STATE OF MUSLIM EDUCATION IN LAGOS STATE: TRENDS, CHALLENGES AND POLICY RESPONSES

FINDINGS AND RECOMMENDATIONS

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CONTENT

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EXECUTIVE SUMMARY

This work examines trends and challenges in Muslim education in Lagos State since the introduction of Islam into the geographical space that was later named Lagos State in 1967. It is imperative to point out that Islam and Muslim education are like Siamese twins that cannot be separated. Islam as a religion is predicated on the search for knowledge as a prerequisite to understanding the basic precepts of worshipping God. These are well enshrined in both the Qur'an and the Prophetic Sunnah which are the guiding principles of Islam. It is therefore not surprising that wherever there is a Masjid, there is the likelihood of finding within its precinct the Madrasah where knowledge about both Arabic and Islam is taught by the Muslim clerics.

In the early period of the introduction of Islam in Lagos, Arabic schools were created in different parts of the community such as on veranda of houses, and under the shades of trees. The learning tools would seem to be quite inadequate just as the students had to take turns learning the basic aspects of the Qur'an after some memorization. The remuneration of the *Alfa* was not only insufficient but also not fixed as most of them had to rely on the paltry fees offered by the parents of the pupils who were not compelled to pay for the services rendered by the *Alfa*. Thus, teaching methods would seem to be well structured, but not time bound such that students in the Madrasa who were enrolled together may not graduate at the same time.

It was in this circumstance that colonialism and the introduction of western education based on the precepts of Christianity were introduced. Western education brought with it a well-regulated syllabus that was geared from the outset toward producing a few educated people who will not only be able to read and write, but also serve as an early group of civil servants. The introduction of the western type of education almost eclipsed the Islamic mode of education as parents of Muslim children wanted their wards to follow the trends. However, the western type of schools was tied to acceptance of the Christian faith and change in name which was unacceptable to the Muslims. This later led to the Muslims' request for western types of schools for Muslims. Edward Blyden, a Liberian educationist, writer, and activist, encouraged Lagos Muslims to embrace the western type of schools without necessarily losing their religious belief. He also persuaded the colonial authority in Lagos to establish the first such school in 1896. About three decades after, the Ahmadiyyah Muslim blazed the trail of establishing the first Muslim Missionary School at Elegbata, followed by the Ansar-ud-Deen

Society at Alakoro. Since then, several Muslim missionary schools sprang up in Lagos to provide a western type of education based on the precepts of Islam. In recent times, many individual Muslims have also committed their resources to establishing Muslim schools geared toward providing a full complement of Islamic education such that the Muslim children desirous of combining Islamic education with the western type of education are not deprived of such opportunity.

However, we have identified some trends in Muslim education that require urgent attention.

MAJOR FINDINGS:

1. There is a seemingly general lack of commitment among Muslim parents to pay adequately for their children's education by holding unto the moribund perception that Muslim education ought to be free.
2. Teachers at Muslim schools are generally seemingly poorly remunerated partly because of the cheap fees being charged by some of these schools and partly because some Muslim schools lack adequate professional manpower.
3. Muslim organizations and schools have not adequately and vigorously sought sponsorship opportunities that could make education available for Muslims at subsidized, cheaper rates.
4. Tertiary education seems to have been left to the Christian missionary organizations who seem to have committed adequate resources to it while the Muslim missions pay little attention to the same. This portends a dangerous trend that encourages Muslim students to go to these Christian-established tertiary institutions, and with it the possibility of their conversion to Christianity.
5. Covid -19 has created a paradigm shift in education such that the physical learning system is yielding to the reliance on, and the application of virtual learning and internet communication technology-based education which all providers of education must quickly embrace to avoid being left behind.

RECOMMENDATIONS

a) *There is a need to find solutions to inadequate funding for Muslim Education in the state. The Muslim community must invest in education. The efforts of the various donor agencies such as the Crescent Bearers, and the seeming moribund Islamic Education Trust deserves commendation while more such organizations must be encouraged to be more committed to sponsoring Muslim education.*

b) *Avenue for education grants/scholarship schemes for brilliant but indigent Muslims should be sought and proper management and disbursement procedures be put in place.*

c) *Remuneration for teachers in Muslim schools that is commensurate with their professional achievement and that of their Christian counterparts should be considered and implemented as soon as practicable.*

d) *High premium need to be given to girl-child education, followed by the creation of a data bank that can serve as a catalyst for harnessing such data for the development of gender-based professions and the rendering of gender-based services. This can further secure the sanctity of women generally.*

e) *Muslim organizations and philanthropists must invest heavily in tertiary education far above the present level of investment and put in place well-articulated curricula that combine both western and Islamic education that can meet present challenges in a technological-based learning system.*

f) *There is the need for Muslim organizations and groups to embark on a re-orientation mission on the need to see school fees payment as a major pre-requisite for the acquisition of qualitative education*

g) *There is the need for Muslim organizations and groups to see the running of schools as a business venture that requires a human face*

h) *Muslimorganizations should further invest in the teaching of science education to enhance the development of science and technology, both of which are important pre-requisite for development.*

i) *Muslim organizations should encourage virtual methods in teaching through information communication and technology as this method has become the new normal since the post-covid-19 era.*

j) *There is the urgent need to resuscitate the various moribund Muslims Teacher training colleges*

k) *To achieve the recommendations above, Muslim leaders, philanthropists, and missionary organizations must as a matter of urgency set up a Standing Consultative Committee of Muslim Organizations in Lagos to address on an-ongoing basis the current challenges in Islam and Muslim education in Lagos outlined in the findings of this report.*

l) *The Crescent Bearers (1939), Lagos should play a leadership/coordinating role in the establishment of the Consultative Committee*

STATEMENT OF THE RESEARCH PROBLEM AND OBJECTIVES

Despite the prominence and ubiquity of Western education in Lagos State, Islamic education **remains** sought-after among Islamic faith adherents (Adetona, 2011), and indeed provides an alternative educational curriculum. The history of Muslim or Islamic education in Lagos is as old as the Islamic religion in the state (Lawal, 1995). Following the diffusion of Islam from the Arabian Peninsula to other parts of the world there was an accelerated expansion of Islamic education (Olurode, 2008). That Islamic education is critical to the understanding and practice of the Islamic faith; the religion and its education are mutually exclusive. But beyond its underlying principles, religious education enhances solidarity, morals and nationalism, shapes the worldviews of adherents about an ideal world and the prospects of social progress (Turner, 2013)

However, Islam was introduced to pre-colonial Nigeria by the Arabs and North Africans (Gbadamosi, 1978). By the eleventh century the religion had spread to Kanem Bornu Empire (Abdul, 1982). The Uthman dan Fodio Jihad of 1804 created a rallying religious and political structure in the Sokoto caliphate which ensured the entrenchment of Islamic culture, but it catalyzed the spread and revival of Islamic education among Hausa States (Boyd and Shagari,

2005). In the same vein, the Kano Kolanut caravan traders in precolonial Nigeria became the agent of the spread of Islam and its education (Lovejoy, 1980).

The growth of Islam among the Yoruba of Southwestern Nigeria has been copiously documented. The works of Trimingham (1970), Gbadamosi (1978), Danmole (1987), Lawal (1995), and Jimoh (2016) have extensively discussed the spread of Islam in Yoruba land, with many of the Yoruba towns and cities described as centres of Islamic learning from where the religion gained prominence. Lawal (1995) fills important gaps in Gbadamosi and Danmole's highly referred essays on Islam in Yorubaland. While the latter's works embedded the origin of Islam in Lagos within the wider frame of Yoruba Islamic historiography, Lawal's contribution unpacked the discourse on the subject, focusing on the role of Islam in colonial Lagos. As noted by Lawal, Islam was introduced into Lagos in the 1760s, and by 1805, during the reign of Adele Ajosun I, the religion had gained popularity, especially among members of the royalty.

Meanwhile, the sociocultural transformation of Lagos which is reflected in the spread and growth of Islam and other religious practices in the state had gained legitimacy with several changes in the names by which the state had been described over time and the many developments which had occasioned these changes. From the Awori's "Oko", which was its name up till the 16th century when the Awori settlement was subdued by the Benin forces under Oba Orhogba, to "Eko" which became its new name following the arrival of the Benin contingents who made a war-camp on the island, to "Lagos", its present name given by Rui de Sequeira, a Portuguese explorer who had travelled to the area in 1472, and to its political status through the amalgamation to post-independence periods, Lagos has been a city in transition, evolution and constant change. It is therefore not surprising that religious practices, especially those of Islamic faith became a critical driving force of its changing cosmopolitan landscape.

As Islam spread, so did schools that taught the Quran and hadith. The propagation of Islamic education especially before 1900 was facilitated by most of the pro-Kosoko Muslims, among them Imam Salu Gana and other prominent Muslim leaders, who followed him to seek refuge in the eastern districts of Lagos from 1852 onwards. These Muslims became the first group of Islamic preachers/teachers in Lagos, with their pedagogical methodology pioneering Islamic

education in the state. However, like the religion they promulgated, the institutional mechanisms that evolved from the initial informal structures, otherwise known in Yoruba parlance as “Ile-Kewu” were reflective of cultural intermingling and took on the distinctive cultural characteristics of the people of Lagos.

