If the teachers in the schools or at least some of them were Muslims; third, if Muslim parents became involved in the affairs of the schools; fourth, if

it was proven to parents and guardians that Western education could be acquired through non-Christian programs, (Owusu-Ansah et al., 2013, p. 25). The policy aimed at making the Muslim communities amendable for both Western secular education and Islamic studies faced challenges as a result of the unwillingness of the colonial administration to enforce the application of any standard of education policy regarding secular education.

Despite such noble intentions, Owusu-Ansah (2013) noted that the government of the Gold Coast restricted the spread of Western-style education to predominantly Muslim dominated northern territories of the country, since 1905, as a result of political expediency, and administrative constraints. Owusu-Ansah (2013) stated, "The colonial administration argued that the Northern territories of Tamale, Wa and Salaga, were Muslim centers, and therefore, neither schools, nor missions can at present be established" (p. 38).

No definite policy was devised to guide the development of Islamic education in the Muslim communities of Ghana that could have transitioned them to secular education (Owusu-Ansah, 2013). Muslim children were expected to either attend the mission-established schools, which were allowed after 1920 to open schools in the region, or the native administration schools, which were later established in the Muslim majority northern regions of the country, where Muslim children, particularly the sons of the chiefs were taught secular education and Islamic religious studies (Owusu-Ansah, p. 49).

Other forms of resistance to secular education, was the inhibiting effects of Muslims influence, as many Muslims in the predominant Muslim communities considered Qur'anic schools as alternatives to Western secular schools. The combined

factors contributed to Muslim resistance to Western-style education that persisted to post-colonial era, with few voluntary school attendees who happened to work for the colonial administration, a factor that persisted to post-colonial times.

The Factors of Muslim Neglect of Colonial Education

This section explores colonial factors accounting for Muslims withholding from Colonial education and the lessons that can be drawn from the experiences of the Muslim school and the strategies for dealing with marginalization and in tackling backwardness within their community. One major reason "for the political and economic marginalization of the Muslims in Ghana" came as a result of "their restrictive approach to the colonial and post-colonial sphere, principally Western/secular education," and partly "the colonial economic policies of *benign neglect* of the Northern [Muslim] territories" (Weiss, 2007, p. 76). Weiss (2007) noted that the Muslim community had "reached its nadir during the 1970s and 1980s" due to the "division between Muslim 'sphere' and the colonial/post-colonial sphere or modern/Western 'sphere'" (p. 14). This division, Weiss (2007) explained, had developed from the exclusionary acts against the Muslim community "largely due to the poor educational background of the Muslim population" (p. 14).

While the Qur'anic schools were offering a sufficient educational experience for Muslim children to "fully integrate into the Muslim 'sphere'," and while its constituents were able to have a say in their sector of the colonial/post-colonial economic issues, a need to reform the relationship between the Muslim 'sphere' and the contemporary socio-culture sphere did not exist (Weiss, 2007, pp. 14-15). Whereas Muslims, "effectively shut

out the British colonial sphere, including Western education, they simultaneously established a kind of 'working relationship' with the colonial authorities through the demarcation of autonomous 'Muslim sphere'" (Weiss, 2007, p. 9). Notwithstanding, the post-colonial secular state of the modern sphere found little purpose for the Muslims and their special knowledge which had made the foundation of the Muslim community, such as the Qur'anic schools or Madrasahs, became obsolete and un competitive in the bureaucratic civil society that came in the wake of decolonization (Weiss, 2007).

As Weiss (2007) well noted, "The effect has been an increasing polarization within the Muslim community in Ghana, and was manifested in the emergence of new Muslim groups" (p. 76). Among these groups were new scholars, such as Sheikh Adam Mohammed Appiedu (1935-2007), a reformist and a pioneer of modern Islamic education, and a former leader of the Ghana Muslim mission; and the leaders of the Ahl as-Sunna Islamic schools who reformed the "old Muslim way of life," particularly "in the field of education, and on the other hand, attempts within the 'old' Muslim community to respond both to the challenges of the modern world and the critique from the 'reformist' Muslims" (p. 76) and the state criticism of the Muslim community due to the manner in which they previously "regarded modern society and modern education as a threat to Muslim way of life" (p. 10). During the past decades, the Muslim leadership has repeatedly and publicly condemned the state for not due diligence to the Muslim population's predicament relative to both the political and the socio-economic oppression of the Muslim community in Ghana (p. 13).

Integration of Anglo-Arabic Schools (English-Arabic Schools) and Western-style Education

Owusu-Ansah (2012) had explored the changing trends of Islamic education in Ghana in the 20th century Ghana. He noted that the early tradition of Islamic education involved the Qur'anic schools which were purely religious schools, devoted to the study of the text of the Qur'an and devotions, and the method used in these schools was rote learning and regurgitating. Qur'anic schools contributed to providing religious and moral discipline to Muslim children. The Islamic schools locally termed *Makaranta*, originally, derived from a Hausa word for religious schooling, had persisted to the present times. Fisher (1975) had identified three ways in which Islamic education had undergone change and modernization: The first approach was the conservative method which advocated the teaching of traditional Islamic subjects, particularly Arabic, in a modernized way. The other methods comprised either the incorporation of certain secular subjects within the framework of Islamic learning, or the option of adding an Islamic framework to a full secular curricular. The process of modernizing Islamic education, thus, went through the traditional Qur'anic schools, Arabic schools, English-Arabic school, and integrated public Islamic school. These represented different ways of introducing reforms into Islamic education in Ghana, by government agencies of education and local Muslim reformers and educators with modernization.

Challenges of Sheikh Appiedu's Modernization of Islamic Education

Skinner (1983) had noted that the provision of secular education by Muslims had already started through the Ahmadiyya Muslim mission since the 1930s. Owusu-Ansah

(2002) noted that the integrated Islamic schools initiated by reformers and educators such as Sheikh Adam Appiedu was met with resistance from a section of the Muslim community as because the Muslim reformers had the reputation of fashioning Islamic schools along the European Education system. As a result, some members were suspicious that Islamic schools were imitating Christian educational practices and feared that might entice Muslim children away from Islam. Skinner (1983) described the Islamic reformers and educators as *progressive Muslims* and those who resisted the reforms as *conservative Muslim*. He explained that Muslim reformers persisted in modernizing Islamic education by incorporating secular courses into the curriculum and adopting the national curriculum because they believed strongly that modernizing Islamic education was crucial for providing the Muslim community with the kind of education that would made them contribute to national development and to serve as productive global citizens.

In his *Events of my life*, (unpublished memoir), Alhaji Gbadamosi had noted that the government acceleration development plan in 1951 set the agenda to address the gap between Muslim education and the rest of the people throughout the country. The program witnessed the establishment of more secular schools in predominantly Muslim communities in Ghana.

Pioneer Proprietors of Islamic Schools in Ghana

The reform programs first began by Muslim leaders in Ghana witnessed cases of success and failures. While there were attempts by some Muslim proprietors from the Northern Region to adopt and implement the program of reforms cases of successful implementation of the scheme of integrated schools occurred in the Southern Ghana and

later replicated to other regions of Ghana. An important example of such success story was that of the Islamic secondary school established in Kumasi, by Sheikh Adam Mohammed Appiedu in the 1960s, and later relocated to different regions of Ghana. According to Alhaji Gbadamosi, some Muslim leaders from the Northern Region of Ghana who adopted the scheme of Integrated Islamic education included the late Afa Issifu Ejura, the Proprietor of Amabriyya Islamic School; Mallam Basha, proprietor of Nuriyya Islamic school; Alhaji Umar, proprietor of Nahada Islamic school, and Alhaji Ziblim Zakaria, proprietor of Nuri Islam (Events of my life, memoir of Alhaji Gbadamosi). Alhaji Gbadamosi in his Memoir, further explained that these schools which initially designated *English-Arabic schools* were later changed to *Islamic schools*, as English and Arabic were not the only secular subjects being taught under the program. He noted that some Islamic schools which rejected the scheme under Ghana Education Service (GES) supervisions continued to keep their names and run their programs as private Islamic schools across the country. He further noted that the pioneer proprietors of Islamic education played crucial roles in winning government support in absorbing Islamic schools into the national education system, and in getting the government to pay the instructors of the Islamic schools, as well as securing allowances to the instructors of Arabic language and Islamic religious studies. Additionally, he argued, Muslim leaders played key roles in the establishment of the Islamic Education Unit for Islamic schools, under a nationally unified administration of Islamic schools across the country. Considering the enormous administrative costs in the running of school, the integrated scheme was a monumental contribution to the Muslim community in Ghana.

Some Challenges of Scheme of Integrated Islamic Schools

The major challenges that confronted the implementation of the scheme of integration was the initial resistance on the part of some of the proprietors who were opposed to the teaching of such secular subjects like science and Geography which considered as blasphemy against God (Alhaji Gbadamosi, *Events of my life*). He However, as explained that the opposing proprietors gradually rescinded their decisions and permitted the introduction of such secular subjects into the curriculum of Islamic schools. Other challenges centered on the school week, administrative and commination issues. Explaining the challenges, Alhaji Gbadamosi, noted that Islamic schools initially run classes from Saturdays to Wednesdays and closed on Thursdays and Fridays for their weekend. This meant that the schools operated effectively only for three days in the week. He offered the following reasons:

- Most social events were carried out during the weekend, and therefore, teachers and pupils who attended these functions routinely caused disruption of classes.

- The Ghana Education Personnel (GES) assigned to monitor the running of Islamic schools were officially on break and could therefore not carry out their duties effectively in just three days of the week.

- Doing effective business between the Islamic schools and agencies of the government and other stakeholders of education could take place on regular basis for only three days in a week, as most stakeholders of education do not carry out official duties on the weekends, and these affected policy adoption, communication and implantation in Islamic schools In view of the above

challenges, authorities and stakeholders of education decided all proprietors of Islamic schools to adopt and implement five days official week in line with the Ghana Education Service (GES) regulations. Failure to comply with such GES directives would not benefit from the facilities provide by the government and they would be withdrawn from scheme (Reported by Dimbie, General Manager, Ahmadiyya Mission schools in Accra, Ghana).

The Continuum of Change for Islamic Education in Ghana

According the USAID (2007), Islamic education in Ghana was on a continuum of change. They identified four types of Islamic schools that fall under the rubric of Islamic education: "Tradition Qur'anic schools, Arabic schools, English-Arabic schools, and Public Integrated Islamic schools" (USAID, Islamic education sector, Ghana, 2007, p. 27). In Ghana, *Makaranta* is the common term for traditional Qur'anic schools. These schools focus on training Muslim students exclusively on Islamic religious instruction and the text of the Qur'an. The Arabic schools are considered reformed traditional Makaranta curriculum involving historical, pedagogical, devotional and polemical texts in Arabic language and Indigenous languages, and at different levels of teaching and learning. English-Arabic secular subjects and Islamic religious knowledge in the English language. The proprietors of many of these English-Arabic schools have partnered with the Ghana to and succeed in getting their schools absorbed into the Ghana Education Service, under the Ministry of Education. Public integrated Islamic schools fall under the supervision of the Islamic Education Unit (IEU) via the auspices of the Ghana Education Services. Islamic integrated schools are those that have met all the GES criteria of

standards, and infrastructure, and have accordingly been absorbed and integrated into the national curriculum. It is worthy to note that, while public integrated Islamic schools have benefit from financial and logistics support from the government through agencies of the Ministry of Education in the management and operations of these schools, the other types of Islamic schools, namely the Makaranta schools, do not benefit from such facilities from government, and they are financed through the benevolent of the proprietors and transnational organizations operating in the country. Thus, the dual mission of the public integrated Islamic schools in Ghana is to provide holistic and comprehensive education of both secular and Islamic tradition that produce students with critical minds to counter retrogress and marginalization of Muslims in the social, economic, political, and civic life, while maintaining their identity in face of the imposition of Western-style education in Ghana.

Leadership and Reform in Islamic Education in Ghana

One of the greatest traditions of change in the 20th century Ghana that affected Muslims' education, derived from the imposition of Western secular education during the colonial period and continued during the independence era. Western-styled education transformed the political structures of Ghanaian societies, as well as social relations and individuals' social and political advancement, (Loimeier, 1997; Owusu-Ansah, 2012).

Muslims avoided Western-styled schooling offered primarily by missionaries, and continued to resist this form of education even after independence. Fearing that Western-styled education would entice their children to Christianity, most Muslim parents refused to enroll their children in these schools, thus confining them to Islamic education alone.

In response to this resistance, and recognizing the value of Western secular education for individual economic advancement, many Muslim scholars sought to innovate Muslim schooling by modernizing its structure and its pedagogical approach to promote efficiency without sacrificing its core principles, namely, religious education (Kobo, 2006; Weiss, 2007). This innovative approach followed the modernization tendencies occurring in various facets of Ghanaian societies. At the same time, some conservative Muslim scholars saw such innovations as excessive imitations of Christian educational structures, and feared that such imitations may affect the content of Islamic education. Yet the educational innovators resisted attempts to suppress this innovation, which they considered crucial for Muslims' progress in a new era.

This historical case study explored the impact of such modernization of Islamic education on Muslims by focusing on the educational entrepreneurship of an Akan Islamic Reformist Sheikh Adam Mohammed Appiedu who conceptualized and contextualized the tradition of Islamic learning and leadership responsibilities through pedagogical and ethical practices that impacted ship the work of the school reforms. Sheikh Appiedu's insistence on promoting reforms within Islamic education, especially his inclusion of secular curriculum in the program of Islamic education helped established the foundation for integrated Islamic schooling, later recognized by the Government of Ghana since the late 1980s. He could thus be considered a pioneer in the establishment of integrated Islamic schools that appealed to Muslims religious sensitivity by providing them religious education, in addition to secular knowledge and skills crucial for the socio-economic development of children from that community.

Studies on Islamic Education and Reform in Ghana

A review of existing literature on Islamic education in Ghana revealed that previous studies had focused largely on the on the Northern Territories of the country, while in fact, the Southern and coastal populations were the first initiate English/Arabic school program and had them integrated into the national educational education system by the end the end of the 20th century (Skinner, 2013). They also failed to address the issues of indigenous leadership roles on the reform and modernization of Integrated Islamic education in Ghana. This study accordingly focused on the southern areas of Ghana where the reform in Islamic education first began and had the most successful cases, where indigenous Muslim reformers successfully established public integrated Islamic schools, which helped promote Islamic cultural beliefs and practices to integrate Ghanaian Muslims into the political, social and economic spheres of the country as well as the global world.