Today there are several Islamic schools in Lagos. While some of these schools have evolved through the formalization and institutionalization process of hitherto informal structures, others were established by individuals and Islamic organizations. Alongside Western education, Islamic education provides the education needs of the people of Lagos. Beyond being an agent of socialization, Islamic education offers a social context through which Islamic pedagogy is delivered. And as an institution, Islamic education shapes social relations and behavior, but society also influences Islamic education leading to significant changes in its form and structure. Nevertheless, the Islamic schooling system especially in Lagos grapples with a wide range of problems that cut across funding, curriculum, government intervention, and policy response. The focus of this study, therefore, is to understand the trends, challenges, and prospects of Islamic education inLagos State. By all accounts, Lagos is the most cosmopolitan State in Southwestern Nigeria. For this reason, the study explored the possible impact of modernity on Islamic education in Lagos State.

To summarize: In most Nigerian towns and cities during the colonial era, colonial subjects were largely influenced by European culture, including education. In this regard, Christian mission schools became the conveyor of Western education to the people. This meant that Muslims’ inclination to have formal education was only satisfied by the missionaries who sought the conversion of Muslims to Christianity as a requirement in this regard. This policy created anxiety and dissatisfaction in most Muslim parents who felt that such a discriminatory agenda was geared toward converting their children to Christianity when seeking formal education. This fear and skepticism had since then resulted in the Muslims’ low enrolment in education across all levels. Of the then Muslims’ lack of modern education in Nigeria, they were denied certain recognition and responsibilities which modern education confers. In this regard, the survival of Muslims in this age of globalization is unequivocally hinged on meeting a few needs achievable through modern education. The Muslim manpower needs in modern

professions like medicine, law, journalism, nursing, teaching, military/forces, engineering/technology, banking, etc., are all achievable through modern education which has been heavily "Christian" and "western" in orientation and thrust in Lagos since colonial days. But there are significant concerns as to the preparedness of Islamic education in Lagos State vis-a-viz the demands of globalization and modernity. Such concerns highlight the enduring and emerging threats to Islamic education, on one hand, and the preparedness of the Muslim Ummah to navigate these threats in order to make Islamic education competitive while meeting the demands of the 21st century, on the other. This conundrum justifies renewed efforts at understanding trends, challenges, and prospects of Islamic education in Lagos State. Globalization and modernization, secularization, media influences, rising wave of Christian education, inadequate funding of Islamic education, or funding principle based on "fisebillilah", secularization, media influences, among other existential threats undermine the growth and development of Islamic education in Lagos State.

CONCEPTUAL CLARIFICATIONS

- Muslim Education

'Education' in Islam has a different connotation when compared to what is understood within Western societies. Western society conceives an educated person as someone who possesses critical faculties and is perceived as being autonomous with aesthetic sensitivity. This may not be markedly different from the Islamic perspective. However, Islam moves further to emphasize belief and knowledge of how to worship God and how to live life in line with the tenets of Islamic injunction as necessary components of education. The meaning of education in its totality in the context of Islam is fundamentally in the combination of Tarbiyyah, Ta'lim and Ta'dib. Literally, Tarbiyyah means 'educate', Ta'lim means 'knowledgeable' and Ta'dib derived from the word 'adaba' means 'moral'. These terms emphasize the complex relationship of human and their society in relation to Allah. In Surah Al- Mujadalah verse 11, the Qur'an averred, "Allah will exalt those who believe among you, and those who have the knowledge, to high ranks…" In this verse, Allah emphasized the significance of knowledge and if a human being wants to rise, he should attain knowledge.

That said, Islamic education is described as the process of learning both the revealed and the acquired knowledge. The former is the knowledge of the Qur'an and the sayings and practices of the Prophet Mohammed (Panda, 2010). Anzar (2003) describes revealed knowledge as the form of knowledge that comes from God while the acquired one is to be discovered by human beings. These are sciences and other secular knowledge that could make human beings to live comfortably on earth.

Al-Atas(2006) describes the concept of Islamic education not as mere acquisition of information or the capacity for explanation and analysis. He also connected these processes to the nature of God, reality, and human ethic of responsibility. He went further to say that only what is revealed or what is apparently compatible with revelation is true knowledge. Muslims believe that all knowledge originates from God and such knowledge arrives to humans by various channels. Panda (2010) traces the origin of Islamic education to the Qur'an where Allah says 'Read, your Lord is the most generous who has taught by writing in pen. Ul – Islam (2003) describes Islamic education as the totality of education that brings about human progress in all endeavours that are derived from Islamic perspectives.

THEORETICAL FRAMEWORK

Depending on the perspective from which one has chosen to view it, education has served and still serves various purposes. Beyond political purposes, economic needs have benefitted from its reality. Today, sociologists and practitioners in the field of education debate the functionality of education from the prisms of the two theoretical perspectives considered in this study.

- The functionalist theory

The functionalist approach emphasises the utility of education in the society. Functionalists conceive of education in its manifest role: conveying basic knowledge and skills to the next generation. Durkheim, the founder of functionalist paradigm, noted the latent role of education as an agent of socialization in the society. Societal norms and values are shared, preserved and passed on to the next generation through education. This notion of "moral education," as he called it, engenders societal cohesion and inclusiveness.

Functionalists identify other roles of education such as transmission of core values and social control. The core values in American education, for instance, reflect those characteristics that support the political and economic systems that originally fueled education. Therefore, children in America receive rewards for following schedules, following directions, meeting deadlines, and obeying authority.

The most important value permeating the American classroom is individualism—the ideology that advocates the liberty rights, or independent action, of the individual. American students learn early, unlike their Japanese or Chinese counterparts, that society seeks out and reveres the best individual, whether that person achieves the best score on a test or the most points on the basketball court. Even collaborative activities focus on the leader, and team sports single out the one most valuable player of the year. The carefully constructed curriculum helps students develop their identities and self-esteem. Conversely, Japanese students, in a culture that values community in place of individuality, learn to be ashamed if someone singles them out, and learn social esteem and how to bring honor to the group, rather than to themselves.

Going to school in a capitalist nation, American students also quickly learn the importance of competition, through both competitive learning games in the classroom, and through activities and athletics outside the classroom. Prize or reward usually motivates them to play, so students learn early to associate winning with possessing. Likewise, schools overtly teach patriotism, a preserver of political structure. Students must learn the Pledge of Allegiance and the stories of the nation's heroes and exploits. The need to instill patriotic values is so great that mythology often takes over, and teachers repeat stories of George Washington's honesty or Abraham Lincoln's virtue even though the stories themselves (such as Washington confessing to chopping down the cherry tree) may be untrue.

Another benefit that functionalists see in education is separating students based on merit. Society's needs demand that the most capable people get channeled into the most important occupations. Schools identify the most capable students early. Those who score highest on classroom and standardized tests enter accelerated programs and college-preparation courses. Sociologists Talcott Parsons, Kingsley Davis, and Wilbert Moore referred to this as social placement. They saw this process as a beneficial function in society.

After sorting has taken place, the next function of education, networking (making interpersonal connections), is inevitable. People in high school and college network with those in similar classes and majors. This networking may become professional or remain personal. The most significant role of education in this regard is matchmaking. Sociologists primarily interest themselves in how sorting and networking lead couples together of similar backgrounds, interests, education, and income potential. People place so much importance on this function of education that some parents limit their children's options for college to ensure that they attend schools where they can meet the “right” person to marry.

Functionalists point to the ironic dual role of education in both preserving and changing culture. Studies show that, as students’ progress through college and beyond, they usually become increasingly liberal as they encounter a variety of perspectives. Thus, more educated individuals are generally more liberal, while less educated people tend toward conservatism. Moreover, the heavy emphasis on research at most institutions of higher education puts them on the cutting edge of changes in knowledge, and, in many cases, changes in values as well. Therefore, while the primary role of education is to preserve and pass on knowledge and skills, education is also in the business of transforming them.

A final function assumed by education in the latter half of the twentieth century is replacement of the family. Many issues of career development, discipline, and human sexuality once the domain of the family now play a routine part in the school curriculum. Parents who reject this function of education often choose to home-school their children or place them in private schools that support their values.

Suffice it to say that functionalists see education in all its forms as the core concept of any successful society. Particularly, functionalism offers a rich entry within the realm of education, religion and culture- three concepts closely related to Islamic education in Lagos State. The functionalist paradigm contributes to the discourse on Islamic education by looking at the productivity or otherwise of Islamic schools in Lagos. In general, given that the aim of Islamic education is to create an alternative religious background and a cultural Muslim environment to enhance religious beliefs through education and Islamic values, which strives to develop students into better Muslims as well as providing them with a sense of social citizenship.

- The Conflict Theory

Conflict theory sees the purpose of education as maintaining social inequality and preserving the power of those who dominate society. Conflict theorists examine the same functions of education as functionalists. Functionalists see education as a beneficial contribution to an ordered society; however, conflict theorists see the educational system as perpetuating the status quo by dulling the lower classes into being obedient workers. The functionalist realization largely explains the growth and development of both western-style and Muslim schools in Lagos as education was considered as s key instrument for societal peace and development.

Both functionalists and conflict theorists agree that the educational system practices sorting, but they disagree about how it enacts that sorting. Functionalists claim that schools sort based upon merit; conflict theorists argue that schools sort along distinct class and ethnic lines. According to conflict theorists, schools train those in the working classes to accept their position as a lower class member of society. Conflict theorists call this role of education the "hidden curriculum." The idea of hidden agenda also finds expression in discriminatory educational policies especially in Lagos which denied significant number of non-Christians, especially people of Islamic faith access to education prior to constructive engagement and conscious efforts at developing and institutionalizing Muslim education in the state.

Conflict theorists point to several key factors in defending their position. First, property taxes fund most schools; therefore, schools in affluent districts have more money. Such areas are predominantly white. They can afford to pay higher salaries, attract better teachers, and purchase newer texts and more technology. Students who attend these schools gain substantial advantages in getting into the best colleges and being tracked into higher-paying professions. Students in less affluent neighbourhoods that do not enjoy these advantages are less likely to go to college and are more likely to be tracked into vocational or technical training. They also represent far higher numbers of minority students.

Conflict theorists contend that not only do the economics favour the white affluent, but so does school testing particularly IQ testing, which schools can use to sort students. They argue that

the tests, which claim to test intelligence, test cultural knowledge and therefore exhibit a cultural bias. For example, a question may ask: “Which one of these items belongs in an orchestra? A. accordion B. guitar C. violin D. banjo.” This question assumes considerable cultural knowledge, including what an orchestra is, how it differs from a band, and what instruments comprise an orchestra. The question itself assumes exposure to a kind of music favoured by white upper classes. Testing experts claim they have rid modern exams of such culturally biased questioning, but conflict theorists respond that cultural neutrality is impossible. All tests contain a knowledge base, and that knowledge base is always culturally sensitive.

Conflict theorists see education not as a social benefit or opportunity, but as a powerful means of maintaining power structures and creating a docile workforce for capitalism.

However, it is important to emphasize that the functionalist theory, despite its strengths, is inadequate for the discourse on Islamic and Muslim education in Lagos because western education in Lagos and in Nigeria generally attempted to impose western education and Christian culture on Nigerians, including incorporating Muslims into the Western, Christian world-view through the instrumentality of culture, the Christian religion and the economic structure and political institutions of colonial rule. Hence, the conflict theory which underpins the reaction of Muslims in Lagos to use Christian and western education for upward mobility in Lagos, while at the same time promoting Islamic and Muslim education. Muslims’ resistance to western and Christian education in Lagos arose as part of the resistance to such acculturation by Muslims, posing a paradox: while using western education to bring Lagos Muslims into the rising middle and professional classes in Lagos, the struggle to assert the Muslim identity in a western-dominated society and to promote Islamic education became well-rooted. If education is to be adequately functional, its cultural dimension which may be found in the socio-cultural and religious context within which it operates should be such that is sensitive to existing fault lines which may undermine its very essence. In the context of Muslim education in Lagos, the functionalist paradigm while seeking to ensure an effective, result-oriented schooling system, birthed a reactionary movement which interrogates identity issues within the framework of the quest for effective education. Functional education should

not be discriminatory in orientation and practicability. In this sense, conflict theory of education simply reinforces the functionalist paradigm vis-a-viz the growth and development of Muslim education in Lagos. If functional education in Lagos would result in the transmission of socially agreed norms and values, what Durkheim would refer to as 'value consensus', such shared variables should engender inclusive social engineering which became a latent drawback of the functionalist-oriented Western education in Lagos, creating not only a discriminatory system of education but one in search of alternatives. Flowing from the foregoing, the question which provides the guide for the structured narrative in this study therefore is: how have Muslims in Lagos coped with and have attempted to resolve this paradox?

SECTION TWO

REPORT FROM FIELD

The overarching objective of the study is to examine trends and challenges in Muslim education in Lagos State and by extension produce a template for policy intervention on strengthening Muslim education by Muslim organizations/groups and government. Specifically, the research seeks to contribute to the development of academic curriculum in Muslim schools which aligns with Islamic mores in the process of acquisition of western education of a Muslim child. Other objectives include the following:

1. To strengthen the internet-based inventions and online pedagogies in Muslim schools in Lagos.
2. To establish basic recruitment outlines of resource person in Muslim schools
3. To advance basis for good remunerations for teachers in Muslim school as this has been identified as major driver of recruitment of poor-quality teachers and inability to retain the good ones.

Scope of the Study

In addition to Muslim primary and secondary schools, this study, for purposes of comparative analysis, focused on a few selected Christian mission and private schools in Lagos State. See Table I

Table 1: List of Muslim Organisations and Schools Visited

1. UNILAG Muslim Community, c/o UNILAG Community Mosque
2. LASU Muslim Community, c/o LASU Community Mosque
3. Ansar –ud Deen Society of Nigeria, 9 Ajao Road, Surulere
4. Muslim Association of Nigeria Secondary Schools, 7, Kennel Street, Bode Thomas St
5. The Muslim Congress (TMC), 1 Thanni Olodo Street Jibowu, Yaba, Lagos,
6. Ahmadiyya Movement in Islam, Nigeria, Lagos Chapter, 39/41 Simpson Street, Lagos
7. Council of Muslim School Proprietors
8. League of Muslim School Proprietors, 18, Atimo Street, Off Love-All St, Ketu, Lagos.

9. Nawair-ud-Deen Society of Nigeria C/o Nawair-u-Deen Central Mosque, Alakoro, Lagos
10. Zumratul Islamiyyah Society of Nigeria, Epe

CHRISTIAN SCHOOLS

Primary Schools

Name of School	**Location**
1. Lagos Anglican. Nursery and Primary School	Bariga
2. Christ Anglican Mission Nursery and primary School.	Ebutte-Metta
3. St. Catherine's Model School	Ojuelegba
4. Anglican Primary School	Ikorodu
5. African Bethel Primary School	Ikorodu

Secondary Schools

Name of School	**Location**
1. CMS Grammar School	Bariga
2. Babington Macaulay Junior Seminary	Ikorodu
3. St Gregory's College	Obalende
4. Lagos Anglican. Girls Grammar School	Surulere
5. Reagan Memorial Baptist School	Yaba

Research Methodology

This research work was expository. The aim is to provide sufficient clarity on the subject of Muslim education in Lagos State, which has seen little scholarly interrogation. Data collection and analysis were carried out using qualitative research techniques. Data gathering techniques included Focus Group Discussions (FGDs), in-depth interviews and direct observations. Observational evidence from secondary sources were also of immense benefit. The instruments of oral interviews and group discussions were deployed to interrogate the people concerned with respect to the subject matter. The study benefited substantially from extensive interactions with Muslim schools for the purpose of data. Attempt was made to include many relevant historical works written by students and faculty members in institutions of higher learning. In addition, references were made to research findings published in journals, consultancy and technical reports, are located in public and private libraries. Relevant archival materials at the National Archives Ibadan and the Lagos State Records and Archive Bureau were also consulted.

Research Instruments

Pilot Testing: A pilot study shall be conducted in order to ascertain the consistency of the instruments and identify the challenges that may threaten the reliability of the instruments.

Sample Population

Whereas a population is the entire group around which a research conclusion is drawn, a sample is the specific group from which data for a study will be collected. The sample for this study comprises a minimum of twenty percent (20%) of the total number of students from each selected school in three (3) Education District and at least fifteen percent (15 %) of the total number of teachers/administrators from each of the selected schools.

6.2 ANALYSIS OFDATA FROM QUESTIONNAIRE RESPONSES

The study sets out to ask major questions relating to the following:

a. Return of Schools to the Muslim Missions
b. Enrollment challenges
c. The import of ICT on Muslim Education

d. Curriculum Development in Muslim Schools
e. Remuneration and Funding of Muslim education

Discussions (FGD) and In-depth Interviews (IDIs)

Research revealed varied reactions to return of schools to Muslim missions. Also included in research measurements are issues about enrolment, ICT, Curriculum and remuneration and funding. About return of Muslim schools to missions, Focus Group Discussions (FGD) reveals 100% approval as respondents agreed that it will yield positive result for growth of quality education. 45 respondents participated in three FGD sessions and all of them agree wd. In-depth interviews (IDIs) were conducted with 30 respondents, 29 representing 97% agreed that the return of school will have positive impact on Muslim education., one representing 3% disagreed.

On enrollment, both FGD (three sessions) and IDIs (30 respondents) reveal enrollment to the Muslim mission schools can be enhanced through constant advertisement and preachments of its value. Also, low enrollment will hamper development of Muslim education is another finding of the FGD and IDIs.

All three sessions of FGD and 30 respondents to the IDIs agreed that ICT-based teaching will aid effective lesson delivery.

All three sessions of FGD and 30 respondents to the IDIs agreed that good remuneration and funding will aid effective lesson delivery

To find out whether standard of supervision/effective administration are important to curriculum development of Muslim schools. Both FGD (three sessions) and IDIs (30 respondents) reveal that supervision and effective administration will enhance curriculum development in Muslim Schools. On remuneration, funding and disciplinary measures, both FGD (three sessions) and IDIs (30 respondents) reveal that remuneration, funding and disciplinary measures will enhance quality of education in Muslim Schools.