Wilks (1975) has shown that by the 15th century Islam has established itself on the social, economic, and political life of the Ghanaian people in the political kingdom of the Akan state. And from the beginning, Muslims established and inners nexus with the indigenous Akan people of Ghana, with Muslim clerics serving as administrators and having a voice in the senate of the Akan Monarchy. Most Muslims in Ghana are Sunni, with the presence of Muslim minorities, such as the Shia, and the Ahmadiyya Muslim movement. Muslims get along well with their co-religionists in the country. Wilks (1975) noted that the challenge of Muslims resistance to secular education in Ghana had the implication for the Muslim population during post-colonial era, with bureaucratic civil

service following decolonization of the country. The consequence of Muslims rejection of Western-style education was that Christian children were largely those who received education that provided them the much needed skills to compete on the job market. Muslims would not send their children to Christianity-influenced Missionary schools because they feared the schools might entice their children to convert to Christianity. The result of such resistance to secular education, was that most Christians' in Ghana gained more political   and economic and economic influence than the Muslim population, and in recent times, Muslims sought the support of the national government in providing integrated Islamic education for Muslims, but whether or not such support for secular education and integration was sufficient remained debatable in national discourse.

Hunwick (2005) in his Arabic literacy of Africa, noted that Ghana had a strong tradition of Islamic education starting from the early 18th century. He posited Ghana was a meeting point for Muslim scholars from East and West Africa. From the West Africa saw the arrival of Mande scholars through the trade route from Jenne, Begho town and North of the Akan forests; and the politics of Wa in the Upper West Region of Ghana, Tamale, in the Northern Region and the Gonja, in the Northern Region. Also during the 17th century, Hausa traders arrived from Norther Nigeria and in the 19th century Hausa scholars such as Hajj Umar Abi Bakar, from Kebbi, settled and made his scholarly contribution and reputation in Salaga, in Northern Ghana. Hunwick (2005) identified in broad terms four typologies or classification of Islamic scholarship: historical, pedagogical, devotional, and polemical. Historical scholarship focused on Muslim culture, identities and social lives. They highlight on how Muslim live and navigate their

social lives in the communities surrounded by non-Muslim peoples, show of solidarity and camaraderie within the Muslim community. Islamic pedagogical instruction constituted the portal or tool of learning such as text books and other scholarly tool for reading, writing, and works of commentaries. Devotional studies are wide spread and they written in both foreign Arabic language or local African languages. Muslim scholars wrote collections of panegyrics, and considerable works of prayers, seeking intercession, and poems recited and chanted by members of mystical Sufi Orders, or poetry praising Muslim scholars of reputed fame. As polemics breed polemics, the issues mainly a features of intense doctrinal rivalry between leaders and their followers of different schools of thoughts, such as members of the Tijaniyya and Qadiriyya schools of thought within Sunni Islam. Polemical debates in recent times over doctrinal issues of mysticism and the 'right beliefs and practices' of Islam, in Ghana.

In *Philosophy of the Revolution: Thoughts on Modernizing Islamic Schools in Ghana*, Owusu-Ansah et al. (2008) discuss the "historical distaste" for secular education by a large segment of the Muslim population in Ghana. They argued that while the Muslim community largely abandoned Western-style education, they had shown growing enthusiasm in the modernization and transformation of the Qur'anic schools by integrating secular subjects and adopted the national curriculum. They conclude on by charging Muslim leaders and other stakeholders of education to support such efforts towards transforming the Makaranta (Qur'anic schools in order to harness the combined benefits of Integration of the Muslim population into national development.

In "Islamic Learning, the State and the Challenges of Education in Ghana," Owusu-Ansah et al. (2013) also discussed the historical process in Islamic education in Ghana, analyzing the government and other stakeholders of education efforts to introduce secular education through the reform program of Integrated Islamic schools in a country where Muslim constitute a minority community.

In "The Growth of Islamic Learning in Northern Ghana and Its Interaction with Western Secular Education," Iddrissu (2002) argued that colonial policies of withholding secular education from the Muslim predominant territories of Northern Ghana had a far-reaching consequence on providing democratic settings and equity in the educational opportunities for the Muslim minorities in Ghana. He argues further that the challenges facing Muslims education in country should be properly understood within the historical context that fashioned the educational system of Ghana in order to appreciate the discourse surrounding the modernization and transformation of Islamic education through integration. He argues for a concerted and a holistic approach in addressing the challenges facing the Islamic schooling that seeks to combine Islamic religious studies with a British curriculum taught in English language.

In his "Conversion to Islam and the promotion of Islamic schools in Ghana", David Skinner (2013) analyzed the transformation and modernization of Islamic education, particularly the public integrated Islamic schools that combined secular education with Islamic religious studies with a national curriculum. He argued that integrated Islamic schools were first founded in the Southern and Coastal Ghana during the 19th century and the early 20th century by Muslim Missionaries who had training in

both Western secular education and Islamic religious studies. He noted that the purposes of these integrated Islamic schools were to train Young people to become competitive and with the relevant skills needed to compete on the job market in the colonial establishment which was Christian-influenced in the social and economic structure, and to promote conversion to Islam and to protect the identity and integrity of the Muslim community in Ghana. Through the efforts of such Muslim missionaries, Islamic schools that used to be called "English/Arabic" schools were integrated into the national education system by the end of the 20th century.

Skinner (2013) noted that indigenous Muslim reformers with support from transnational organizations helped established integrated Islamic schools to promote Islamic ideas and practices and to integrate Ghanaian Muslims into the global world. The strengths of these studies provide understanding of the historical context of Islamic education and development in Ghana, particularly in the Northern territories of Ghana, but failed to address the pioneering leadership roles of Muslim reformers. Additionally, while the literature focused on predominantly Northern Muslims, they failed to explore the pioneering role of Muslim leaders from Southern Ghana where, there exist the most successful cases of reform of Islamic education and integration in the country. This study sought to fill these gaps in the literature of Islamic education and reform.

A review of the literature in the past sixty years shows research on the modernization of Islamic education has been shifting from modernizing Islamic school system to the impact of resistance to formal education and its implications on the status of Muslim schools globally. John Hanwick (2005) had identified four typologies of

Islamic education in Ghana, the historical, the devotional, the pedagogical, and the polemical debates. The historical education helps students affirm their identities in a country where Muslims were the minority. Devotional knowledge was used for worship and ceremonies surrounding intercessions and collections of panegyrics, and beseeching the blessing of God. Polemical education focused on doctrinal rivalry among different schools of Islamic thought on the rights religious beliefs and practices.

David Skinner (2013) analyzed the historical origins of Islamic integrated schools that began by Muslim missionaries, as the first successful cases were founded in Coastal Ghana. Muslim reformers and agencies of education ensured that Islamic schools were integrated into the national education system by the end of the 20th century.

According to Ibrahim Syed President of the foundation for Islamic research foundation, in the USA, the data on Muslim literacy globally suggests that almost two-thirds of the Muslims worldwide are illiterate, and lack modern education and this explained the backwardness of Muslim societies, and thus, the need for an integrated and holistic education in addressing these Muslim predicaments (Fisher, 1975; Hoechner, 2015; Skinner, 1983; Syed, 2012). This low level of literacy is responsible for the grinding poverty both in absolute and relative terms in the vast majority of Muslim societies, including Ghana. Why this deplorable state? And what can be done to change this condition? Few authors have taken have taken the experience of Muslims illiteracy and the attempts to come to terms with it, as the starting point of their analysis. Little is known about the impact of Muslim resistance to formal education and its implications on the status of the school leavers in Muslim society. Drawing on the historical and

institutional approaches, this study offers empirical study of Islamic education and how Muslim resistance to formal education affected the polarization within the Muslim community.

Muslim clerics and leaders across the globe suggest the need for modern and holistic education as a way of addressing the backwardness in the Muslim societies. The world conditions demands that the education for Muslims should consist of an integration of modern and Islamic education (Fisher 1975; Kobo, 2006, Owusu-Ansah, 2003; Sanneh, 1975; Syed, 2012; Wilks, 1976, 2003). In the context of the Muslim community in Ghana, Weiss (2007), argued that one major reason for the political and economic marginalization of the Muslims in Ghana is as a result of their restrictive approach to the colonial and post-colonial sphere, particularly, Western/secular education, and partly the colonial economic policies of 'benign neglect' of the Muslim territories (Iddrissu,2002; Owusu-Ansah, 2010; Weiss, 2007; Wilks, 1976; 2003). However, it is worthy to note that as the post-colonial modern secular state had less use for Islamic education which previously had served as the foundation of knowledge base for the Muslim community, the Muslim school leavers from the Madrasahs became obsolete and uncompetitive in the bureaucratic civil society that came in the wake of decolonization. The effect has been an increasing polarization within the Muslim community, and this was manifested in the emergence of new Muslim reformers such as Sheikh Appiedu, as well as other Muslim clerics of reformed Islam who emerged to reform the 'old' Muslim way of life particularly in the field of education, on one hand, and their repeatedly rhetoric and condemnation of the state for not paying attention sufficiently to the dilemmas faced by

Muslim in the country (Iddrissu, 2002; Owusu, 2010; Hoechner, 2015). Future research should therefore focus on the relationship between the Muslim sphere and the state, and the strategies Muslims employ to meet the current world conditions.

Conceptual Framework

The study explores how Muslim leaders in Ghana used transformational leadership approach to influence Islamic education reform. More specifically, the study attempted to analyze how Muslim reformers used idealized influence, intellectual stimulation, and individualized consideration, and transformational culture to influence the Muslim community and the public education agencies in Ghana for the development of Integrated Islamic schools.

Yukl (2010) argued, "Transformational leadership appeals to the moral values of followers in an attempt to raise their consciousness about ethical issues and to mobilize their energy and resources to reform institutions" (p. 260). The essence of transformational leadership theory is the leadership role that influences the behaviors of followers through trust and respect toward to the leader. According to Hughes (2014), transformational leadership is comprised of "four components of transformational leadership: idealized influence, intellectual stimulation, individualized consideration, and inspirational motivation" (p. 30). These behaviors were contrasted with those of transactional components, consisting of contingent reward, active management by exception, and passive management by exception. Yukl (2010) stated,

> Contingent behavior involves clarification of the required task to achieve rewards
> and incentives to influence motivation. Passive management by exception

involves the use of corrective action or punishment to response to deviation from acceptable standards. Active management by exception involves enforcing rules to avoid mistakes. (p. 276)

Yukl (2010) explained the components of transformational leadership as follows.

- Idealized influence: is leadership behavior that arouses strong follower emotions and identification and identification with the leader (Yukl, 2010).

- Intellectual stimulation is "leadership behavior that increases follower awareness of issues or problems and influence followers to view the problems from a new perspective" (Yukl, 2010, p. 276).

- Individualized consideration involves "providing coaching, support and encouragement and inspirational motivation to followers" (Yukl, 2010, p. 276).

- Inspirational motivation: involves communicating an appealing vision and using symbols to focus followers' attitude and motivation (Yukl, 2010, p. 276).

The underlying influence of transformational leadership is the process of internalization, as leaders employ inspirational motivation to link task to follower values and behaviors in articulating an inspirational vision. This is because the theory of transformational leadership is correlated with trust in the leader (Yukl, 2010). Culture, or the situation is a facilitating condition for effective transformational leadership (Northouse, 2013; Yukl, 2010).

The transformational theory has the potential to provide an understanding of the transformational leadership role in the development and implementation of the program of integrated Islamic schooling in a historical context, in the wake of decolonization of

Ghana. Central to the analysis is the is pioneering leadership role of Muslim leaders in the formation of the Islamic Education Unit (IEU) in 1987 as an agency of Ghana Education Service under the Ministry of education with the mandate to introduce secular subjects in line with the national curriculum into Public Islamic schools. Key personalities in Ghana Education Service such as Rahim Gbadamosi, Sheikh Adam Appiedu, and Mulvi Abdul Wahab Adam, who were pioneer leaders in Islamic schools, eased the transformation of traditional Qur'anic schools that focused purely on religious education to integrated secular schools during the 1960s/1970s in collaboration with the Ghana government and Proprietors of Islamic schools in the country.

Summary

This chapter reviewed the literature on the development of integrated Islamic public school in Ghana, as well as the issues of indigenous leadership roles on the reform and modernization of Integrated Islamic education in Ghana. It also introduced the conceptual framework rooted in the transformational leadership theory, in order to later analyze whether Muslim reformers used idealized influence, intellectual stimulation, individualized consideration and transformational culture to influence the Muslim community and public education agencies in Ghana for the development of Public Integrated Islamic schools.

Chapter 3: Methodology

Introduction

This study focused on the leadership roles of Muslim reformers in the modernization of Integrated Islamic school in Ghana. This chapter describes the research design, operational setting, participants, instrumentation, data collection procedures, and data analysis techniques that guided the study.

Research Questions

The following research questions guided the investigation.

1. What were the roles of Muslim leaders on Islamic education reform in Ghana?

2. How have the historical aspects of Islamic reform contributed to the modernization processes of Islamic education?

3. How did the Islamic Education Unit (IEU) advocate for integrated Islamic schools on policy and administrative issues for quality and adherence to Ghana Education Service regulations?

4. To what extend Islamic education reformers used transformational leadership strategies to influence the integration of Islamic schools in Ghana?

Research Design

This study used a qualitative case study approach as the main methodology. According to Stake (1995), case study is an approach of inquiry that enables a research to conduct in-depth data collection and analysis of a situation involving one more individuals. Yin (2014) differentiates various types of case studies, such as single, multiple, or embedded or holistic that will be tested against the "four criteria of validity:

(a) construct validity, (b) internal validity, (c) external validity, and (d) reliability (Yin, 2014, p. 26). Construct validity case study "use multiple sources of evidence to establish chain of evidence and identify the correct operational concepts being studied; internal validity (for explanatory or causal studies only and not for descriptive exploratory studies seeks to establish causal relationship explanations; external validity employs theory in single-case study and to replicate the findings of the study; and reliability use case study protocol, such as data collection procedures that can be repeated to arrive at the same results" (Yin, 2014, p.45).

This study used a qualitative single case study research design. According to Edmonds and Kennedy (2017), a case study design is appropriate for an "in-depth analysis of a finite number of participants" (p. 170). Edmonds and Kennedy (2017) further explained, "Researchers interested in exploring activities of an individual or small group, rather than the shared patterns of group behavior, should follow this design" (p. 170). This study is a good fit for a case study design, because it aims to understand the perspective of a finite number of Islamic education reformers in Southern Ghana from an in-depth transformational leadership analytical perspective, rather than exploring pattern of behavior.

This research used case study as a framework for developing deeper insights into the issues of Islamic education in Ghana and the program of integrated curriculum, and possibly suggest directions for the development or expansion of theories and concepts related to the issue of Islamic education reform. The case helped develop propositions on how and why Islamic education was reformed by adding secular curriculum to their

pedagogical practices to guide the study and "to generalize its findings" (Yin, 2014, p. 26).

Yin (2014) argued that "Articulating a theory about what is being studied and is to be learned helps strengthen a research design when doing case study research . . . Good theoretical propositions also lay the ground work for generalizing the findings from the case to other situations, by making analytic rather than statistical generalization" (Yin, 2014, p. 26). As a qualitative case, it seeks to exploring and understanding

the meaning individuals or groups ascribe to social or human problem . . . The process involves emerging questions and procedures, data collected in participant's setting, data analysis inductively built from particulars to general themes, and the researcher making interpretations of the meaning of data, with a final written report having a flexible structure. (Creswell, 2014, p. 4)

Purposeful sampling was used to identify individuals who were Muslim leaders and reformers that initiated and successfully implanted the program of reforming Islamic education system in Ghana (Creswell, 2014).