Questionnaire Responses

On return of school to the missions. Questions are asked based on: Will yielding administration of schools to Missions improve quality of education 80% of respondents affirmed that yielding of education to missions will improve quality of Muslim education, 18% disagreed while 2% were undecided. On whether missionary schools impart value both moral and academic, 77% of respondents agreed while 23% disagreed. On whether the government relinquishing education to missionaries would yield desired results, 44% agreed, 36% disagreed and 20% were undecided. On whether religion plays any primary role in schools/ education. 76% respondents agreed that religion plays important role in education, 14% disagreed while 10% were undecided.

On enrollment, questions asked ranged from: Should religious bodies adopt sustainable measures to ensure adequate enrolment in schools, 86% agreed and 14% were undecided. On whether continual low enrolment jeopardize the existence of missionary schools? 65% of respondents agreed, 24% disagreed while 11% were undecided.

On the use of Information Communication Technology (ICT), questions asked ranged from: Should religious organizations (missionary schools) leverage private ICT-based teaching for effective lesson delivery? 82% agreed and 18% disagreed. On whether there are there constraints encountered by Muslim schools in the implementation of ICT-based teaching of religious education? 55%of respondents agreed, 25% disagreed while 20% were undecided

On curriculum development in Muslim schools, questions asked ranged from: How can Muslim schools deliver up-to-date curriculum that meets the best practices in the 21st century? What standard of supervision/effective administration of these schools (Muslim schools) are put in place? Do Muslim schools have adequate and qualified teachers for effective lesson delivery? 80% of the respondents affirmed that curriculum of A-list schools must follow the one set by the government of the day, however, Muslim schools should expand their curricula to reflect education of Islamic religion. Majority of respondents affirmed that constant supervisions and evaluations are necessary to bring compliance to education curriculum. 50%

agreed that Muslim schools have qualified teachers, 40% disagreed while 10% were undecided.

On remuneration, funding and disciplinary measures, questions asked ranged from: Are there options of funding available to finance Muslim schools effectively? 64% agreed school fees from students will fund quality education, 22% agreed that funding can be done by Muslim philanthropists while 18% were undecided. On whether teachers in Muslim schools are motivated better than their counterparts in government-owned schools? 40%disagreed while 50% affirmed that Muslim teachers are not better motivate, 10% were undecided. On whether Muslim schools generate adequate fund from fees to cover their operating cost? 50% agreed, 40% disagreed and 10% undecided. On what influence does funding have on Muslim education in Lagos? 85% affirmed that Muslim schools can generate funding, 10% disagreed and 5% were undecided. On what influence does funding have on Muslim education policies in Lagos? 59% agreed that funding affect education policy in Lagos, 14% disagreed and 17% were undecided. On whether funding has any influence on the trends of Muslim education in Lagos? 69% affirmed it does, 21% undecided while 10% disagreed. On whether fisebililahi the sole source of funding Muslim education in Lagos? 20% agreed and 70% disagreed while 10% were undecided. On whether Muslim education require enormous funding to sustain in Lagos? 64% agreed while 10% disagreed and 26% were undecided. On whether fisebililahi can adequately fund Muslim education, 82% disagreed, and 18% were undecided. On whether salary structure influence teachers' productivity in Muslim schools in Lagos State? 60% agreed it does, 10% disagreed while 30% were undecided. On whether the morale of teachers in Muslim schools are raised in response to policies on salary structure, 56% agreed, 18% disagreed while 26% were undecided. On whether salary structure pose any challenge to Muslim education in Lagos? 79% agreed while 21% were undecided. On whether meting out disciplinary measures pose any challenge to Muslim education in Lagos? 77% agreed it does, 13% disagreed and 10% undecided. On whether discipline influences Muslim education in Lagos? 85% agreed and 15% undecided. On whether disciplinary measures be incorporated in Muslim education policies in Lagos? 90% agreed, 5% disagreed and 5% undecided.

RETURN	YES	NO	UNDECIDED
Will yielding administration of schools to the missions develop education?	80	18	2
Do missionary schools impart value both moral and academic?	77	23	0
Will the government relinquishing education to missionaries yield desired results	44	36	20
Does religion play any primary role in schools/ education	76	14	10
ENROLLMENT			
Should religious bodies adopt sustainable measures to ensure adequate enrolment in schools	86	0	14
Does continual low enrolment jeopardize the existence of missionary schools?	65	24	11
ICT			
Should religious organizations (missionary schools) leverage private ICT-based teaching for effective lesson delivery?	82	0	18
Are there constraints encountered by Muslim schools in the implementation of ICT-based teaching of religious education?	55	25	20
CURRICULUM			
Should Muslim schools deliver up-to-date curriculum that meets the best practices in the 21st century?	86	0	14

Should Muslim schools develop standard of supervision/effective administration for the development of curriculum?	79	0	21
Do Muslim schools have adequate and qualified teachers for effective lesson delivery?	50	40	10
Remuneration, Funding and Disciplinary Measures			
Are there options of funding available to finance Muslim schools effectively?	64	22	16
Are teachers in Muslim schools motivated better than their counterparts in government-owned schools?	40	50	10
Can Muslim schools generate adequate fund from fees to cover their operating cost?	50	40	10
Does funding have influence on Muslim education in Lagos?	85	10	5
Does funding have influence on Muslim education policies in Lagos?	59	14	27
Does funding have any influence on the trends of Muslim education in Lagos?	69	10	21
Is fisebililai the sole source of funding Muslim education in Lagos?	20	70	10
Does Muslim education require enormous funding to sustain in Lagos?	64	10	26
Do Muslims believe that fisebililai can adequately provide funding for Muslim education?	0	82	18

Does salary structure influence teachers' productivity in Muslim schools in Lagos State?	60	10	30
Is the morale of teachers in Muslim schools raised in response to policies on salary structure?	56	18	26
Does salary structure pose any challenge to Muslim education in Lagos?	79	0	21
Does meting out disciplinary measures pose any challenge to Muslim education in Lagos?	77	20	3
Does discipline play any important role in Muslim education in Lagos?	85	0	15
Should disciplinary measures be incorporated in Muslim education policies in Lagos?	77	13	10

SECTION THREE

EVOLUTION AND GROWTH OF MUSLIM EDUCATION IN LAGOS

The Government Muslim Schools

The evolution and institutional framework for Muslim education in Lagos State cannot be detached from the advent and propagation of al-Islam within the geographical space. Because Islam is a knowledge-based religion, education has always been placed at the front burner. Three hadiths of the holy prophet that reinforce the assertion on the place of knowledge and education in Islam are narrated below; these are among the many hadiths on this subject. One, the Prophet said: "the search for knowledge is compulsory on all Muslims." This exposes the priority given to the search for knowledge in the worship of Allah. Two, in another hadith, the prophet of al-Islam emphasized the paramountcy and the necessity of knowledge when he said, "the best man among you is the one who learns the Quran and then cares to teach it." Three, in yet another narration, the Prophet said, "Whosoever pursues a path to seek knowledge therein, Allah will thereby make a path to Paradise easy for him." Based on these instructional admonitions on knowledge and education, Muslim communities are always conscious of establishing three major things wherever they are established. These include al-masjid (the mosque), al-madrasa (the school), and *al-qabr* (the burial ground). In fact, the establishment of the schools are a major instrument for evangelism and to sustain the interests of adherents in the religion. The Quran says, "ask from the knowledgeable if you don't know." Knowledge which is known as *al-ilm* in Islam is very paramount and evitable.

The penetration of Islam into the southwestern part of Nigeria began in the closing decades of the eighteenth century according to the opinion of Samuel Johnson in his famous book on the history of the Yoruba people. However, Akintola (1985:91) is of the opinion that Islam first surfaced in Lagos State in the year 1755 during the mid-eighteenth century. The differences in the periods of infiltration may be due to the routes and modes of penetration. While it is most likely that Islam got to the Yoruba hinterland in the period suggested by Samuel Johnson through the trade links from northern Nigeria and the trans-Saharan routes, Akintola date

concerning the advent of Islam in Lagos may also be true because Islam may have infiltrated the area through another route. Some early Muslims in Lagos were returnees who sojourned into Lagos from Sierra Leone and Liberia. Osuntokun (1987) believed Islam got firmly established in Lagos through contact with itinerant Islamic teachers who were mostly from Ilorin or Nupe. Talking about the means of penetration, Gbadamosi submitted that Islam got to Lagos from its northern neighbours through Ilorin. Jinadu (2003) observed that there was the presence of Islam in the palace of the Lagos Oba during the reign of Oba Adele Ajosun I (1775-1780). What is however certain is that Islam had been well-established in some other parts of what is now Lagos State by the mid-nineteenth century reaching Badagry in 1830 and Epe in 1851 (Akintola, 1985:91). Islam got to the Ikorodu area in the 1870s (Jinadu, 2003 and Boge, 2021). Essentially, the different Islamic teachers settled permanently in different parts of Lagos where inter-marriages were established with the natives. This contributed to the burgeoning Muslim populations in the Lagos communities of that era.

As illustrated above, one of the main priorities of the Muslims upon the establishment of their communities in any place is the process of transmitting the knowledge of the religion from generation to generation and to the unbelievers. In this vein, early Muslims in Lagos and its suburbs started with the establishment of the Koranic schools which were held in the mosques, on the veranda of spacious houses, and under the shade of trees (Noah, 2003). During this period, these Koranic schools (popularly called *Ile Kewu* in Yorubaland) operated three sessional shifts morning, afternoon, and evening. This was when western education was still unable to deeply penetrate the space of the Muslims and all the time was devoted to the Koranic schools alone. The first set of the Koranic schools was founded by the itinerants' Mallams who attracted to themselves children who were usually brought to them by their parents or their relations (Osuntokun, 1987). Gbadamosi (1968:167) asserted that about fifty of these schools were established in different parts of what is now Lagos State by 1887. Later, this form of the school had elementary, secondary, and post-secondary categories where subjects such as hadith, Quran memorization, grammar, syntax, logic, philosophy, medicine, mysticism, arithmetic, algebra, scholastic theory, commentaries, exegesis, and others were taught.

These schools had some form of a semi-formal model of education and were run from Saturday to Wednesday of every week creating spaces for a two-days weekly vacation, particularly to honour *yaomal jumah* (Friday) which is regarded as a mini-festival day in Islam. Many of these schools were either owned by the Muslim community or established as a private concern of the individual Mallam. In the case of the former, the Muslim community's mosques are used for schooling and children of the mosque's members and others are enrolled with the school. As for the latter, they are mostly established in private buildings, open spaces, or buildings that were donated by Muslim philanthropists. Many of the teachers, during the early period, were migrants from the Yoruba hinterland such as Iwo and Ilorin. Remuneration to the teachers (popularly known as *Mu-Alimu* or *Mallam*, i.e., "he who knows" or "the knowledgeable") is paid from voluntary donations from the community. The remuneration was usually paltry, but many of the Mallams were usually contented with their take-home. However, the ceremony (popularly called *walimat-ul-quran* meaning Koranic Graduation ceremony) that is conducted after the completion of knowing the art of reciting the Arabic/Quranic words and sentences is a tangible avenue for remunerating the Mallams. Other sources of sustenance to the Mallams include occasions for the parents of their pupils such as naming (*aqiqah*), housewarming, get-togethers for special prayers, and voluntary almsgiving from members of the society. Apart from the elementary and small-scale schools that were established in the second half of the nineteenth century, the twentieth century witnessed an increase in the establishment and dovetailing of these elementary schools into secondary (known as *thanawiyyah*) and the University (known as *Jamiah*). These schools tend to have more regularized and organized in terms of pedagogy and curriculum. Examples of these schools are found in several of Lagos State. Pace setting among them are Morkaz in the Agege area and Daru-d-Da'wah wal Irshad at Isolo area. The certificate for the primary schools is known as the *Idadiyah*.

By the time colonial rule had been fully established in Lagos towards the closing decades of the nineteenth century, the Koranic schools had begun to face a series of competitions from the Christian missionary schools which were maintaining increasing acceptability and widespread. The western model of education that was introduced by the Christian missionary groups were adopted as the template for education growth by the colonial administration. In addition, this model of education began to serve as the supply chain for the recruitment of

clerical staff into the colonial administrative apparatus. Many of their graduates were readily engaged as catechist, teachers, and clerks. It was therefore perceived that the Muslims who were not embracing the western model of education to forestall the spate at which their children who ventured into the missionary schools were being converted into Christianity were in a disadvantaged position. In fact, the Koranic schools which had virtually the basic ingredients of what the Christian missionary schools offered at this period were relegated and perceived as a substandard model of education. Following this situation, there were few moves to encourage Muslims to either enrol their children in missionary schools or inculcate the western model of education into the Koranic school model of the Muslims. In 1889, therefore, the Lagos Board of Education constituted a committee to examine the reasons for the poor school attendance in Lagos. It was discovered that the reason for this situation was the huge Muslims' boycott of western education schools. Prior to this discovery however, the colonial authority had made some steps to encourage the Lagos populace embrace the western education. For example, in its 1887 Education Ordinance of the Lagos colony, it was pronounced that the government had the right to send children of paupers, aliens, or any group that may be discriminated against to any mission school (Osuntokun, 1987). The pronouncement was more effective on schools that were under government assistance.

In 1896, the Native Affairs Department began a series of efforts to encourage the Muslim community in Lagos to westernize their Koranic schools. These efforts began to yield result in the same 1896 as the Lagos Muslim community agreed to place one of their schools under the control of the colonial administration. Owing to this, the first Government Muslim School was opened at Bankole Street in Lagos on 15 June 1896. The school started with 40 boys and 46 young men. It maintained its Saturday to Wednesday schooling days of the Koranic schools and subjects such as English Language, Dictation, Writing, and Arithmetic were added to the curriculum. Before long, this type of Government Muslim School was established in Epe and Badagry in 1898 and 1899 respectively. Apart from the forces from the colonial administration that encouraged the Lagos Muslims to suppress their apathy for western education, encouragement also came from other parts of the world. For instance, Al-Hajj Harum al-Rasheed (a renowned Islamic scholar) was in Lagos on 20 April 1894 to persuade the Lagos Muslim community to embrace western education to prevent their being relegated to the

rapidly unfolding events in Lagos society. In another vein, Abdullah Quilam, a Britain-based Muslim lawyer who represented the Sultan of Turkey at the formal opening of the Shitta-Bey Mosque on Martins Street in July 1894, had enjoined the Muslims to embrace western education.Thus, by the turn of the twentieth century, the Lagos Muslim community had completely shed the toga of apathy and had begun to increasingly transform its Islamic educational system to imbibe western education. Thus, a considerable number of Muslims began to attend westernized Islamic schools or mission schools.

However, it must be noted that the diversion and inculcation into western education did not represent total neglect or closure of the Koranic schooling system of the previous era. During the twentieth century, the Koranic schools faced turns and downs. For example, numerous Koranic schools were established as the population and number of mosques expand in Lagos State. Some of these schools transformed into well-organized and structured madrasas (educational institutions) where Arabic and Islamic education were taught extensively. In some of these madrasas, the memorization of the holy Quran through rote and systematic learning procedures becomes a major focus. These well-established madrasas also concentrate on teaching efficient speaking of the Arabic language. To achieve their objectives of making the students speak Arabic and commit the complete Quran to memory, some of these schools make students suspend their western education at the Junior Secondary School 3 class and spend about two to three years at the Quran memorization schools after which they would then return to their normal schools. These were some of how the Lagos Muslims responded to challenges posed by the embracement of western education. The Koranic schools which used to have three shifts per day were at a point restricted to evening hours (4 pm to 6 pm) when pupils returned from the regular western schools. At another point, the classes were shifted to the early hours of the night (8 pm to 10 pm) because the evening period was also hijacked by the need for the students to attend the extra-coaching classes. The level of assimilation of students usually comes down during the night classes as most of them would have been exhausted because of the day's activities and the need to replenish for the next day. By this system, numerous Muslim children have been deprived of the opportunity of attaining solid Islamic education. To get out of this quagmire, the Lagos Muslim community and the Koranic schools now hold classes on Saturdays and Sundays. Some have even adopted Friday as one of the

days for the classes. Despite the challenges, many of these are currently better organized than the previous ones. Some of them have drifted from an era of *fisebilah* funding method and are now collecting monthly school fees or payments per term or session. Many of these schools now have school uniforms for their pupils and well-structured pedagogy and learning curriculum.

Contributions of Individuals

Certain names are very crucial when it comes to the growth and development of Islamic Education in Lagos State. One of these names was Edward Wilmot Blyden who was a Liberian educator, administrator, and writer. Apart from teaching in the British West African colony of Sierra Leone, Blyden's writings and public speeches on Pan-Africanism were very influential throughout West Africa. Having been deprived of admission into American theological seminaries because of his race, Blyden got more convinced about the need for the education of Africans to be promoted. He saw education informed by African epistemology as a mechanism for and a form of mental or cultural decolonization and pride in African culture and political institutions. He was a staunch believer in the "back-to-Africa" movement and spent some time in Nigeria and Sierra Leone writing for some of the early newspapers. However, despite his deep background in Christianity, Blyden later became convinced about Islam's ideas and principles (though he did not convert) and encouraged many African Americans to embrace the religion as a religion of migration. To this extent, he directed the education of Sierra Leonean Muslims in a Freetown school. In 1887, Blyden wrote a book titled *Christianity, Islam, and the Negro Race* where he promoted and recommended Islam for African Americans. During the last decades of the nineteenth century, the Directorate of Native Affairs in Colonial Lagos solicited with Blyden to encourage the Muslim community to embrace western education. This assignment Blyden carried out with all sense of responsibility. In fact, the understanding between the Lagos Muslim community and Blyden further flowered into his recommendation of a higher institution to provide educated Muslim teachers. Gradually the Muslims erased their apathy for western education. This later constituted a salient factor in the steady growth of Islam and Islamic education in the Districts and Colony of Lagos Colony, and beyond.