Research Setting

The site for the research was Ghana, in West Africa, a former British colony, known as the Gold Coast, now Ghana. Ghana was under British colonial rule, and under the leadership of its first President, Dr. Kwame Nkrumah who led the country to attain independence in 1957. It is a predominantly Christian population of 65% and a minority of Muslims comprising 17.5% of the population (Ghana Statistical Services, 2012).

Population and Sample

The population of this study consisted of Muslim leaders who have contributed to the development of Islamic integrated public schools in Ghana. However, because the study focuses on Southern Ghana, the participants in this study will encompass Muslim education reformers from Southern Ghana. As previously explained in the literature review chapter, there have been studies on the development of Islamic integrated public schools, but they focused on Northern Ghana. This study aims to fill that gap by focusing on Southern Ghana.

A total of five Muslim leaders from the Southern region of Ghana who have contributed to Islamic education reform were purposefully selected to be interviewed for this study. The number of five participants aligns with sample size suggested for qualitative research (Creswell, 2014). Purposeful sampling was used because such sampling strategy allows to select participants who meet a specific criterion (Patton, 2002). In the context of this study, participants must be Muslim leaders who have contributed to the development or reform of integrated Islamic public schools in Southern Ghana. More specifically, participants were Muslim reform leaders who have worked in the field of Islamic education reform for more than five years, including Muslim bureaucrats of the Ministry of education in Ghana, School proprietors and Managers of Islamic Education Unit, in Southern Ghana. Participants in this study included:

Sheikh Adam Mohammed Appiedu. Sheikh Appiedu was an accomplished Islamic scholar, reformer, and a revolutionary thinker who successfully implemented the program of Integrated Islamic school   and who established first Islamic Secondary

schools in 1962. His model of Integrated Islamic schools in-spite of initial resistance on the part of some Muslim leaders, was later replicated in different parts of Ghana. He passed away after the interview was conducted. He played a key role in the government delegation that negotiated for the creation and the establishment of the Islamic Education Unit in 1987. He was the proprietor of the Islamic educational complex in Kumasi, where he was interviewed before he passed on.

Mulvi Abdul Wahab Adam. Mulvi Adam, the first Missionary in charge of the Ahmadiyya Missionary in charge and head of the Ahmadiyya Islamic Education Unit (AMU) in Ghana. He played a crucial role in the creation and expansion of the Ahmadiyya Islamic schools in Ghana. He remained the head of the Ahmadiyya Mission in Ghana, headquartered in Nyaneba Estate, Osu, in Accra, where, he was interviewed before his demise.

Alhaji Rahim Gbadamosi. Alhaji Rahim Gbadamosi, a former director general of Ghana Education service, and a bureaucrat was the main government official who ensured the creation of the Islamic Education Unit, while he was working in the Ghana Education service.

Sheikh Harun Ahmad Appau. Sheikh Appau, was a former headmaster of Islamic secondary school in Ghana, was the administrative head of the Islamic secondary school in Kumasi for more than ten years and played key role in the expansion of the program of Integrated Islamic schools across the country.

Sheikh Almiyawu Shuaibu. Sheikh Almiyyawu Shuaibu remains the first general manager of the Greater Accra Branch of the Islamic Education Unit office. He

continues to advocate the program for reform for Public integrated schools in the Greater

Accra region.

Table 1: List of education reformers' participants.

Islamic Pioneer Reformers	Short Description
*Sheikh Adam Mohammed Appiedu	First Proprietor of Islamic secondary school established in 1962. His model of Integrated Islamic schooling was replicated in different parts of Ghana.
* Mulvi Abdul Wahab Adam	First Missionary in charge of Ahmadiyya Mission School Unit in Ghana. He played key role in the expansion of Ahmadiyya Islamic schools in Ghana.
Alhaji Rahim Gbadamosi	A bureaucrat and a key player in the creation of the Islamic Education Unit in Ghana. He was also the first Registrar of the Iran sponsored Islamic University college in Accra.
Sheikh Harun Ahmad Appau	A former of headmaster of Islamic secondary school in Kumasi, and key leader in the expansion of Islamic schools in Ghana.
Sheikh Almiyyawu Shuaibu	The first General manager of the Greater Accra branch of the Islamic Education Unit and a key advocate in the reform program of reformed Islamic education in Ghana.

Note: Participants with an asterisk denotes a reformer who deceased after the time of the

interview.

Instrumentation

A questionnaire was used to conduct semi-structured interviews with Muslim School leaders, reformers and bureaucrats of the Ghana education system. The questionnaire included eleven questions (11). The questions concerned pioneers of Islamic education reform in Ghana, the development of Islamic education in Ghana, the role of transformational leadership approach in the integration of Islamic schools in Ghana. Examples of some of these questions included but not limited to, the following: "To what extend did the leadership approaches used by the Islamic education reformers were transformative in the integration of Islamic schools?", "Who were the pioneer reformers of Islamic education in Ghana?", "How was the tradition of Islamic education maintained in the face of imposition of Western-style education in Ghana?", "And How and why the Islamic Education Unit established under the Ministry of education?", "How did you use charisma to influence to integrate Islamic schools in Ghana?", "How did you articulate your visions and programs of reform for Public Integrated Islamic schools?", "What strategies did you use to influence the community and government agencies to integrate the program of reform into the national curriculum?", and "How did you challenge the community and the government agencies of education to move past resistance to reform?"

Data from this qualitative study was collected through a semi-structured questionnaire and face-to-face interviews with 5 participants from the Islamic schools in Ghana, reviewed documents and analyzed common themes that emerged and patterns that

became evident regarding the modernization of Islamic education and their impact on the Muslim population in Ghana.

Data Collection Procedures

Data for this study were collected from several sources, as suggested by Green, Camilli, & Elmore (2006). Interviewing was used a primary source of data collection. Seidman (1998) indicated that "interviewing provides access to the context of people's behavior and thereby provides way for researchers to understand the meaning of behavior" (p.128). As previously indicated, the criteria for selection of participants were that, they must be Muslim school leaders for at least 5 years in Ghana. Participants were identified from a list of Islamic schools in Ghana. The school leaders were contacted by phone to schedule appointments. The researcher visited the schools to share the purpose of the study and requested participation from the school leaders. Participants involved pioneer leaders of integrated Islamic schools in Ghana. Patton (1980) asserted, "The purpose of interviewing is to find out what is in and on someone else's mind. We interview people to find out from them those things we can't observe" (p.196). Consequently, active listening was prioritized during the interviewing process. This strategy helped in having a non-judgmental behavior and establishing trust with the participants. In addition to interviewing, the data collection process involved collection and review of documents. Document review is useful for the clarification of participants' statements regarding their leadership roles in the development of integrated Islamic public schools in Ghana and a thick description of the case (Esterberg, 2002).

Data Coding and Data Analysis

Data coding and analysis followed the Mc Cracken's (1998) five steps process. The first step began with reading and reviewing each interview script twice, first for content understanding and, second, for identifying useful comments. In the second step, observations were developed into descriptive categories based on evidence from the scripts, the literature review, and the theoretical and conceptual framework employed to guide the study. The third step involved deeper consideration of the themes in order to identify common patterns of codes. The fourth process focused on examination of common emerging themes presented from respondents and memos of participants and researchers. Such themes included common statements that run through most of the data, including contrarian views of factual import. The final stage analyzed themes from the interviews of such groupings in order to delineate dominant emergent themes in the data, and these ideas were crosschecked against the data. These major emergent themes provided answers to the research questions, which followed the general discussions of views and actions of the groups studied, (Kathleen, W. Piercy, 2004, p.1-6).

Data was coded to identify and analyze common themes   that evident in the modernization of Islamic education in Ghana that emerged and patterns that became evident regarding the modernization of Islamic education and its impact on the Muslim population in Ghana and its implication for transnational   and global understanding of Islamic education and culture, and integration. Two approaches were used in the analysis: The historical and institutional approaches on reform of Islamic schools in Ghana. The historical approach helped the researcher understand how and why Islamic education was

reformed in Ghana. The institutional approach helped the researcher understand and appreciate the purpose and nature of Islamic schools, and how the method of integrated curriculum and the inclusion of secular subjects to the curriculum of Islamic schools helped modernize Islamic education to contribute to the social, economic and political development of Ghana, as well as helping to connect the Muslim population in Ghana with the rest of the global citizens.

The analysis of data involved the use of "personal experiences, the literature, research questions, common themes and patterns" (Creswell, 2014, p. 184). The analysis on documents which shed light on the existence of the policies and nature s of Islamic education in Ghana: 1. Traditional Qur'anic schools, 2. Arabic schools, 3. English Arabic schools, and 4. Integrated schools. These effect of Islamic schools on education in Ghana more than 250, 000 students were enrolled in Islamic Education Unit Schools. This qualitative case study focuses on individual persons and particular groups in Muslim communities in understanding the great contributions of Muslim leaders and educationists in the modernization of Islamic education in Ghana. It employed "comparative compositional structures that examined the case study material two or more times, compared alternative explanations of the issues" (Vin, 2014, p. 186).

The comparative compositional structure helped report the findings related to ways and methods employed by major Muslim educational leaders like Sheikh Appiedu and Alhaji Gbadamosi in reforming the curriculum of Islamic schools towards the modernization of Islamic education in Ghana particularly, through the conservative method of Islamic learning, the incorporation of certain secular subjects within the

framework of a secular curriculum, and the inclusion of an Islamic framework of pedagogy to a secular curriculum in the primary, secondary and in the tertiary schools in Ghana. (Kobo, 2007; Kobo, 2016; Owusu-Ansah, 2013; Owusu, 2010).

Trustworthiness (Validity/ Data Credibility)

According to Lincoln and Guba (1985) argued that the trustworthiness of qualitative requires to meet several criteria, such as credibility (in lieu of internal validity), transferability (in lieu of external validity), dependability (in lieu of reliability), and confirmability (in lieu of objectivity) (pp. 290-293).

To ensure credibility, the research used prolonged engagement and observation, interviews, document review, member check, reflexivity and thick description, as suggested by Patton (2002).

Transferability in the study focused on the extent to which the study could be transferred in other contexts. To ensure transferability, the researcher provided detail description of the context or situation and the methods used in the research.

Dependability ensured that research findings are consistent and could be replicated. The research described the inquiry process, data collection and analysis procedures, to enable external researchers to understand the methods and their effective application and repetition of the protocol and achieve similar results.

Confirmability questioned how the research findings are supported by the data collected. Qualitative research allows research to bring a unique perspective to the field of study. And any external researcher can confirm the initial conclusion based on the data to demonstrate how the conclusions were arrived (Creswell, 2010; Patton, 2015).

Ethical Consideration

The study obtained approval from the Institutional Review Board (IRB). This consent was achieved prior to interviewing participants. Participants were informed that participation in the study is voluntary. Data were recorded and stored in a secured location to ensure safety and confidentiality and anonymity for a sufficient amount of time. The consent form stated the purpose, process, and possible benefits of the study to help participants understand what the research is about, relative to risks and benefits. Participants were asked to sign a consent form to participate in the study, which is the duration of 30-45 minutes. The researcher provided feedback to participants to ensure reciprocity.

Significance of the Research

First and foremost, the study might contribute to the existing literature on the educational reform and the development of educational reforms policies and programs in the diverse country of Ghana, particularly in predominantly Muslims regions of Accra, Kumasi, in the South, and Tamale in the Northern region, and Wa, in the Upper West regions respectively of Ghana, where about more than 50 percent of the Muslim population in the country reside, and how Muslims preserve their identity (USAID, 2007). The anticipated benefits include contributing to the formulation of educational policies and programs that reflect local conditions and needs that contribute to educational reforms towards the manpower development of the citizens in order to play key role in the socio-economic and political development and sustainability of the country and the people. Data were analyzed in thematic areas that reflect common

features and patterns that provided inspiration and policies directives for the establishment of Islamic schools that contribute to preserving the identity of the Muslim population in Ghana and connect them to the transnational and global understanding of the global issues and discourses.

Researcher's Role/Personal Biography

The setting/site is the home country of the researcher, who also doubled as participant and observant in the study. The researcher's role provides an understanding of social and cultural experiences of the researcher and his personal connections with the site and the Muslim community which helped him in gaining entry and sensitive to ethical issues of the Muslim population (Creswell, 2014). The researcher was a product of Islamic schools in Ghana, Islamic Primary, Islamic secondary, and Islamic University in Ghana. The researcher was a student and a mentor of the participants in the study, and shared in much of their visions and experiences for the program of reformed Islamic education in Ghana. These experiences and professional development of the researcher provided him with a deeper understanding and appreciation of the subject of Islamic development and reform and the contribution of Muslim leaders that were shaped by local conditions. The researcher employed theory/perspective triangulation process for enhancing credibility by "combining multiple observers, theories, methods and sources to help overcome the intrinsic bias that comes from single-observer, and single-theory studies" (Patton, 2015, p. 661).

Summary of Methodology

  The chapter outlined the methodology of the study, including research design, and process of analysis to illustrate the complexities involved in the process employed by Muslim leaders in the modernization of Islamic schools in Ghana, and concludes with the strategies that provided validity and trustworthiness of the results of the research. This qualitative case study used descriptive exploratory research design. The design employs external validity to replicate findings, while using case study protocols to establish reliability through data collection procedures, coding, and analysis.

Chapter 4: Findings

Introduction

The purpose of this study was to explore the leadership roles of Muslim reformers in the modernization of Integrated Islamic schools. This chapter includes a restatement of the research design and research questions, in order to remind about the methodological context of the study, a brief profile of the participants. Furthermore, findings are presented to address the research questions that informed the investigation. Findings to the study are discussed in four themes: Theme 1. Discussed the roles of Muslim leaders and educators in the modernization of Islamic schools in Ghana. The second theme presented how the historical aspects of Islamic of Islamic reform contributed to the modernization process of Islamic Education. The third theme focused on how government policies of education reform facilitated the creation of Islamic Education Unit (IEU) under the Ghana Education Service (GES) and the Ministry of Education to overseer the efficient management of Islamic schools under the Unit across the country. The fourth theme concerns the transformational leadership strategies used by Muslim reformers and educators to influence the integration and migration of Islamic schools into the national Ghanaian education system.

Overview of Research Design

This study used a qualitative case single study research design. A questionnaire was used to conduct semi-structured face-to-face interviews of pioneer Islamic leaders. The delimitation of the study concerned Southern Ghana, because previous studies have mainly focused on Northern Ghana. The study was inspired by the transformational

leadership theory, which guided the data analysis process. Data were analyzed to explore whether Islamic leaders used idealized influence, intellectual stimulation, individualized consideration, and transformational or inspirational culture (Yukl, 2010) for the transformation of integrated public Islamic schools in Ghana.