While there seems to be no controversy regarding the positive contributions of E. W. Blyden to the development and westernization of Islamic education in colonial Lagos, opinion differs about Henry Carr in this regard. The 1887 Education Ordinance provides for an Inspector of Schools. Therefore, Henry Carr was appointed as Her Majesty's Sub-Inspector of Schools for the Colony and Protectorate of Lagos by Governor Moloney in 1889. Ajuzie (2017) is among those who present Henry Carr in bright light, and she catalogued his achievements as follows:

> As a protagonist of sound education, Carr believed that education for scientific and technological advancement cannot be cheap and hardly be provided under the voluntary education system. The educational laws he projected during the term of his office were mostly those that favoured government control of educational institutions. Under this drive, he opened the first government primary school in Lagos in 1899 to cater to Muslim children and those discriminated against by mission schools. His scope of educational control widened with the merging of Lagos and the Protectorate of Southern Nigeria. In the 1908 Education Ordinance that evolved, provision was made for every province, the Western, Eastern, and Central Province, to constitute a Local Education Board to bring about government educational control activities to the grassroots. The first government secondary school, King's College, Lagos was established only in 1909 under Henry Carr.

On the other hand, there are those who perceived Henry Carr as a stooge of the Europeans who saw nothing good in African culture. Olusanya (1987) described him as one of those western-educated Africans who were so enchanted by western culture to the extent of seeing nothing valuable in the African custom and traditions. He further said that "Carr was so assimilated into western culture that he believed that the only way by which could develop and take her rightful place among the comity of nations was by total acquisition of western ideas, culture, and institutions". To further demonstrate Carr's hatred for African and by extension Islamic beliefs and the educational system, Olusanya (1987) reported some parts of the minutes of a meeting on southern Nigeria school children he (Carr) wrote during his tenure as the Inspector of Schools. Regarding the children in the southwestern part, Carr's minutes read thus:

> They are, not intelligent, not reliable, and not fit for positions requiring independent judgment or resourcefulness…… When left alone they fall into diverse temptations, ruin themselves, and

> bring sorrow to their families. We have here, as a drag to our progress a large population of heathens and Mohammedans with whom we freely mingle. Some of the children in our schools are children of this section of the community and many more are within their scope of influence. The consideration I wish to press is the difficulty in training, which is imposed by this condition. We cannot expect to educate many of these children beyond the standard they see and observe in their homes. The public opinion, or rather the feeling of the masses, does not sustain the school.

The third sentence of the above quote portrayed Muslims and Islamic education as substandard. This shows the kind of contempt he had for all religions except Christianity. This kind of disposition made Muslims wary of western education because the government officials who were supposed to be fair had poor attitudes to non-Christian religions. Although Carr's tenure, as the Inspector of Education, saw the development of a few government-owned primary and secondary schools in Lagos, his bias against Islam meant that Islamic education was not given priority by the colonial administration. This could not be said of Blyden who despite his non-conversion to Islam, encouraged Muslims to marry their Islamic educational system with western education. Blyden was appointed as Agent of Native Affairs in 1895; his appointment was hugely influenced by his soft spot for Islam and his experience as organiser of western education for Muslims in Sierra Leone. Upon this appointment, his primary duty was to discourage the Muslim prejudices against western education and induce them to take advantage of the provisions of the Education Ordinance (Oyeweso, 2013).

The history of the evolution of westernized Islamic education in Lagos State must take cognizance of the efforts of Idris A. O. Animashaun (Oyeweso, 2013). Mr. Idris Animashaun was the headmaster of the first Government Muslim School which was established in June 1896 at Lafenwa. He performed multi-task functions in the school where he was teaching English Language, Dictation, Writing, and Arithmetic. Much of his leisure was devoted to ensuring the success of the school because he saw the appointment as a personal contribution to the growth of Islam in Lagos. In fact, he accepted the position to serve and rendered the service without pay for a period of one year. While the school's curriculum placed high premium on Arabic Language, Animashaun ensured that the language was translated into Yoruba. By 1897, the Government Muslim School and western education had begun to enjoy

considerable acceptability within the fold of the Lagos Muslim Community. Due to his exceptional commitment and spectacular achievements for the school, his salary was fixed at £60 per annum. The success was limited to Lagos but the entire Yoruba Muslim whose acceptability of the western education increased. In the opening years of the twentieth century, Alfa Idris Animashaun established a private Muslim school.

Alhaji Jibril Martin's contribution to growth of Muslim education in Lagos is also recognisable. In 1916, he was a pioneer member of the reformist Ahmadiyya Movement. The primary objectives of the Movement were based on the promotion of literacy and educational development of Muslims in Lagos. The series of discrimination he suffered during his bid to acquire western in the first two decades of the twentieth century was instrumental to his determination to champion the course of education for the Muslim population (Oyeweso, 2013). In addition, the first Muslim Voluntary Agency School which was established by the Ahmadiyya Movement was erected on the properties of Alhaji Martin Jibril and Alhaji N. B. Kenku. In fact, he had to sell some of his properties to bankroll the bills for many Muslim students travelling to the Middle East for scholarship. Under his supervision, the Ahmadiyyah Movement's educational programme established seven primary and six secondary schools. More so, Alhaji Jibril Martin was a co-founder of the Council of Muslim School Proprietors. The council owned the Muslim Teachers Training Colleges at Lagos and Ijebu-Ode (Oyeweso, 2013). He was the chairman of the Council till his demise in Mecca in 1959.

Apart from the identified individuals who were of the colonial period, some other champions of Muslim education in Lagos State include Alhaji Boonyamin Gbajabiamila (pioneer Secretary of Ansar-Ud-Deen Society of Nigeria, ADS) and Alhaji Femi Okunnu. Alhaji Femi Okunnu for instance was a president of the Ansar-Ud-Deen Society whose tenure witnessed a substantial improvement in the contributions of the society to the growth of Muslim education in Lagos State. Indeed, before he became president, it was at his instance that society accepted the proposal of the Lagos State government return the mission schools to their original owners including the ADS Schools. The Lagos State Government returned three of the ADS schools and the Society placed them under the management of the Ansar-Ur-Deen Education Trust

(ADET). After he became president, he ensured that the Society secured a licence to operate a university – Summit University, Offa. This was a befitting climax to his interest in education.

Contributions of Muslim Organizations

Prominent among the actors in the development of Islamic education in Lagos State are Muslim missionary organizations. One other striking factor in the growth of Islam in Lagos was the emergence of Islamic da'awah (call to the path) bodies within the first three decades of the twentieth century. They rose against the challenges created by Christianity via modern western education which was used as an agent of proselytizing the Lagos Society. These bodies were highly interested in the educational awareness of the Lagos Muslim Community. They were the Ahmadiyyah Movement which was founded in 1916 and is currently Anwar-al-Islam Movement, the Ansar-ur-Deen Society, which was founded in 1923, the Jama-at-ul Islamiyyah Society which was founded in 1924, Zumrat-ul-Islamiyah Movement, which was founded in 1927, and the Nawar-ur-Deen Society which was founded in **1939**. They have large stocks of assets in form of mosques and schools of primary and secondary levels with which they have permeated the lives of the Lagos society as their headquarters each and later spread across the Federation of Nigeria.

The Ahmadiyya Movement: By the end of the nineteenth century and the beginning of the twentieth century, the Muslim community in Lagos and other parts of Yorubaland was facing the serious challenges of discrimination and segregation in the areas of social benefits and access to governmental patronage under the British colonial rule. This challenge was most felt by the Lagos Muslims because Lagos was the seat of the colonial administration. There was therefore the need to form a more organized united front to mitigate these challenges. It was during this period that the Ahmadiyya Muslim Jama'at was introduced to Lagos. Though there are different versions of the actual date and personalities of the establishment of the Jama'at in Lagos, what is certain is that the group had been established during the second decade of the twentieth century. By that period, some Lagos Muslims had started converging at 63 Bamgbose Street in the apartment of L. B. Augusto. It was their regular meeting that later dovetailed into the establishment of the Nigerian branch of the Ahmadiyya Movement. In line with the basic Islamic principle, one of the cardinal objectives of the movement was to promote

the study, teaching and spread of Islam in accordance with the dictates of the Holy Quran. The Ahmadiyya Movement pioneered the establishment of Muslim primary and secondary schools. Muslim medical centres, and formal Islamic and Koranic learning institutions. The first primary school to be solely established by the Lagos Muslims was the Ahmadiyah School, Elegbata which was opened in 1922. This was the first modern school built by a Muslim organization in Nigeria. It was named Taleem ul Islam School, Elegbata, Lagos. Other primary and secondary schools were established over the twentieth century. In 1916, the movement's publishing house initially known as Ahmadiyya Press, but now Raqeem Press, Lagos, was established and has published hundreds of Islamic works.

Ansar-ur-Deen Society: The Ansar-ur-Deen Society deserves special mention because it represents a worthy effort in the provision of education in Lagos State. The society formed in 1923, and opened a school named the Ansar-ur-Deen (A.U.D) School at Alakoro in 1929. It has paid attention to the development of Islamic education through the orthodox Quranic schools and western type schools. One of the objectives of its foundation goes thus: The society shall fund education, build, and maintain educational institutions, and it shall encourage literary and intellectual pursuits among its citizens. The society went into adult literacy. They taught the female members of the society adult literacy in 1945 under the tutorship of Mr. Booyamin Gbajabiamila and Mrs Ekemode (later Hadja H. M. Sodunke) among others. When the constitution of the society was drawn up, it had a ten-year educational development programme to cost $14,496 for five new schools and an elementary training centre (Oderinde 1985:61).

Jama-at-ul Islamiyyah: This Islamic group was established by group of Muslims who broke away from Ahmadiyya Movement in 1924. The name Jama'atul Islamiyyah connotes "The Islamic Society of Nigeria." Like its parent organization, Jama-at-ul Islamiyah has also contributed significantly to the growth of Muslim education in Lagos State. One of the cardinal objectives of the organization was to have Jama-at-ul Islamiyah primary school in every city across Nigeria. It also intended to set up vocational institutions that will assist leaners in learning craft and handy work. The organization established many primary schools in different parts of Lagos State such as the Jama-at-ul Islamiyya Primary School, Lagos Island which was

founded in 1951. The school which started operation at the mosque in 109 Tokunbo Street, Lagos Island was pioneered by prominent Lagosians such as Alhaji Lawal Augusto and Mr. A. K. Laguda. The first head teacher at the school was Mr. Edwin Ashaye and it moved to its permanent site along Patey Street in 1960. In the first two decades, the school was hugely patronized and was running for morning and afternoon sessions through the 1960s and early 1970s. It was later splited into two, Jama-at-ul Islamiyah 1 and 2. The school had prominent personalities in Lagos State such as Professor Kunle Lawal (Former Commissioner for Education in Lagos State), Mr. Yakubu Bakogun (Former Head of Service, Lagos State), and Alhaji Wasiu Ayinde (A global fuji musician). In 1999, the youth wing of Jama-at-ul Islamiyah founded another elementary school, named Jinya Nursery Primary School along Tokunbo Street, Lagos Island. Others include the Jama-at-ul Islamiyah Primary School, Itunmaja, Ikorodu and the Jama-at-ul Islamiyah Nursery and Primary School, Adeniji Adele Housing Estate, Lagos Island.

Nasrul-Lahi-l-Fathi Society (NASFAT) is a foremost Muslim group which has the root of its expansion in Lagos State. Apart from focusing on the spiritual upliftment of its membership, NASFAT is also committed to socio-economic development of her members. One of the major instruments for this focus from the organization is education because the target was to produce an enlightened Muslim society. To this extent, all the NASFAT Islamic Centres which are in different parts of Lagos State have functional schools established in the premises. These schools provide a mixture of Islamic and western education, and they are to enhance Islamic education, theology, culture, and practices as stated by the Holy Quran and Hadith. These centres are present in NASFAT Lagos branches such as Ipaja and Ikorodu.

With this Muslim educational development trajectory, many Muslim children got the opportunity to attend modern schools. Though the gap between the number of educated Muslims compared to their Christian counterpart remains wide, the efforts from individuals and organisations assisted in growing the interests of the Muslim parents in education. The perpetual fear of converting their children to Christianity was allayed. Also with this development, Muslims got the opportunity to be employed in government parastatals and big private holdings. Some of them were even appointed into top ranking posts in Lagos State.

SECTION FOUR

DYNAMICS AND DEVELOPMENTS OF MUSLIM EDUCATION

Government Intervention

Though Muslim education in Lagos State developed its peculiar features, it was bound to share some general features with education in the State. It still, for instance, had to function under government approval, it had to conform with the government curriculum, and it was bound by the Government policy on education. Thus, the government has always had its influence, directly or indirectly, on the dynamics of Muslim education in the State.

Government approval is the first prerequisite for establishing a school. Any Muslim individual or organization who has a genuine interest in establishing a school must abide by the government requirement for approval. By 2021, about 20,000 private schools have been established in the State, and only 5,000 of these have government approval (Lagos State Government, 2021). An unapproved school suffers two basic disadvantages. One, the school operates illegally, and this taint of illegality cannot be polished by the good intentions of the proprietor. Two, and arising from that, an unapproved school cannot present its students for external examinations, especially the school leaving certificate examinations. Nevertheless, there are thousands of Muslim children in these unapproved schools who should not be disregarded. For their sake, proprietors of the schools should be urged to meet government requirement for approval, because running an unapproved Muslim school hurt, and does not help the Muslim cause.

The capacity of all Muslim schools in the State – approved and unapproved – even if doubled, cannot cater to the population of Muslim students even if halved. Thus, Muslim education cannot be restricted to Muslim schools. Moreover, since Muslim education, as conceived in this research, includes education given to Muslim children, public schools where most Muslim children receive their education, should be given utmost priority. As of 2018, the State Government had 1,102 pre-primary and primary schools, 349 junior schools, 321 senior schools, and 5 technical schools (Lagos State School Census Report Y 2017-2018). There are Muslim students in each of these schools. There is a difference, both in ideal and emphasis,

between private Muslim schools and public schools. In the former, the mores, the culture, and the world view of Islam are emphasized; while in the latter, Islamic values if taught at all, are not given the deserved emphasis. In addition, not only is a subject important, but also the context, milieu, and environment within which it is taught. Secondly, in private Muslim schools, Muslim values are taught to exist not only side by side with societal values, but also as an integral part of the society; while in public schools, Muslim values are taught as peripheral to the Society. Thirdly, in the former, Islamic values permeates all activities in the school; while in the latter, specks of Islamic values are apparent only in the Islamic Studies classes and in the hijab worn by female students. The products of the two school systems are different, and the difference between them is clear.

Takeover and Return of Missionary Schools: Custodianship of Muslim education in Lagos State was changed in March 1976 when the government announced the take-over of all schools in the country (West African Pilot, 1976). The government gave two reasons for the takeover: to uphold the standard of education and to advance social justice. Government had argued that educational standards are better upheld by the government than by any private investor, and that the existence of private schools promoted social discrimination (West African Pilot, 1976). As at the date of the takeover, Muslim organizations had established eleven secondary schools across the State. (Nigerian Education Directory, 1990) Of these number, Ansar-Ud-Deen Society of Nigeria had four schools, Ahmadiyya Movement in Islam had two, and Zumratul Islamiyya had one (Ogunsanya, 1976). With the take-over, Muslim organizations lost their influence on the school syllabus and their guardianship of the visions of the schools. They lost to a decree what they had laboured to build for years.

The government's decision to return schools to the missionary about twenty-eight years later led to a debate in the Nigeria Muslim Council, the umbrella association of Muslims in the State. Arguments were offered for and against taking back the schools from the government. In the end, consensus tilted towards the non-acceptance of the schools, the Anwar-ul-Islam Movement, was a significant exception. The Movement's argument was that the school was its property, and no one should be afraid to take back what rightfully belongs to him. Shortly thereafter, some members of Ansar-Ud-Deen Society, encouraged by Alhaji Femi Okunnu,

also persuaded the Society to take back the schools. Seeing that the Society was unyielding to persuasion, these members established a trust, the Ansar-Ud-Deen Education Trust, to take back and administer former Ansar-Ud-Deen schools.

Curriculum Design remains a lever with which the government controls Muslim schools. Muslim schools cannot afford to be out of tune with the curriculum of the State Ministry of Education or its agency. The school curriculum must conform to the set standard of the government because the students would at one time, or another must write unified qualifying examinations in secondary school or tertiary institution. The duty of the school is to strike a balance between the peculiar needs of Muslim students and the formal academic requirements. Muslim schools can also play advisory for the government. For instance, the government had considered scrapping religious knowledge from schools, arguing that the values taught by the two dominant religions in the State could be harmonized and taught as 'Moral Instruction.' It took the intervention of religious organizations for the government to agree that Religious Knowledge shall remain in the school curriculum, but that no student should be allowed to take a subject in the religious studies without the consent of the parents.

Notwithstanding, the current school syllabus divorces students in Science, Technology, Engineering and Mathematics (STEM) from Islamic education. Religious studies are usually not available for them from their first year in senior secondary school. Thus, many students in Science Department lose touch with religious knowledge in school. More sadly, the relevance of Islamic education is challenged in their psyche – for if the subject is not on offer for them, if the subject is not part of their WAEC subjects, and if the subject is not required for any of the science courses they wish to study in a tertiary institution – then of what relevance is the subject?

Proprietors of Muslim schools, though united in their aim, seldom have a unifying curriculum. One could not tell for certain what a student who attended a private Muslim school would have been taught, but there is the expectation that he must have been schooled in morals and virtues. The social expectation of the student of a Muslim school is more moral than intellectual.

Many private schools, in as much as they try, find it difficult to attract or retain qualified teachers. With poor remuneration and uncertainties about job security, it becomes difficult to attract the best staff to the schools; it is also difficult to get the best out of the staff who opt to stay. The passion for teaching on the part of those who stay is easily dimmed by the struggle for survival between paydays. This struggle leaves an impression on the attitude of teachers, on the quality of teaching, and on the products of the school.

Private Interventions: The tirade against private primary schools in the early 1980s had yielded to acceptance and indeed encouragement by the late 1980s. The ban was lifted and there was a surge in the establishment of Muslim schools. The proprietors this time were individuals or groups of individuals rather than Muslim organizations. One of the prominent schools established was Crescent Schools, established in 1981 by the Muslim Ladies Circle. Between the late 1980s and to the end of 1990s, more schools were established including al-Furqan International School, Tayyiba School, First Islamic Education Foundation, FIEF, among others.