Research Questions

The following research questions guided the study:

1. What were the roles of Muslim leaders on Islamic education reform?

2. How have the historical aspects of Islamic reform contributed to the modernization process of Islamic Education?

3. How did the Islamic Education Unit (IEU) advocate for integrated Islamic Islamic schools on policy and administrative issues for quality and adherence to Ghana Education Service (GES) regulations?

4. To what extent Islamic education reformers used transformational leadership strategies to influence the integration of Islamic schools in Ghana?

Participants Demographic Profiles

The participants of this study were Muslim leaders in Southern Ghana who contributed to the development of Islamic education in Ghana. More specifically, they contributed to the transformation of Islamic schools into integrated public Islamic schools. As Table 2 illustrates, the participants were all male Muslim leaders between the ages of 59 to 83. All participants were Muslim education reformers who held both religious and educational leadership positions.

Table 2: Demographic profiles (participants' age and position)

Name	Gender	Age	Religious Leadership Position	Educational Leadership Position
Sheikh Adam Mohammed Appiedu	Male	75	Imam of the Ghana Muslim Mission/Islamic Mission	Proprietor, Islamic secondary school, Kumasi
Dr. Muvli Adam Wahab	Male	73	Ameer in charge of Ahmadiyya Mission, Ghana	Manager of Ahmadiyya Mission Schools in Ghana
Sheikh Harun Ahmed Appiedu	Male	65	National coordinator Islamic Mission Secretariat	Former Headmaster, Islamic secondary school, Kumasi
Alhaji Rahim Gbadamosi	Male	83	A former Director General of Ghana Education Service, the first Registrar of the Islamic University college, Ghana	The Registrar of Islamic University College, Ghana
Sheikh Almiyyawu Shuaibu	Male	59	Spokesperson for Sheikih Usman Shaributu, National chief Imam, Ghana	General Manager, Greater Accra Branch, Islamic Education Unit

Findings for Research Question 1: The Role of Muslim Leaders on Islamic Education Reform

Muslim education has undergone transformation since its contact with Western-style education in attempt to face the challenges of modern complex Ghanaian society and to effectively position the Muslim population in the global community. Muslim educators such as Sheikh Appiedu, Alhaji Gbadmosi among others introduced reforms into the curriculum of Islamic schools that allowed these schools to implement the program of a national Ghanaian curriculum to provide Muslim graduates with the much needed skills to compete on the job market and to remain productive global citizens. The first two components of the transformational theory, idealized influence and intellectual stimulation were strategies used by Muslim Leaders and reformers in providing a vision for the establishment of Integrated Islamic schools, while the last two variables of inspirational motivation and Individualized consideration helped the Muslim educators in creating schools and providing support for the efficient management of Islamic schools in Ghana.

Traditional Islamic education might have been enough in the past colonial days when the amount of knowledge needed to be useful citizen was not complex. In post-colonial Ghana, there is a more complex system, which called for basic qualification and educational training for one to meaningfully contribute and integrate the national development process of the country. To that end, Muslim reformers decided to encourage Muslim proprietors of Islamic schools to reform and convert their schools into Public Integrated Islamic schools which combined both secular curriculum and Islamic religious

studies to train Muslim children and other less privileged children to acquire the much needed skills   for individual's own life to function efficiently in society. In order to achieve effective implementation of the scheme of reform, government educational agencies and Muslim leaders and reformers established Integrated Islamic schools during the 1960s/1970s which combined secular curriculum with Islamic religious instruction by Muslim leaders who had similar training from both secular and religious training in Ghana. The objective of Islamic education reform was to provide secular education for the Muslim children to contribute to national development. One of the participants, Sheikh Adam Mohammed Appiedu said,

> In 1959, I came to Ghana after completing my Arabic studies in Nigeria. I started a school which I called Arabic and English on the Veranda of one Haruna, I mam of Suame, Kumasi. When the number of the children increased and the Veranda could not contain the children, I put up a temporary wooden structure on the plot of the wife of one Mallam Halidu of Suame, Kumasi located at New Suame. I built this wooden structure myself with my uncle George Oppong and Halidu giving me old roofing sheets to roof the structure. In 1960, the school was commissioned. I later acquired land at Suame from Nanan Atutuehene through one Opanin Appiah. In 1962, I was given an allocation paper. I caused a site plan and building plan to be made for me and presented them to the Lands Department.
> The Town and Country Planning Department gave me the permit to start building.

Sheikh Appiedu arrived   in the country after completing his Arabic and Islamic education in Nigeria, in the West African region and settled in Kumasi, the Ashanti

Regional capital. He was fired with the passion to establish Integrated Islamic schools that combined secular education with Islamic Religious Instruction that significantly inspired the Muslim community towards the modernization of Islamic education in Ghana. Sheikh Appiedu's Integrated Islamic schools provided an alternative model of Islamic schooling, a reformed scheme that was later migrated into the national curriculum and inspired that community to replicate the model across the country.

Sheikh Appiedu further explained that he later received green light to start a school. However, he did not receive any funding. When asked, "How did you manage then to start the school?" he replied,

> I started the construction of the schools' structure from my own resources. In constructing the school's building, many Muslim well-wishers in Kumasi donated blocks and roofing sheets. I also formed a building committee to oversee the construction of the school. In 1969, when the project was completed (the Primary school), I invited the Saudi Arabian Ambassador to Ghana to the formal opening of the school. Then in 1982, another section of the school (the Islamic secondary school) was completed.

Sheikh Appiedu started the first and most successful Integrated Islamic school in Kumasi through the benevolence of his well-wishers, and members of the community. He achieved such a success by collaborating with Muslims partners from the Arab world, including, for example when he invited the Saudi Arabia Ambassador of Ghana to the ribbon cutting ceremony for the First Islamic school. During the ceremony, he appealed to the King of Saudi Arabia to help build a Mosque for the school. He later received

funding from the King of Saudi Arabia to construct a Mosque for the school. Sheikh Appiedu said,

> It was at this ceremony that I appealed to King of Saudi Arabia in my personal capacity to ask for financial assistance to complete the construction of a mosque for the school. I visited Saudi Arabia two weeks later and personally gave a list of the help I needed to the king. I indicated to the King that I would not get all of I needed in Ghana so on my return I was invited to Togo where an amount of USD $ 60, 606.06. had been deposited in a bank in my name. When I signed for the money, the Saudi Arabia Ambassador in Togo received the money from me and bought all the building materials for which I put up the mosque. King Faisal of Saudi Arabia sent to me USD$ 4, 845. 00 through the ambassador in Ghana.

Sheikh Appiedu explained the sources of funding the establishment of the Islamic school and the circumstance leading to purchasing building materials from neighboring country, Togo, as a result of shortage of such resources in Ghana in the 1960s. He also explained how that he received additional logistics support from Egypt and Saudia Arabia, which sent teachers and books for the Islamic school in Kumasi, Ghana.

Sheikh Appiedu and Leadership of the Ghana Muslim Mission

Sheikh Appiedu explained how he developed relationship with the Ghana Muslim mission to further the mission of the school. He noted that mostly Muslim children attended the school. He organized teachings on Islam for the parents of the children, in order to integrate them into the larger mission of the school. Gradually, the group of parents called themselves a *Kro ye kuo* (Akan meaning unity is strength) in 1962. It is

important to underline that the group had faced some initial challenges with the Muslim community in Ghana. Sheikh Appiedu posited as follows:

> My teachings on Islam came to light that it disturbed some of the Mallams (Muslim scholars) at the various Zongos in Kumasi. There were thus serious disagreements between my *Kro ye kuo* and some of the Muslim communities. It was at this moment in history that the organization called the Ghana Muslim Mission in the Ashanti and Brong Ahafo Regions of Ghana which had been formed in the Accra, the nation's capital, was invited to attempt a settlement. Though the Mission failed to settle the differences, gradually there was cool off and my *Kro ye kuo* applied to join the Mission. The *Kro ye kuo* became the seed branch for the Ghana Muslim Mission in the Ashanti and Brong Ahafo regions in 1963.

Sheikh Appiedu began his reform program by mobilizing the Muslim community in Ghana, particularly, the parents of the Islamic school, as part of educating and creating awareness of vision of reformed Islamic schooling. He pointed out about certain some forms of resistance that he encountered from sections of the Muslim community. Some Muslim leaders resisted Sheikh Appiedu's concept of Integrated Islamic schooling which combined secular curriculum with Islamic religious education, fearing that would move Muslim children away from Islam to secularism. But Sheikh Appiedu insisted on his reform program as he persuaded the Muslim community to embrace the new perspective as the surest way to achieve progress and live a productive life towards national development.

Some Challenges with the Ghana Muslim Mission

Later the *Kro ye kuo* encountered some challenges with the leadership of the Ghana Muslim Mission. This time the issue was not about a different way of teaching Islam. It was a discussion regarding allocation of funding received for the school from the Saudi Arabia Ambassador to Ghana. Explaining the causes of his clash with the leadership of the Ghana Muslim Mission, Sheikh Appiedu noted,

I continued to have cordial relations with the Mission so in 1968 when King Faisal sent me ten thousand (10, 000.00) Pounds sterling through the Saudi Arabia Ambassador to Ghana, I invited the parents of the school children as well as the Mission to a ceremony where the Ambassador handed over to me the pay slip of the money which had been deposited at the Standard Charted Bank in my name. In 1970 a Board of Governors was formed for the school.

At this point, Sheikh Appiedu explained, the Ghana Muslim wanted to claim one hundred percent ownership of the school. On the conflict and disagreement over the ownership of Islamic schools in Kumasi, Sheikh Appiedu observed the following:

The trend of events however took a very unfortunate turn when I had visited Cairo in 1983. In my absence, Alhaji Ibrahim Baye and Musah Kofi Nuama, chairman and secretary respectively of the Mission in Ashanti and Brong Ahafo, wrote to the Lands Department through their solicitor requesting for copies of the particulars the land on which the school was built. When they saw that the title deeds bore the name of Ghana Muslim school with me as the managing proprietor, they wrote to the lands Department claiming that the school was for

the Ghana Muslim Mission who employed me as a head teacher. That it was without their knowledge that I applied for the lease in my name. They also requested the lands Department to deal with me in any future transaction as a head teacher and not as Managing Proprietor.

These disputes between Sheikh Appiedu and the Ghana Muslim mission led to a lawsuit over the ownership of the Islamic schools. He remarked,

When I discovered the machinations, I obviously became aggrieved. The national chairman of the Ghana Muslim Mission initiated moves to settle the matter. However, our differences could not be settled.

Regardless of the difficult circumstances that surrounded the lawsuit, Shiekh Appiedu in the creation of Islamic schools in Southern Ghana. His school has become a model for others to follow.

Sheikh Appiedu recounted his experience of litigation with some members of the Muslim community in Ghana and such negative impact of litigation on the activities of the Islamic school in Kumasi, which lasted for more than two decades (between 1983-2005), when the Supreme Court upheld earlier High Court Judgment of Ownership of the Islamic school to the Ghana Muslim Mission Mission. Prior to his demise in the year 2007, Sheikh Appiedu had petitioned His Majesty Nana Osei Tutu II, to seek justice in the matter, as he Sheikh Appiedu felt strongly that justice was not served in the Court ruling regarding the case.

Approval of Public Integrated Islamic Schools by the Ministry of Education

According to Alhaji Gbdamosi, the ministry of Education gave approval for the implementation of the program of in the early seventies when one Alhaji R. M. Yakubu was the Northern Regional Education Officer. As a matter of fact, he was the architect this new scheme. This was not surprising, since he was a Muslim himself and a teacher *par excellence* with many years of experience behind him in teaching and heading several schools in the Northern Region of the country. He happened to be the Senior Housemaster of the Tamale Government Middle Boarding school two years before it was converted into Tamale Secondary school. Twenty young students were admitted into the first secondary school in the whole of the present Northern, Upper East and Upper West Regions, as well as parts of the Volta and Brong Ahafo Regions of Ghana. His passion for improved education in the North as a whole was clearly the reason for pushing for the establishment of Islamic schools in that those regions. He appointed one Alhaj Majeed Fuseini as the Coordinator of Islamic schools with the responsibility to ensuring that Ghana Education Service (GES) regulations, instructions, procedures, which contradicted basic Islamic laws and beliefs were avoided in the administration and management of schools operating under the scheme.

Establishment of Public Integrated Islamic Schools in Predominantly Muslim Communities in Ghana

Alhaji Rahim Gbadamosi, a former Director General of Ghana Education Service explained that Dr. Nkrumah's, the first president of modern Ghana accelerated a development plan in 1951 that focused on the expansion of education access and

development among other programs, especially at the basic education level. Basic schools were, therefore established everywhere established in many areas throughout the country. That in turn, led to a boom in the enrollment for primary education in many parts of the country. Unfortunately, this boom was not realized in the predominantly Muslim communities in Ghana. That development was clearly not in consonance with the policy of Government to expand education generally as a necessary requirement to support accelerated development for uniformly improving the quality of life of all communities throughout in the country. As the government understood that uneven development of part of the country was not healthy for the country. It thus became a worrying source of concern to educational authorities and Islamic educational practitioners and reformers in those areas.

Efforts were stepped up by Islamic leaders and other stakeholders of education to increase access and enrolments in Public Integrated Islamic schools, which had been established in predominantly Muslim communities in Ghana. Alhaji Gbadamosi further explained, "What was noted by education authorities in the predominantly Muslim communities in the country was that while the public schools in such areas were virtually empty, the Makaranatas (Qur'anic schools) nearby were teaming with enrollments."

Explaining the Muslims resistance to secular education in Ghana, He noted, "The crux of the matter was that, in those days, Muslims had the strong belief that public secular education schools were Christian schools, because of their origins in the country, and that their programs were geared towards proving Christian education for their children and rather opted for Qur'anic studies at the Makarantas."

Alhaji Gbdamosi had identified the following names as pioneer proprietors of Islamic schools in the Norther and Upper Regions:

The following proprietors were the first to agree that their schools could join the scheme: The late Afar Issifu Ejura, proprietor of Ambariyya; Mallam Bahsa, proprietor of Nuriyya; Alhaji Umar, proprietor of Nah'hada, and ALhaji Ziblim Zakaria, Proprietor of Nurul Islam. Initially, the schools were designated English-Arabic schools. Years later, the designation was considered inappropriate and was changed to Islamic schools, since English and Arabic were not the only secular subjects offered under the program of Integrated Islamic schools.

Alhaji Gbadmaosi, who had in the past served as the Headmaster of Tamale secondary school in the Norther region of Ghana, explained that the reason for Muslims rejection of secular education was that, Muslims believed secular education was Christian schools because of their origins in European and Christian Missionaries ventures, and that their educational programs were geared towards moving Muslim children away from Islam towards Christianity and secularism.

The Concept of Islamic Education Reform in Ghana

In 1959, Sheikh Adam Mohammed Appiedu, after perfecting his Arabic education in Nigeria, returned fired with his reform idea of Islamic schooling in Ghana. As an accomplished Islamic scholar, reformer and thinker, he believed that reforming Islamic education through the establishment of Integrated curriculum was necessary in providing Muslim children with secular education that will help address marginalization of Muslims in the social, economic, political and civic life, as well as the national

integration of the Muslim community. Sheikh Appiedu, accordingly helped establish the 'Ghana Muslim School' in 1962, and officially opened in 1964, and expanded from the Primary to the Middle School through benevolence and locally generated funds, in 1966.

On the further expansion of the Islamic school, Sheikh Appiedu explained:

Upon an appeal I made to King Faisal in the Kingdom of Saudi Arabia for help in the expansion of the Islamic school to the secondary level received a favorable response. As a result, King Faisal donated an amount of ten thousand Pound Sterling (10, 000) for the expansion of the secondary school project in Kumasi, the Ashanti Regional capital, in Ghana. An in September, 1969, the Islamic secondary school was opened at Suame, Kumasi. In sourcing funds for the construction of a mosque attached to the Islamic secondary school. And in 1980, an appeal was made to King Khalid through then Arabian Ambassador to Ghana, Sheikh Garry, and subsequently a cheque of sixty thousand, six hundred and six dollars ($60,606) was donated for the construction of King Khalid Mosque to be attached to the Islamic secondary school in Kumasi.

Sheikh Appiedu further noted that the Islamic school which started in July 1, 1959, was initially known as 'English-Arabic school' was later changed to Islamic school as the school taught integrated curriculum and not just 'English' and 'Arabic' subject, (Personal communication with Sheikh Harun Ahmed Appau, a former, headmaster of Islamic secondary school). Sheikh Harun explained that, the Islamic school when first started had an affiliation with an Islamic educational center, a Markaz, (Educational center) in Egypt and such special relationship with the center in Egypt provided the new Islamic schools

the directives and logistical supports in its formative period. Sheikh Harun further noted, the "establishment of the Islamic school which taught a combined curriculum of secular and religious courses was met with stiff opposition by some conservative Muslim leaders who taught the school innovations mimicked Christian and Western style education. But the Muslim reformers remained on the firm convictions that modernization of Islamic education and the renovations were necessary in addressing the marginalization of the Muslim population from the social, economic, political and civic life of Ghanaian Muslims." It is worthy of note that the model of the Islamic school initiated by Sheikh Appiedu was not only successful but was replicated across the country.

Sheikh Adam Mohammed Appiedu was a member of the Muslim delegation that negotiated for the creation of the Islamic Education Unit in 1987. Sheikh Nuamah noted that "the creation of the Islamic Education Unit was a by-product and side development of the politics of the day." In the words of Sheikh Harun Appau, "after the creation of the Islamic Education Unit, Sheikh Appiedu helped secured an office accommodation and had it furnished at Aboabo, a suburb of Kumasi, in the Ashanti Region of Ghana, to ensure that personnel of Ghana Education Service (GES) were posted to this office to manage Islamic schools in the region.

Leadership in Ahmadiyya Islamic Schools

The Ahmadiyya leadership as a minority sect within Islam has helped to make integrated Islamic schools more accessible to many people in Ghana, including the Muslim population, as they opened Islamic schools rural and many less endowed areas of the country.

Dr. Mulvi Adam, noted,

>In 1923, the seed of Ahmadiyya secular education was planted when the first T. I. Ahmadiyya Primary school was established at Salt pond, in the Central Region of Ghana. The first T. I. Ahamdiyya Senior High school was established in Kumasi in 1950 by Mulvi N. A. Mobashir, the Ameer and Missionary in charge of the Misson at the time. Explaining the meaning of 'T. I.' Dr. Adam noted, 'T. I.' refers to 'Talim-ul-Islam', which means 'Teaching of Islam'. Explaining the important leadership role in the expansion of Ahmadiyya Islamic schools, he posited, "Expansion of Ahmadiyya Senior High schools was accelerated by the introduction of the Nusrat Jahan (Service to humanity) scheme in 1970 by the world-wide Head of the Ahmadiyya Muslim community, Hafiz Mirza Ahmed, Khalifat-ul-Masih III.

The current General Manager of the Unit, Dimbie M. I. explained that

>in 1935, the Ahmadiyya Educational Unit was set up. In 1977, Dr. Muvlvi Adam separated the administrative functions and the office of the Unit from the Missionary activities. The first General Manager was Haneef Keelson, followed by Ishaque K. Essel, followed by Dimbie I; then Hajia Alimatu Tampuri Dimbie; and the current General Manger, Dimbie M. I.

Mr. Dimbie, the General Manager of the Ahmadiyya Islamic schools noted that as part of the Mission's goals was the expansion of public integrated Islamic schools and making quality education accessible to all the citizenry. He noted how this goal has helped in the expansion and spread of Ahmadiyya schools across the country which

makes education accessible particularly to people in the rural areas, including girls in less endowed regions of Ghana.

Findings for Research Question 2: How Have the Historical Aspects of Islamic Reform Contributed to the Modernization Process of Islamic Education?

The findings suggest that there was a historical distaste for secular education within the Muslim communities in Ghana in sharp contrast to the growing enthusiasm of Muslim reformers and Government agents of education in transforming the Makarantas (Qur'anic schools) to integrate secular courses. This contributed to provide the motivation for subsequent establishment of Public Integrated Islamic schools" (personal communications with Sheikh Almiyyawu Shuaibu, General Manager of Islamic Education Unit, Accra, June, 2016).

The historical aspect of Islamic reform which contributed to the modernization and reform of Islamic schools has undergone a continuum of change: Traditional Qur'anic Arabic schools, English-Arabic Schools, and Public Integrated Islamic schools. Sheikh Almiyyawu explained that the philosophy of the Makaranta was that Qur'anic schools should provide Muslim children with purely Islamic religious instructions:

> The popularity of Islamic schools locally termed the Makaranta remained as places where Muslim children learnt to recite the Qur'an, as a fundamental religious training to help the students strengthen their faith and understanding of their religious duties.

Sheikh Almiyyayu explained that the curriculum of the Qur'anic schools has as its central feature the memorization of the Qur'an, with numeracy and literacy. Sheikh Almiyyawu noted:

> [A]s children advanced to higher levels, they were accepted in Arabic schools, where they were given lessons in Islamic Jurisprudence (fiqh), tafsir (Qur'anic exegesis), hadith, (the traditions of the Prophet Muhammad, Peace be upon him), Islamic philosophy among others, where Arabic and local languages constituted the medium of instruction.

He pointed out that the curriculum of Arabic schools has as its main content historical narratives, pedagogical practices, devotional instructions, and polemical issues. English-Arabic schools were the next phase of transforming Islamic schools where the English language was used as the medium of instruction and secular subjects were introduced into the curriculum. Sheikh Almiyyawu further noted, "Public Integrated Islamic schools constituted the final stage of transforming Islamic schools by being absorbed and integrated into the national curriculum under the supervision of Ghana Education Service (GES) via the Islamic Education Unit (IEU)."

The schools established by Muslim scholars, known as Makaranta, or Madrasas, or Islamic schools, eased the transition to the path of transformation of Islamic education in a continuum of change: Qur'anic schools, Arabic schools, English-Arabic schools, and Public Integrated Islamic Schools, in Ghana.

The Muslim Mission and Establishment of Schools

Sheikh Adam Mohammed Appiedu was made a member of the negotiating team on the establishment of the Islamic Education Unit, under the Ghana Education Service in 1987, with the government of Ghana. According to Ishak Nuamah (2001), Sheikh Adam Mohammed Appiedu was a member of the Muslim negotiating team that agitated for the creation of Islamic Education Unit. He points out that, the creation of the Unit was a byproduct and side development of the politics of the day. The government had to respond to the agitation of Muslims for the establishment of an education Unit to win the support of Muslims. The establishment of schools, and educational centers by the Muslims provided the much-needed institutions of learning that established the tradition of learning in Arabic literacy and secular education within the Akan Muslim population. In recounting the historical background to the establishment of schools within the Akan Muslim community in Kumasi, Alhaji Musah Nuamah accords very high place to Sheikh Adam Mohammed Appiedu. According to Musah Nuamah, in 1958, Sheikh Appiedu acquired a plot of land from Chief Oppong Wasia, a landlord to start a school at Suame, in Kumasi.

He explained that with the assistance of Opanin Appiah, a land agent at Suame in Kumasi, Sheikh Adam Appiedu secured and purchased a plot of land at the cost of two hundred and seventy pounds (£270). This marked the establishment of the Ghana Muslim School in Kumasi. In 1962, the Ghana Muslim Primary School was opened, and in 1964, it was expanded to the middle school level by means of locally generated funds through

proceeds from Zakat (payment of alms), 'Nuzuru' (pledges), Mawlid, (the celebrations of the birthday of Prophet Muhammad) and collections from Friday Congregational Prayer.

In 1966, the Ghana Muslim Middle School was officially commissioned by Alhaji Nyamekye, first regional chairman of the Ghana Muslim Mission. Alhaji Musah Nuamah further asserts that the Muslim Mission in 1968, made an appeal to the late King Faisal in the kingdom of Saudi Arabia to help in the expansion of the Muslim school to the secondary level that received favorable response. As a result, King Faisal donated an amount of Ten Thousand Pound Sterling (£ 10,000) for the expansion project of the secondary school in Kumasi. In the view of Musah Nuamah, the Muslim Mission set up a committee mandated for the construction of the Islamic Secondary School which consisted of these members and their respective functions.

1. Sheikh Adam Mohammed Appiedu-Head Teacher

2. Alhaji Musah Nuamah – Regional Secretary

3. Alhaji Ibrahim Baayeh – Building Contractor

4. Mallam Mohammed Yeboah – Regional Chairman and

5. Mallam Haruna Owusu – Regional Vice Chairman.

In September, 1969, the Islamic Secondary School was opened. Musah Nuamah adds that the above five-member committee members were signatories to a bank account at the Standard Chartered where the money was deposited in the name of the Muslim Mission to be used for the construction of the secondary school.

The Social and Religious Services of the Ahmadiyya Muslim Mission (AMM) in Kumasi

As the Ahmadiyya movement arrived in Kumasi, the scholars of this Muslim movement witnessed a series of antagonistic confrontations with the orthodox Muslim community. According to Thomas Abdallah Boateng the activities of the Mission in Kumasi initially received stiff opposition from the Sunni Muslims. Boateng explains that the antagonisms shown to the movement was the result of the fact that it was perceived as a heterodox and heretical faction in Islam, required to be checked.

The Mission was seen by the orthodox Muslims as a heterodox movement set up by the British administrators to counter-act the rapid spread and development of Islam globally and Ghana and among the Akan people in particular. Among the largely Sunni Akan Muslims the belief in the finality of Prophet Muhammad is unquestionable. To them, it is inconceivable. The claim of Ghulam Ahmad, the founder of the Ahmadiyya Movement as yet another Prophet of Islam must therefore be rejected and condemned. Sheikh Adam Mohammed Appiedu confirmed to this researcher he had a series of debates with the Ahmadi scholars on a number of occasions in his effort to refute the claim that Ghulam Ahmed is a prophet of Islam. The first of these series of debates began at Techimantia, Tano North district of the Brong Ahafo Region. This was followed by another debate in Kumasi in 1973 in which he tried to refute the Ahmadi claim of the emergence of another prophet in Islam.

During this second debate between Sheikh Adam Appiedu and Ahmadi scholars, in order to create a level field for Sunni and Ahmadi debaters, some Christians were

made to record it and subsequently had the debate posted to the Ulama (Muslim intellectuals) in Mecca seeking their verdict on the issue. Finally, the verdict came from Mecca that the Ahamadis are not Muslims, they are barred from performing pilgrimage to Mecca and the Saudi Embassy refused those visas for that purpose.

The third of this series of debates was held between Sheikh Adam Appiedu and Abdul Wahab Adam, the current Missionary in-charge of the Ahmadiyya Mission in Ghana. This debate which was held at Koforidua heightened tensions between the two parties but it was believed that the heart of the Ahmadis had been won over to Islam. At this point, sensing danger of the collapse of the Ahmadiyya Movement in Ghana, the white Missionaries of the Mission immediately sent Abdul Wahab Adam to London where he was trained as a missionary and brought back to Ghana as the Ameer and Missionary in charge of the Ahmadiyya Movement in Ghana.

The results of these Sunni encounters with the Ahmadis are quite revealing. While the Ahmadis supported the Muslim Mission reformist and puritan Islamic ideas, they were united against the syncretistic practices of the mystical Muslim groups in their communities. However, when the Muslim Mission took a legal action against Sheikh Appiedu and the Islamic Mission Secretariat, the Ahmadis seems to have scored their victory.

Among the social services of the Ahmadiyya Mission in Kumasi include the establishment of the Ta'aleem Islamiyya Ahmadiyya Secondary School. The school which was established in 1953 continues to provide quality education and training in both secular learning and religious instruction to its students from all religious persuasions.

The Asokore Secondary School near Kumasi which is one such school established by the Mission is on the verge of being converted into girls' secondary school, so as to afford the Muslim a girl child equal quality education.

Findings for Research Question 3: How Did the Islamic Education Unit (IEU) Advocate for Integrated Islamic Schools on Policy and Administrative Issues for Quality and Adherence to Ghana Education Service (GES) Regulations?

The schools established by Muslim scholars called Madrasas, or Islamic schools did not witness any fundamental transformation during the colonial era. In the words of Sheikh Appiedu,

British Colonial education policy towards Muslims was to train young Muslim children according to Western-style education, and the purpose was secularization of education for Muslims to be fully integrated into the social, economic, and political affairs of the government… And at Independence, the debate centered on how to integrate the Muslim communities through Western secular education

under the government. Thus, the efforts of Muslim leaders and reformers, Islamic education was firmly rooted in the Muslim communities prior to the colonization of country.

Sheikh Appiedu explaining the rationale for Muslims rejection of secular education, noted that, many Muslim parents were suspicious of Western-style education because of its programs were geared towards secularism which would entice Muslim children away from Islam. Thus, the creation of creation of Integrated Islamic schooling

offered the opportunity for Muslim children to provide their children with both secular knowledge and Islamic education in order to contribute to national development.

The Establishment of the Islamic Education Unit (IEU)

Alhaji Gbadamosi shared that Qur'anic schools continued to exist after Independence. However, many Muslims refused to send their children to these Christianity-influenced schools, fearing that their children would be enticed to Christianity and thereby abandon their Islamic values and identities. Alhaji Gbadamosi observed:

> Muslim leaders and reformers responded to this challenge through the integration of Islamic schools into the national curriculum, and which was adopted by the government. The creation of Islamic Education Unit (IEU) in 1987 under the Ghana Education Service (GES) eased the path to the transformation of Islamic schools in Ghana.

Alhaji Gbadamosi explains the relevance of the creation of the Islamic Education Unit under the Ghana Education Service and Ministry of Education as an important step in migrating Islamic schools into a national Ghanaian curriculum to facilitate efficient management and supervision of Islamic schools in Ghana. More so, this makes it possible for government to send trained and qualified teachers and other logistics support to Islamic schools under the Islamic Education Unit (IEU) in facilitating quality teaching and learning practices.

According to Alhaji Gbadamosi, by 1986, the number of Islamic schools established throughout the country had become sufficient to warrant the establishment of

Islamic Education Unit. The Secretary of Education at that time, Dr. Ben Abdullah and Alhaji Rahim Gbadamosi followed up the bureaucracy at the Ghana Education Service office at the Headquarters in Accra, in obtaining the necessary approval for the creation of the Unit. Gbadamosi explained that initially, the position of the Ghana Education Service on the matter was that, there had been a ban on the establishment of new education units since 1962. And the rationale for that ban was "to prevent unnecessary proliferation of Units with the attendant high administrative costs. Fortunately, the ban was waived during the Acheampong Regime to allow for the establishment of the Armed Forces and Police Education Units." He further asserted that "from all indications, the circumstances which warranted the waiver were similar to those surrounding the establishment of the Islamic Education Unit (IEU). Accordingly, the Government Secretary for Education gave approval for the creation of the Unit in 1987."

The next challenge, after the creation of the Islamic Education Unit, was the establishment of a unified national organization which would act as the centralized body to host the Unit, as was the case with all the other Education Units, in the country. Eventually, the concept of National, Regional, and District Councils made of proprietors of Islamic schools was proposed and accepted by the Ministry of Education. Alhaji Gbadamosi explained how he drafted a memo to that effect for the Deputy Director General of Ghana Education Service, at the time, Rev. Brew-Riverson, who approved and submitted, in the absence of the Director General, to the Secretary of Education, Dr. Ben Abdullah, who in turn approved it. He said that it marked the beginning of the Islamic Education Unit, which paved the way for the formation of the Councils with one Mallam

Basha as the first Chairman of the National Council, and Tamale, the Northern Regional

capital, the National Headquarters, with one Alhaji Majeed Fusseini as the first General

Manager. In 1987, the Islamic Education Unit was inaugurated in Tamale by the

Government Secretary for education, Dr. Muhammad Ben Abdullah.

Functions of the Islamic Education Unit

According to the participants, the main functions of the Islamic Education Unit

were to liaise between Islamic schools, and the Ghana Education Service (GES) and the

Ministry of Education. It also existed for the implementation of GES approved policies

and regulations, keeping data for effective planning, monitoring and implementation of

GES programs; assisting in the professional development of teachers in Unit, concerning

posting, releasing and transfer of teachers within the directives of GES. The Unit had to

seek the welfare of staff and students, liaise with the Muslim communities and other

stakeholders of education to ensure the provision of and maintenance of Islamic school

facilities; and the teaching of Arabic language and Islamic religious studies.

Ahmadiyya Muslim Education Unit

According Mr. Dimbie M. I. the General Manager of the Ahmadiyya Mission

schools, the Mission under the leadership of Mulvi Fazl Rahman Hakeem, set up the

Ahmadiyya Muslim Education Unit in 1923 "to oversee the establishment and

management of Ahmadiyya schools in Ghana." Mr. Dimbie further noted that the

Headquarters of the Unit which was used to be located at Salt pond, in the Central Region

of Ghana, has been relocated to Nyaneba Estate, Osu, in Accra, in January, 23, 2016.

Shedding light on the schools under the Unit, Mr Dimbie, noted, "the Unit managed 102

Kindergarten schools, 128, Primary schools, and 157 Junior High schools, seven (7) High schools, and one (1) College of Education." Mr. Dimbie stated that the purpose and vision of Ahmadiyya Unit schools was to "provide an enabling environment with strong religious and moral foundations that will facilitate effective teaching and learning in Ahmadiyya educational institutions, and to offer efficiency in the management of positions." Mr. Dimbie adds that "there are six (6) regional offices: Central Region, Ashanti Region, Brong Ahafo Region, Northern Region, Upper West region, as well as two local Units, located in Bolga and Tema."

Functions of the Unit

Mr. Dimbie M. I., General Manager of the mission shared that the purpose of the Unit is to collaborate with the Ghana Education Service and Ministry of Education in all directives towards efficient management of Ahmadiyya Schools; safeguard the interest members of the Mission; help keeping up-to date statistical data of schools for effective planning, monitoring, evaluation and implementation purposes; ensure the effective supervision of personnel in Ahmadiyya Education Unit; and seek the welfare of staff and students in the Unit, without discrimination. The Ahmadiyya Education Unit ensures that Ghanaian children of school going-age receive quality education and training necessary for the nation's development without discrimination of any kind.

The Islamic University College, Ghana (IUCG)

According to Sheikh Seebaway Zakaria, a former lecturer at the Islamic University and currently a lecturer at the Kwame Nkrumah University of Science and Technology, the Islamic University College, Ghana, (IUCG) was founded by the Iran

based Ahlul-Bayt foundation in the year 2000, to provide Muslims and non-Muslims alike with secular and moral instruction training. Alhaji Gbadamosi who served as the first Registrar of the Islamic University observed.

The Ahlul-bayt foundation decided to establish the Islamic University College, Ghana, (IUCG) when the Ghana Government policy was changed in 1997 to allow for Private participation in tertiary-education delivery, as a way of encouraging secular education in higher institutions among Muslims, deprived and marginalized populations of Ghana. The land at its present location at Adjiringanor/ East Legon in Accra, which had been acquired earlier on in 1995, was re-allocated for the establishment of the Islamic University in Ghana to serve the West African region.

Alhaji Gbadamosi explained the important role of the establishment of the Islamic University College, Ghana, which was sponsored by the Iranian Ahlul-Bayt foundation in providing tertiary education to the less privileged people, both Muslims and non-Muslims alike in Ghana. As the programs of the university offered Muslim students the opportunity in acquiring both secular education and Islamic education, in an Islamic environment, which has encouraged many Muslim parents to send their children both girls and boys to study at the University.

Alhaji Gbadamosi elaborated that the IUCG, which was the first Islamic University in Ghana, does not admit only Muslims but also followers of other all faiths as well. Since its establishment a decade ago with the first intake of 13 students in April 2001, the IUCG has produced about six hundred and fifty graduates. And as of August 2013, the IUCG had student enrolment totaled about a thousand (1000), with about four

hundred of them being female students. The University started with a single accreditation

programs in the Department of Religious Studies in September, 2002, added the Faculty

of Business Administration with accreditation in three programs: Accounting, Banking

and Finance, and Marketing. The Business Administration program has been expanded to

include two new programs: Human Resource Management (HRM) and Management

Information System (MIS). In 2011, the University introduced Faculty of Communication

Studies with three accredited programs in Journalism, Public Relations, and Advertising.

The University has commenced a Master of Philosophy (M.Phil.) in Islamic studies

program with options in Qur'anic sciences and Exegesis, equally approved by the

National Accreditation Board (NAB).

The Motto of the IUCG, "Knowledge and Service" and its Mission Statement and

objectives, support their vision to provide quality education to improve the conditions of

Ghanaian Muslims and integrate them into national development. The objectives of

IUCG:

1. Training the youth to qualify as skilled men and women who will not only aspire

   for the highest standards of educational attainment, but will also be imbued with

   the commitment to serve in deprived areas in general and Muslim communities in

   particular.

2. Provide opportunities for academic and professional development of the youth,

   more especially from the urban poor and rural communities in particular.

3. Nurturing/producing mature individuals who will have broad knowledge and appreciation of existing religions for the purpose of encouraging understanding and dialogue among people of different religions, traditions, and cultures.

4. Producing specialists who can act as honest selfless manpower resources in various disciplines for the public and private sectors of the country.

The vision of the Islamic University College, Ghana captures the mission of providing Integrated Islamic education to the young people by offering a combined curriculum of secular courses and religious education to equip young people with the much needed skills for contributing to national development and serving as productive global citizens.

Findings for Research Question 4: To What Extent Islamic Education Reformers Used Transformational Leadership Strategies to Influence the Integration of Islamic Schools in Ghana?

The findings revealed that Muslim leaders employed the transformational leadership strategies of idealized influence, intellectual stimulation, individualized consideration, and inspirational motivation to their followers and communities to influence the integration of Islamic public schools in Northern Ghana.

Idealized Influence

The Muslim leaders in Southern Ghana who were involved in the transformation of Islamic public schools used strategies that aroused strong follower emotions and identification with leaders. Alhaji Gbadamosi said, "What was noted by education authorities in the predominantly Muslim communities in the country was that while the

public schools in such areas were virtually empty, the Makaranatas (Qur'anic schools) nearby were teaming with enrollments."

This strategy was employed by Muslim reformers to persuade members of the Muslim community to embrace integrated Islamic education in order to contribute to the national integration of the Muslim population. Muslims leaders used personal stories and their own experiences in arguing that "Muslim children are capable for secular education, and that educated Muslim becomes stronger in their faith and nationally integrated," as Alhaji Gbadamosi shared.

Sheikh Seebaway Zakaria, a former lecturer at the Islamic University College, Ghana, said, "the transformational strategies used by Muslim leaders and reformers in transforming Islamic schools are captured in the visions and mission statements articulated by the leaders." For example, the Vision for the establishment of the Islamic University was as follows:

> The Mission of the Islamic University College, Ghana, would be to provide
>
> quality tertiary education to the youth, especially to the less-privileged
>
> communities; and to undertake research and disseminate knowledge in pursuit of
>
> academic and moral excellence for national development and for improving the
>
> quality of life for Ghanaians in particularly and all Africans in general.

The Motto of IUCG, "Knowledge, Faith and Service," its Vision, Mission statement and its objectives provide credence to the transformational strategies employed and articulated by Islamic leaders and reformers for the transformation of Islamic education in Ghana.

Sheikh Seebaway, explaining the strategies captured in the Mission statement of IUCG, posited that such visions articulated by Islamic leaders and reformers provided the impetus in transforming Islamic Education "aimed at providing the kind of quality education education that would improve the social and economic conditions of Muslims and to enable fully integrate into the nation to contribute to the development of the country, as well as serve as productive global citizens."

Reform in Islamic education is considered by Muslim reformers as an integral program of reforms in Islam, or Muslim societies. The rationale for reforming Islamic education was that in order for Muslim community in Ghana to be fully integrated and contribute to the social, economic, political and civic life of the modern Ghanaian society, they need embrace the vision of Integrated Islamic education which combined both secular education and Islamic Religious instruction. This kind of education was the surest way for Muslims achieving material and spiritual progress.

Intellectual Stimulation

The Muslims explained how they used all strategies possible to increase the awareness of the Muslim community on the challenges they are faced with, as well as the opportunities offered by integrated Islamic public schools. The community gradually developed new perspectives and later accepted the integrated Islamic public school for their children. Muslim reformists created the awareness that there was the need to reform Islamic education. However, the program of reform offered by Muslim reformers was met with resistance from some Muslim groups who were suspicious that the reform would lead to Muslim students to abandon Islam and adopt secular life-style. Alhaji

Gbadamosi asserted, "Convinced on the importance of modern secular education for national development and integration of the Muslim community, Muslim reformers were remained resolute in the creation and implementation of a scheme of Public Integrated Islamic schooling for transforming Islamic education in Ghana."

It is worth recognizing that, the program of reforming Islamic education was met with resistance from some Muslim leaders who were suspicious that reforming Islamic education to include secular framework would only lead children to move away from Islam to secular life Responding to that kind of resistance, Muslim reformers and educators argued that the reasons for the marginalization of Ghana Muslims in the social, economic, political and civic life was the archaic nature of the Traditional Qur'anic schools. As a result, Islamic schools should be reformed to address the failings and challenges of the Muslim society by embracing the opportunities offered by Integrated Islamic schools to provide Muslim students a better perspective to achieve progress in their society.

Individualized Consideration

Muslim reformers articulated a vision that a reformed scheme of integrated Islamic education that provided the impetus in transforming Islamic Education. Sheikh Almiyyawu Shuaib said he explained to the community that integrated Islamic education "aimed at providing the kind of quality education that would improve the social and economic conditions of Muslims and to enable fully integrate into the nation to contribute to the development of the country, as well as serve as productive global citizens."

Through such individualized consideration strategy Muslim leaders provided support and encouragement to members of an organization in carrying out their mandate.

As a religious minority group, Ghanaian Muslims expressed and maintained their identities through integrated Islamic schools which promote and preserve their moral and cultural relevance in a largely secular state or society. Muslim educators and reformers stepped up efforts towards the creation of Integrated Islamic schools that combined Islamic Religious education with a national Ghanaian curriculum, Young Muslims were receive moral training and secular education for professional life.

Inspirational Motivation

Muslim leaders were very effective at creating a vision for change and transformation of traditional Islamic schools towards national curriculum. Efforts were stepped up by Islamic leaders and other stakeholders of education to increase access and enrolments in Public Integrated Islamic schools, which had been established in predominantly Muslim communities in Ghana. Alhaji Gbadamosi further explained, "What was noted by education authorities in the predominantly Muslim communities in the country was that while the public schools in such areas were virtually empty, the Makaranatas (Qur'anic schools) nearby were teaming with enrollments."

Sheikh Almiyawwu Shuaibu acknowledge the Muslims resistance to secular education in Ghana, but noted, "The crux of the matter was that, in those days, Muslims had the strong belief that Public secular education schools were Christian schools, because of their origins in the country, and that their programs. Explaining the Muslims resistance to secular education in Ghana.

Muslim reformers and educators established Integrated Public Islamic schools in Ghana through partnership with the Government agencies of education in formulating policies that facilitated the efficient management of Islamic schools along the line of modernized national curriculum. Such policies led to the creation of the Islamic Education Unit (IEU) in 1987 to streamline the management of Islamic schools under the sponsorship of the Ministry of Education and Ghana Education Service.

Summary

Chapter 4 presented the results of the study. The findings reveal that the program of reforming Islamic schools was articulated through the visions of Muslim reformers with the rationale that: In order for Muslims to be able to cope with the modern world and achieve progress, there was no other way, but for the Muslim communities to recognize the necessity to reform Islamic schools from traditional Qur'anic schools to Integrated Islamic schools that combined secular curriculum with Islamic religious studies to enable Muslims to fully integrate into national development.

The reform program of Integrated Islamic schooling introduced by Muslim leaders and reformers met some resistance as some conservative Muslims were suspicious that the reform program would only lead Muslim students away from Islam to secularism. However, the research gained momentum as Muslim reformers employed the transformational strategies to streamline the reform Mission in the articulation and creating Islamic schools and institutions to help achieve the goal of providing quality education to enable integrate the Muslim minority into national development.

The findings of this study showed why it became necessary for Muslim leaders and reformers persuade proprietors to convert their traditional Qur'anic schools into national curriculum which meant the transformation of the first established Makarantas or Islamic schools Public Integrated Islamic schools which combined the secular courses and Islamic religious studies in the curriculum for efficient teaching and learning in Islamic schools across the country, following Ghana's Independence from colonial rule to the present era. Using the framework of transformational leadership lens, Muslim leaders and reformers created the awareness and the Rationale for such transformation since the early 1950s/60s, that in order for Muslims to cope with the modern world and achieve progress, there is the need to reform Islamic education. But the program of reform offered by Muslim reformers was met with resistance from some Muslim groups who were suspicious that the reform would lead to Muslim students to abandon Islam and adopt secular life-style. Convinced on the importance of modern secular education for national development and integration of the Muslim community, Muslim reformers were remained resolute in the creation and implementation of a scheme of Public Integrated Islamic schooling for transforming Islamic education in Ghana.

Chapter 5: Analysis, Discussions, And Recommendations

Introduction

Chapter 5 discusses the findings, draws conclusions based on the analysis of the results and discusses the implications of the findings for policy and practice of education reform, and make recommendations for further research. This qualitative case study used descriptive exploratory research design for theoretical proposition, questions, data collection and analysis. Data collection was done through a semi-structured questionnaire and face-to-face interviews of Muslim school leaders. The transformational leadership theory guided the study regarding the leadership roles played by Muslim reformers in the modernization of Islamic education and Islamic education in Ghana. The conceptual framework explored the four components of idealized influence, intellectual stimulation, individualized consideration, and inspirational motivation.

The study explored to investigate three overarching questions about the pioneering leadership role played by Muslim leaders towards the transformation of Traditional Qur'anic schools to the publicly integrated Islamic schools through the inclusion of secular subjects into the curriculum. Second, how have the historical context of Islamic learning changed in a continuum from Traditional Qur'anic schools, through Anglo-Arabic schools, to integrated school through the gradual implementation of program of reform in Muslim Schools? Third, the study equally focused on how the government policy to establish Islamic Education Unit (IEU) in 1987 agitated by Muslim leaders facilitated the implementation of the program of integration of Islamic schools in Ghana. Fourth, central to the analysis, how did the Muslim leaders employ the strategies

of transformational leadership theory and the conceptual framework of idealized influence, intellectual stimulation, individualized consideration, and inspirational motivation behavior in modernizing Islamic education in Ghana?

The notion of integration of Islamic schools with a curriculum that combined secular subjects with religious knowledge provided the context for coexistence of traditional Islamic schools and the integrated public schools, a change which was formally achieved with the establishment of the Islamic Education Unit in 1987 under the supervision of the Ghana Education Service (GES) of the Ministry of Education.

Analysis on Research Question 1: The Role of Muslim Leaders on Islamic Education Reform

The concept of Integrated Islamic schools which began in the 1950s by Islamic leaders and proprietors of Islamic schools aimed at establishing Islamic schools that taught both secular subjects such as English Language, Mathematics, science, Geography, social studies and Islamic Religious Studies and Arabic language to provide Muslim children with the kind of education needed to function in the new complex society following decolonization of Ghana. The first set of such Muslim reformers included Sheikh Adam Mohammed Appiedu, the proprietor of Islamic secondary school, Kumasi, and the Imam of the Ghana Muslim mission and the Islamic mission Secretariat; Alfa Issifu, Ajura, proprietor of Ambariyya; Mallam Basha, Proprietor of Nuriyya; Alhaji Umar, Proprietor of Na'hada Islamic school; and Alhaji Ziblim Zakaria, proprietor of Nurul-Islam. Initally, these schools were designated English-Arabic schools. Years later, the designation was considered inappropriate and was changed to Islamic

schools, since English and Arabic were not the only secular subjects offered in the Islamic schools.

The pioneering role of Muslim leaders in the reform of Islamic schools for equity in educational access and opportunities through self-reflection and creative performance. Muslim leaders in the field of education were constantly exploring ways to improve their schools. The educational career of Muslim key leaders, like Sheikh Adam Appiedu, Abdul, Wahab Adam, and Alhaj Rahim Gbadamosi helped devise mechanisms and advocate for policies that partnered with the government in the integration and democratic transformation of Islamic schools. Different models were developed to achieve reformed education for the Muslim population.

Analysis for Research Question 2: How Have the Historical Aspects of Islamic Reform Contributed to the Modernization Process of Islamic Education?

Islamic education reform has undergone a continuum of change: Traditional Qur'anic schools, Arabic schools, English-Arabic schools, and public integrated Islamic schools. Qur'anic schools teach children purely the Qur'anic text and Islamic religious instructions, through the rote learning method and regurgitating approach of assessing student achievement. Arabic schools taught children about Arabic literacy and numeracy. The curriculum of Arabic schools involved, Arabic language, Islamic philosophy, Jurisprudence, Hadith (tradition of the Prophet Muhammad), Devotions, Islamic pedagogical practices, Islamic history and others, and the medium of instruction, was Arabic language. The third stage was the English-Arabic schools, where the curriculum combined secular subjects with Islamic studies, and teaching such subjects as English

language, Science, Geography, social studies, and Arabic, using the English language as the medium of Instruction. The method of assessment and evaluation of students followed the National Standard of Testing and Examination. The fourth stage was the public integrated Islamic schools, where the Islamic schools were migrated into the national curriculum under the government agencies of education, such as the Ghana Education Service (GES), and the Islamic Education Unit (IEU), created in 1987.

Analysis for Research Question 3: How Did the Islamic Education Unit (IEU) Advocate for Integrated Islamic Schools on Policy and Administrative Issues for Quality and Adherence to Ghana Education Service (GES) Regulations?

By 1986, the number of Islamic schools established throughout the country had become sufficient to warrant the establishment of Islamic Education Unit. Through the efforts of Muslim leaders and reformers, they followed through with the bureaucracy of the Ministry of Education and the Ghana Education Service (GES) in getting the government to create an Islamic Education Unit (IEU) in 1987 to oversee the migration of Islamic schools into the national educational system with a standard curriculum. The Islamic Education Unit which has its Headquarters in Tamale in the Northern Region of Ghana, has branches in the other ten Regions of Ghana. The central role of the Islamic Education Unit was to liaise between the GES for the efficient implementation of the scheme of reform and GES programs. At the same time, the office of the Islamic Education Unit (IEU) promote and protect the welfare of students and staff of Islamic schools for efficient teaching and learning.

The method of assessment and evaluation of students' achievement followed the national standard of testing and examination. The government supplies teachers and textbooks to Islamic schools which have migrated to the Ghana Education service through the Islamic Education Unit (IEU). The trade-off for Islamic schools that adopted the national curriculum and implemented the scheme of integration was that less time was allotted for the teaching and learning of Islamic religious instruction. Public integrated Islamic schools have over 250, 000 student enrollment in their schools and continue to create more access to education for more students in deprived communities of Ghana, (USAID, Islamic Studies Sector, Ghana, 2007).

The public integrated Islamic school model designed by Muslim leaders was adopted by the Government during the 1960s'1970s and the program was fully implemented with the creation of the Islamic Education Unit (IEU) in 1987 under the Ghana Education Service (GES) of the Ministry of Education. Muslim leaders provided leadership for the introduction of secular subjects into the school curriculum which provided both secular education and religious knowledge to children from their communities in Ghana. During the periods of pre-colonial, colonial, up to the present times, Islamic clerics and Muslim leaders have adopted innovative and creative ways to modernize Islamic education in Ghana. The process of transforming Islamic education has undergone a continuum of change through Traditional Qur'anic schools, Arabic schools, Anglo-Arabic schools, and Public Integrated schools. Muslim leaders in the field provided educational leadership that reflect spiritual and material prosperity for children trained in integrated schools. Through the adaptive spiritual tenets of the Muslim leaders

they employed flexible and adaptive approach in the public integrated Islamic schools that trained the children on the responsibilities that connect education to the community and society as a whole in schools they helped established for their communities.

Analysis for Research Question 4: To What Extent Islamic Reformers Used Transformational Leadership Strategies to Influence the Integration of Islamic Schools?

Muslim leaders employed the transformational leadership strategies of idealized influence, intellectual stimulation, individualized consideration, and inspirational motivation.

Idealized influence. This variable of transformational leadership theory explains the leadership behavior that arouses strong follower emotions and identification leaders. This strategy was used by Muslim leaders to persuade the Muslim community to embrace the concept of Integration of Islamic schools into the national curriculum in the predominant Muslim community of Ghana.

Intellectual stimulation. Intellectual stimulation explains leadership behavior that increases awareness of followers to issue or problems and influence followers to view the problems from some new perspectives. Muslim reformers employed the strategy of intellectual stimulation educate the Muslim community on the inadequacies of the Traditional Qur'anic school system in preparing the Muslim community for the modern complex society, and the therefore the need to transform Qur'anic schools into the Public Integrated schools to train Muslim children with the requisite education for needed for national integration and development.

Inspirational motivation. This variable of transformational leadership theory explains how leaders communicate a vision for change. Muslim Leaders persuaded the authorities and stakeholders of education of education to migrate Islamic Schools into the national curriculum for effective management of Islamic schools in the Ghana, through the creation of Islamic Education Unit (IEU) under the supervision of Ghana Education Service (GES) Regulations and monitoring of Public Integrated Islamic schools in Ghana.

Individualized consideration. This variable of transformational leadership theory provides moral rational for followers' behavior for a change in an organization. Like the inspirational motivation, this strategy was used by Muslim reformers in coaching, and supporting the Muslim community in Ghana, and providing support in the reforming Islamic schools and migrating them into the national education system for efficient management for teaching and learning in public integrated Islamic schools. Thus, while the first two variables of individualized influence and intellectual stimulation were used by Muslim reformers to articulate vision for transforming Islamic schools, the second two components of idealized consideration and inspirational motivation provided strategies for migrating Islamic schools into the national curriculum. Shedding further lights on the role of spiritual leaders in the transformation of schools and institutions Dantley (2010) noted that spiritual leaders are principled, purposive, and pragmatic, and these qualities demonstrate spiritualty at the center of Leadership.

To intellectually accent to change is only the first step in bringing about transformation. The courage to initiate, as well as the articulation of the meaning of such change would bring to one's life or the lives of a community, are artifacts of a spiritual

engagement. The ethics of change and the moral value of the intended change are all issues that emanate from a spiritual epicenter (Dantley, 2010, p.215).

Dantley (2010) posited that school leaders who are agents of change or transformative leaders are those who embrace spiritual resources in the performance of their duties and responsibilities. School leaders imbued with spirituality engage and focus on the educational programs that foster children's sense of purpose, identity and responsibilities to societal change and progress. Transformational theory provides understanding of transformational leadership roles in the development and implementation of public integrated Islamic school program. The framework underscore leadership as a process of internationalization of leadership, where leaders employ the strategies of inspiration and motivation to connect task to follower values and behaviors in articulating inspirational vision for their organizations or institutions (Northouse, 2013; Yukl, 2010). Transformational leaders equally employ spiritual resources as a source motivation to provide a comprehensive education that instills in students the criticality that awaken human minds and souls, as well as intellectuals who articulate the vision for national development and reconstruction.

Muslim Transformational Leadership and Public Integrated Islamic Schools

The transformational leadership role of Muslim leaders in reforming Islamic schools is grounded in Islamic spirituality which underscored the discourse that juxtapose the imposition of Western secular education and the tradition of Islamic learning in Post-Colonial Ghana and how Muslim leaders in response to this challenge, partnered with government in the establishment of Public Integrated Schools that provided democratic

school space and settings for the Muslim population in Ghana. Integration has made it possible for Muslim families to educate their children with their own values that instilled in them a sense of responsibility, identity, and commitment to social and economic development of their society.

The Ghana Education System and Policies of Reforms and the Creation of the Islamic Education Unit in 1987

Since the attainment of political independence in 1957, the Educational system inherited by Ghana from the British administrators had received widespread criticisms for its inadequacies and inability to meet the changing needs of the country. It was generally thought that, the whole system inherited from the colonial era had become parochial, narrow in scope, and irrelevant in content to the socioeconomic and cultural aspirations of the country. As the colonial education was considered generally poor, a reform of it was advocated, and various reforms were accordingly initiated, and the most successful of those educational reforms was that of the 1987. That reform covered the whole of the educational system in Ghana from the elementary to the University levels in structure and content, and since then, there have been continuous efforts to improve the quality of education in the country. As part of the reform program was the creation of the Islamic Education Unit (IEU) in 1987, headquartered in Tamale in the Northern Region of Ghana with branches across the country. The IEU served as the main policy and administrative linkage between Islamic schools and the Ghana Education Service (GES). The Unit has the following mandate:

1. Advocate for public integrated Islamic schools on policy and administrative affairs;

2. Communicating Ghana Education Service policies and administrative rules and regulations to Islamic schools;

3. Supervise and monitor compliance with Ghana Education quality standards (2007, USAID).

The Ghana Education Service, which has the mandate to implement the government policies of pre-tertiary education have the responsibility all school –age children are provided access to quality and affordable education. The Ghana Education Service established the Islamic Education Unit (IEU) to assist in reform of program of the integration of Islamic schools at the basic levels under the Unit to facilitate their absorption into the government assisted school system. The policy promotes the efficient promotion of the Government policy of compulsory basic education for all children of school-age in Ghana. The policy enabled more children, particularly from the Muslim population have access to quality and affordable education. Additionally, the policy implementation made it possible for partnership and collaboration between the government and Muslim leaders in management of public integrated Islamic schools, while at the same time maintaining Islamic tradition of learning in the face of imposition of Western-style secular education in post-colonial Ghana. While student enrolments were estimated over 250, 000, nation-wide, IEU school operations however fall outside the purview of private Islamic schools spread across the country, and which are independently owned and managed by the Muslim communities and Proprietors (USAID,

2007). According to Mumuni (2003), the Makaranta, constituted the most fundamental mode of the development of Islamic tradition of learning in the country. Modeled after the curriculum of Madrasas in Middle East countries like Saudi Arabia, Pakistan, and Egypt, the pedagogical practices were focused purely on religious knowledge, particularly, Islamic religious instruction.

Since the country attained political independence in 1957, successive governments policies formulated to provide quality and accessible education to the citizenry included:

1. The Compulsory Universal Basic Education Act of 1961.

2. The PNDC Law 42 of 1983, which focused on promotion of social justice and equity through equal opportunity for all.

3. The Education Reform program of 1987, with the mandate for greater access to equitable and sustainable education for all school-going age.

4. The creation of the Girl-Child education Unit under the Ministry of Education focused on the promotion of girls' education in the country (USAID, 2007).

As part of the strategies to improve government assisted schools such as the public integrated Islamic schools included the provision of teachers and logistics, scholarship schemes to deprived students, engaging and encouraging parents to educate the girl-child and discouraging their early marriages, and ensuring that those who get pregnant while at school were given the opportunity to continue their education after giving birth. The government policy of Free Compulsory Universal Basic Education

(FCUBE) equally expanded educational access to children of school-going age including those of the Muslim population of the country.

Conclusion

This study sought to explore the transformational role of Islamic leaders in transforming traditional Qur'anic schools into public integrated Islamic schools. The central focus was on the changing trends that Islamic education reform contributed to preserve Muslims identity as well as how the method of integrated Islamic education contributed in the effort to modernize Islamic education contributed to the manpower needs and the development of post-colonial Ghana. The transformational leadership theory and conceptual framework idealized influence, intellectual stimulation, individualized consideration, and inspirational motivation informed the study. The first two components of the framework, idealized influence and intellectual stimulation provided vision for Muslim reformers and leaders towards the transformation of Traditional Qur'anic schools locally termed Makarantas. The second two components of the framework, individual consideration and inspirational motivation behaviors guided Muslim leaders and reformers to establish integrated Islamic schools that offered the scheme of reformed Islamic education in Ghana.

The review of Existing literature on the development and transformation Islamic education in Ghana indicates a shared concern of all actors and stakeholders of education in Ghana. Key figure and players of Islamic education led the task of articulating vision and values of the Muslim communities by linking behaviors to the inspirational vision of Public Integrated Islamic Schools. This process of integration of Islamic schools initiated

by Muslim leaders indicated a continuum of change from traditional Qur'anic schools, the Madrasa, English-Arabic schools, as well as the public integrated Islamic schools under the mandate of Islamic Education Unit (IEU), via, the Ghana Education Service (GES) and Ministry of Education. Managers of Public Integrated Islamic Schools decried that, while the government pay for teachers posted to Islamic schools, and supplied these schools with text books, the trade of for migrating Islamic schools into the national education system has been less time allotted for the teaching and learning of Islamic religious instruction and Arabic studies, in IEU schools.

Muslims leaders and reformers played pioneering role in migrating Islamic schools into the national Education system through the creation of the Islamic Education Unit (IEU).

Recommendations

1. Government support is necessary for the development of a standard integrated curriculum for all Islamic schools in Ghana, as there is currently no such standard curriculum for most Islamic schools.

2. Stakeholders of Education should strengthen their collaboration to bolster the Islamic character of Integrated Islamic schools to motivate Muslim parents support of the system, as currently some parents feel the religious content of the curriculum is grossly inadequate.

3. The creation of a centralized Unit that partner and collaborate with Proprietors of Islamic schools is needed to ensure the gradual absorption of the teaming Private

Islamic schools into the Ghana Education Service for efficient management of those schools outside the purview of the Ministry of Education.

4. Policies should be enacted to promote the Education of Muslim children as national a concern by civil society and the various actors of education delivery in country. Such policies should provide support to assist deprived children, particularly the Muslim communities, to have better opportunities for education and integration into the social, economic and political affairs of the country.

5. Develop a leadership model by the Ghana Education Service (GES) for the training of teachers under their supervision, particularly those in IEU Schools to improve efficiency in teaching and management of Islamic schools. And where there are shortages in Islamic schools, adequate teachers should be posted by Ghana Education Service (GES).

6. Provide modern infrastructure, library, books, and other forms of teaching and learning materials to assist teaching and learning in Islamic schools.

7. Expanding and enhancing the infrastructure the availability and access to Integrated Junior High and Senior High schools for children who intend to study under Islamic schools.

Suggestions for Further Research

This study focused on the roles of reformers in the development of Public Integrated Islamic schools. Therefore, its significance is limited to such purpose. Further research is needed on the leadership effectiveness in the efficient management of Public

Integrated Islamic Schools across the country for efficient running of the Islamic schools in Ghana.

Further, it is important to study the nature of the collaboration between Public Integrated Islamic schools and the community for effective the expansion of Islamic schools under the IEU.

Additionally, there is a need for further study on the financial sustainability of Islamic schools under in the country towards increasing access, training, and expansion of Public Integrated Islamic schools in Ghana.

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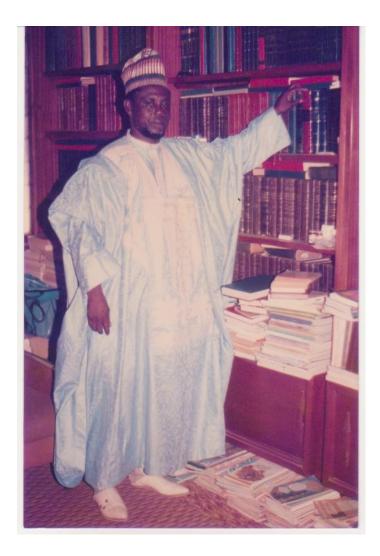
Appendix A: Photographs of Islamic School Leaders

Photograph of Sheikh Alfa Ladan (a mentor of Sheikh Appiedu) and Colleagues (4th from left, front row). A photograph taken in 1949.

Front seated row, from R-L: Alhaji Abubakar Garba Hakeem, Alhaji Haruna Muhammad Altijjani, Alhaji Alfa Usman Ladan, Alhaji Ahmad Babal Waiz, Alhaji Hassan Nasiru Deen, and Alhaji Sae'du Imam Moshie; Second row standing: Malam Garba Tumu, Malam Issah Kataki, Malam Muhammad Banda, Malam Ahmad Nurudeen, Alahaji Muhammad Sahmu Deen Dan Gigala.

They were believed to have collectively referred to themselves as "the Eleven Stars" of the Muslim community in Ghana.

Sheikh Adam Mohammed Appiedu, 2005.

Researcher, (1ˢᵗ from right), and Some Muslim leaders, (2ⁿᵈ, from left, Alhaj Rahim Gbadamosi, and 4ᵗʰ from left, the late Mulvi Abdul Wahab Adam.

Appendix B: Glossary

Alim: A scholar or an intellectual.

Adab: Arabic Literature

Ahmadiyya: A sect within Islam founded by Gulam Ahmad in 1889 and established in

Ghana in 1927.

Baraka: Material and spiritual blessings.

Batin : Esoteric practices of Muslims clerics.

Da'wah: Islamic Missionary program

Fiqh: Islamic Jurisprudence

Hadith: text and sayings, and traditions of the Prophet Muhammad (PBUH).

Ijaza: Certification or testimonials.

I'lm: Knowledge/sciences of learning

Infa'q: Charity and benevolent acts to the indigent.

Integrated Islamic schools: Schools that run secular and religious curriculum

Jihad: Striving in the way of God

Kuttaab: Another variant of Islamic basic school

Madrasa: An Arabic name of higher school

Makaranta: Hausa name for Islamic school, and a local term for Islamic schools.

Mallam: A Hausa version of a teacher, or a cleric, loosely used as a tittle of a

man.Nuzur: Pledge to make donation for prayers answered by God.

Shari'a: Islamic law

Sadaqa: Voluntary act of charity.

Salah: obligatory act of prayer

Sirah: The life history of the Prophet Muhammad (PBUH).

Sunna: The traditions and conducts of the Prophet Muhammad (PBUH).

Tafsir: Qur'anic exegesis.

Tajdid: Renewal or modernization of Islamic education

Tijaniyya: An Islamic school of thought and a mystical movement founded in 1781 by Sheikh Ahmad Tijani in Morocco and spread to Ghana by Muslim clerics.

Transformation leadership: Leaders who combine task with inspiration to motivate followers to act in ways to bring about fundamental change in an organization or institution.

Ulama: Muslim scholars, and leaders.

Ummah: The community of Muslim population.

Ustadh: A word for a teacher or professor.

Waqaf: Endowment fund or foundation

Zahir: The Exoteric practices of Muslim clerics.

Zakat: Mandatory payment by the rich towards the needy.

Appendix C: IRB Protocol Approval

LEO: IRB PROTOCOL 16-E-12 APPROVED

compliance@ohio.edu

Thu 3/10/2016 4:26 PM

To:Owusu, Kwame <ko126411@ohio.edu>;

Project Number	16-E-12
Committee:	Office of Research Compliance
Compliance Contact:	Rebecca Cale (cale@ohio.edu)
Primary Investigator:	Kwame Owusu
Project Title:	The development of Islamic education in Ghana; Factors of resistance and modernization of Anglo-Arabic school system.
Level of Review:	EXEMPT

The Ohio University Office of Research Compliance reviewed and approved by exempt review the above referenced research. The Office of Research Compliance was able to provide exempt approval under 45 CFR 46.101(b) because the research meets the applicability criteria and one or more categories of research eligible for exempt review, as indicated below.

IRB Approval:	03/10/2016 4:26:50 PM
Review Category:	2

Waivers: None

If applicable, informed consent (and HIPAA research authorization) must be obtained from subjects or their legally authorized representatives and documented prior to research involvement. In addition, FERPA, PPRA, and other authorizations must be obtained, if needed. The IRB-approved consent form and process must be used. Any changes in the research (e.g., recruitment procedures, advertisements, enrollment numbers, etc.) or informed consent process must be approved by the IRB before they are implemented (except where necessary to eliminate apparent immediate hazards to subjects).

It is the responsibility of all investigators and research staff to promptly report to the Office of Research Compliance / IRB any serious, unexpected and related adverse and potential unanticipated problems involving risks to subjects or others.

This approval is issued under the Ohio University OHRP Federalwide Assurance #00000095. Please feel free to contact the Office of Research Compliance staff contact listed above with any questions or concerns.

Research Compliance

compliance@ohio.edu

Appendix D: Interview Questionnaire

The development of Islamic education in Ghana: Perspectives of Reformers on the transformation of Integrated Public Islamic schools.

1. What impact did the government policy of educational reform acceleration 1951 had on Islamic education in Ghana?

2. What were the roles of Muslim leaders on Islamic education reform?

3. How have the historical aspects of Islamic reform contributed to the modernization process of Islamic education?

4. How did the Islamic Education Unit (IEU) advocate for integrated Islamic schools on policy and administrative issues for quality and adherence to Ghana Education Service (GES) regulations?

5. How was Islamic education reformed with the inclusion of secular curriculum in Muslim pedagogy and teaching practices in Ghana?

6. Who would you consider as the pioneer of Islamic education reform in Ghana? And why?

7. How was the reform of Islamic education received by Muslim scholars?

8. Who were the innovator of the idea of English-Arabic schooling in Ghana and why?

9. How did the reform in Muslim schools contribute to the social and economic development of the country?

10. To what extent have Muslim leaders used transformational leadership transformational leadership strategies to influence the integration of Islamic

schools in Ghana?

    a. Idealized influence_____?

    b. Intellectual stimulation_____?

    c. Individualized consideration_____?

    d. Inspirational motivation-_____?

11. What measures could be done to improve Islamic education in areas of access?

    a. Expansion? _____ And why?

    b. Certification? _____ And why?

    c. Training of students? _____ And why?

    d. And training of staff? _____ And why?

Appendix E: Analytic Memo

The notion of modernization of Islamic education in Ghana that examined the historical distaste for secular education within the Muslim communities of Ghana and the "growing enthusiasm" of Ghanaian Muslims in transforming "Qur'anic schools" to integrate secular subjects into the "integrated Public Islamic schools" enjoyed greater support on the part of Muslim reformers and government agencies of education in more contrast of the "Traditional Qur'anic schools" that had conducted training of Muslim children in purely religious education. Participants tended to feel strongly that the integrated Public Islamic schools, in contrast to the Traditional Qur'anic schools provided benefits of quality education that could not have been obtained from the Traditional Qur'anic schools alone.

The researcher's setting was the home of the researcher, who also doubled as participant and observer in the study. The researcher's cultural experiences and personal connections with the site and the population studied helped him to gain entry and sensitivity of the ethical and cultural issues of the Muslim community, as well as providing him with the understanding of some of structural and cultural challenges and drawbacks facing that community. Again, he was a product of the Islamic school system and was mentored by the participants in the study.

The researcher contacted a total of five (5) key informants who had contributed to Islamic education reform and were purposefully selected to be interviewed for this study, in order to find out ways they employed to implement the scheme of reforming Islamic schools. As the study particularly focused on Southern Ghana, the participants in the

study involved mainly but not limited to Muslim education reformers from Southern

Ghana. During every interview, the researcher, the researcher read over the interview

transcripts and took notes of the interviews, and wrote down some of the main ideas,

pattern, patterns, and interesting issues that emerged from the Muslim reformers

responses on the theme.   This helped the researcher to "bracket his thoughts" about the

data provided by participants, and finally wrote summary of the raw data on the emergent

themes.   The researcher followed the same routine with each respondent of the interview

and wrote about the different concepts and about specific issues topics from data that

informed the findings for the study.

This idea of reforming Islamic schools was described to the researcher in various

ways from both Muslim reformers and Muslim educators' participants, but the theme

remained the same. Again, the perceived benefits of "integrated curriculum" and teaching

and learning concepts by "adding secular subjects" to the curriculum of Islamic

framework, was most easily appreciated when participants contrasted the program of

integration with the traditional Qur'anic learning and what they considered as the

challenges of traditional Qur'anic schools. The challenges of traditional Qur'anic schools,

besides, the lack of secular subjects and adequate teaching and learning, included that

fact that following the Qur'anic schools alone could lead to the marginalization of the

Muslim community from the social, economic, political and civic life of the Muslim

population, and this would make it difficult to fully integrate that community into

national development. Respondents noted how they employed the strategies of

modernization and transformation via the four components of "idealized influence,"

"intellectual stimulation," "individualized consideration," and "inspirational motivation,"
to achieve the goal of reforming Islamic schools in Ghana. "Idealized influence" is
leadership behavior that arouses strong follower emotions and identification with the
leader. "Intellectual stimulation" is the leadership that increases awareness of issues or
problems and influence followers to view the problems from new perspectives.
"Individualized consideration" consists of providing coaching and encouragement to
followers. "Inspirational motivation" involves leaders communicating an appealing
vision and using symbols to focus followers' attitude and motivation. Participants noted
how the strategies of transformational leadership enabled Muslim reformers and
educators in the course of implementing the reformed scheme of integrating Islamic
schools and to "migrate these schools into the national education system" for efficient
management and supervision of Integrated Public Islamic schools in Ghana.

Those who participated in the in the scheme of modernization of Islamic schools
and subsequent migrating of these schools into the national curriculum were appreciative
that the transformation helped achieve quality and adequate teaching and learning for
Muslims and thereby helping to integrate the Muslim population into national
development and to serve as productive global citizens. Many of the participants
mentioned that the challenges and constraints of traditional Qur'anic schools that
provided purely religious instructions made it difficult for most Muslims to have quality
and adequate education to function effectively in the bureaucratic civil service that came
in the wake of decolonization of Ghana. The reformed scheme that introduced secular
subjects into the Islamic framework, and subsequently, led to the creation of the Islamic

Education Unit in 1987, under the Ghana Education Service, (GES) which facilitated the migration of Integrated Public Islamic schools into the national education system were therefore seen as major transformations in the modernization of Islamic schools in Ghana.