Ever since the lifting of ban on private schools, Muslim organizations have seldom established new schools. Two reasons may be adduced for this. One, perhaps the organizations nurse the fear that government policy on school ownership is fluid, and that they may lose again to a government policy what they labour to build. Two, the organizations share the hope that the era of conversion of Muslim children to Christianity through western education has gone. A third reason, however, could be a declining interest in educational matters in the organizations. To be sure, Islamic propagation and the provision of western education along Muslim lines were the two commonest aims to long-standing Islamic organizations such as Anwar-ul Islam (1916), Ansar-ud-Deen Society (1923), Jama-at-ul Islamiyyah (1924), Zumratul Islamiyyah (1927), Nawair-ud-Deen (1939). Gbadamosi (2013:208) noted for instance that the Ansar-Ud-Deen Society, which had more schools than any other Muslim organization, has since the 1980s, been encouraging various branches to establish private nursery and primary schools.

Establishment of League of Muslim School Proprietors (an association of Muslim private school owners). Be that as it may, we can refer to the era from the late 1980s as the era of private initiative in Muslim education. This era got to a milestone in December 1997 with the

inauguration of the League of Muslim School Proprietors (LEAMSP). LEAMSP was formed to bring school owners together towards attaining excellence in the provision of quality education for Muslim children, especially, and for as many more other Nigerian children as possible (LEAMSP)[i] LEAMSP offers a platform for Muslim proprietors to share ideas and exchange thoughts on matters of common interest. LEAMSP Examination Council (LEC) also organizes a unified mock WAEC examinations for students in its affiliate schools. As at 2020, LEAMSP had adopted Computer-Based Test (CBT) and e-marking technology in the conduct of its examinations. In 2020, 1,808 candidates from Lagos registered for the mock examination.

Radiating from Lagos, LEAMSP has branches in Ogun, Oyo, Osun, Kwara, and the FCT.LEAMSP serves the purpose of setting standard for Muslim schools, playing advisory and advocacy roles, and reminding proprietors of the need to balance between profit and service. LEAMSP earned for itself recognition as an important stakeholder in Muslim education in the State. In 2020, during the Covid-19 lockdown, LEAMSP was represented at the meetings of the Muslim Community of Lagos State (the successor organization to the Nigeria Muslim Council) to discuss the reopening of schools. Its ideas, its thoughts, and its advice were of critical importance to the MCLS (MCLS 2020a). In the report submitted to the Lagos State Government on the re-opening of schools, some of the recommendations included certification for private schools that meet the safety standard of Covid-19 protocols; the establishment of a bank of education (similar to a bank of agriculture) that would cater for the needs of investors in education; and a two-year tax holiday for private proprietors. The tax holiday was sought in Pay as Your Earn (PAYE) for teachers' salaries, School Annual Dues, withholding taxes, and LASAA Levy for school adverts. (MCLS, 2020b).Other stakeholders at the meetings included the Council of Muslim School Proprietors (CMSP), education secretaries of Muslim organizations, Muslims in the Ministry of Education, and parents.

Muslim Education and Propagation of Islam: A few Muslim schools, especially those established very recently (such as At-Tanzeel, Ikorodu; Usulul Iman, Alimosho; Al-Mawrid, Ketu) have added Qur'an memorization to their curriculum. Indeed, it should be noted that Qur'an memorization and proficiency in the Arabic language are the new selling points of

Muslim private schools. The objective is to ensure that students memorize the entire Qur'an before they complete their secondary education. They are also taught the Arabic language at the *Thanawi* (secondary certificate) level. These schools have an integrated curriculum and students in this school, notwithstanding their department, are given a strong background in Islamic Knowledge. The curriculum enables the students to spend about three periods of each day studying the Qur'an and other subjects in the Islamic Sciences, including Arabic Language. Students are thus exposed to striking a balance between their need for Islamic sciences on the one hand, and physical, natural and social sciences on the other. An integrated curriculum also enables the students to learn during school hours subjects that are taught in the traditional *ile kewu*, thus enhancing the quality of their education.

Covid-19 and its Effects /Aftermaths: Covid-19 was further proof that computer literacy is no longer a luxury but a necessity. The lockdown period brought to the fore the critical role of technology in modern life. Schools, mosques, and offices were locked down, but learning continued. Technology, virtual libraries, digital archives, and mixed learning kept up teaching and learning. The most basic requirement for Muslim schools now would be to embrace technology. Indeed, the Unified Tertiary Matriculation Examination is now entirely computer-based. The senior secondary certificate examination may also follow that line. Muslim schools should prepare their students for the future whether in Nigeria or anywhere in the world. Mastery of technology has become a basic requirement for anyone who wishes to function optimally anywhere in the world. The goal and philosophy of Muslim education are to produce responsible citizens. The aftermath of Covid-19 has thrown a challenge at the Muslim community, a challenge that Muslim schools should not lose sight of the challenge that Muslims, while holding firmly to our faith, should also move fast and further in technological education to its cutting edge: artificial intelligence, robotics, graphics, coding, among others.

Out-of-School Children: As of January 2022, the State Universal Basic Education Board puts the number of out-of-school children at 2,000,000 (two million). The religion of these children is not stated, but the first assumption, and a conservative one, is that Muslims cannot be less than half. If one million Muslim children are out of school in Lagos State, then there is an

urgent need to bring each of them to the classroom. The mantra of the State government is worthy of adoption by the Muslim community: ‘leave no child behind.’

SECTION FIVE

PROBLEMS AND PROSPECTS

A. Muslim Education: Goals, Philosophy, curriculum challenges, and inadequacies in a multi-religious state

The formal entry of Muslim initiatives in education in Lagos state can be traced to the emergence of Muslim organizations in the 20th century. Following the resentments and discrimination meted out to Muslims in the colonial educational arrangements through the missionary schools which were used as bait to convert Muslims into Christianity, many Muslim parents in Yorubaland and Lagos especially rejected the idea of allowing their wards to attend such schools. However, with the emergence of religious organizations such as Ahmadiyya Movement, Ansar Ud Deen, and Nawair-Ud-Deen, Muslim education became more common as they took massive steps to change the status quo in terms of education of the Muslim population. These societies spearheaded various strategies and campaigns in various Muslim neighborhoods to ensure education was given adequate attention in both the western system and the Islamic system.

While explaining the system of Muslim education which is properly addressed as *Madrasah* system by many scholars through an *Ilekewu* (elementary Islamic school) system whereby Arabic and the knowledge of Quran and Islam were rolled out to the attendees, Fafunwa (1974) had broken down in his work how the Madrassah system was designed. To him, after the knowledge of the deen (Islam) and most especially the knowledge of the Quran was disseminated to the students in the *Ilekewu* (elementary Islamic schools), the students were then introduced to study certain Islamic books that can educate them on the religion. This was done through a method described as open-air preaching (Fafunwa,1974). However, there was still a huge knowledge gap yet to be addressed despite this system of Islamic education being introduced as a Western form of education wasn't incorporated yet. This was where the religious bodies and associations came in. The emergence of these religious bodies in Yorubaland and Lagos introduced an integrated system of the introduction of Western education into Muslim education. The bold steps taken by these religious bodies did not only

help to increase the acceptance of western education by the Muslim population who saw no good in it earlier following the agenda of conversion of Muslims into Christianity through the missionary schools. Through this revolution, there was an emergence of an education system in Lagos State for instance whereby there was a combination of both Islamic education and the Western form of education.

Agege for instance became a notable religious center for Islamic groups established by both Yoruba Muslims and the Hausa immigrants into the area. Gbadamosi (1978) for instance opined that the Yoruba established groups such as the Anwar-ul Islam (formerly Ahmadiyya Movement of Nigeria, Ansar -ud-Deen Society, Zumratul Islamiyyah, among others, while on the part of the Hausa Muslim community, witnessed the emergence of the Jama'atul Izalatul Bid'a wa Iqamatus Sunnah (Izala) (Adamu 1978), which was established in 1978 in Northern Nigeria and penetrated into the Hausa Diaspora community of Agege by 1980s (Kane, 2003).

These various groups played significant roles in the promotion of both Islamic and Western education in the area by establishing Qur'anic schools known as Madrasah or Ilekewu. An example of this is the Markaz Islamic School in Agege area of Lagos state. These groups also established primary and secondary schools in the area which helped in promoting communal development of the area. For instance, the oldest secondary school in the area which is one of the best public secondary schools in Lagos State is Ahmadiyya College which was established in 1943 by the Ahmadiyya Mission in Islam (Muhammad Mukhtar, 2013).

B. Funding and the expectations of parents that school should be free or that school fees should be cheap

Unlike the Western form of education that was subsidized, the Islamic form of education was handled differently by those in charge. Those who had set up their various Madrasahs used them as a source of livelihood and as such parents were to pay for the services rendered. This still gave preference to some Muslim parents to send their wards to these missionary schools that gave out free-of-charge education to their wards rather than to the fee-paying Madrassah. Although the difference was that many Muslim parents had decided not to allow their wards to attend these schools because of the risk of converting their kids to Christians in the guise of

western education even. There was still a gap left behind as many wanted to see a system of free education in the Madrasah's where they were sure that they will get an integrated system of both Islamic and Western education. However, the major difference was that while these missionary schools established by the colonial masters were funded using their own pockets with various subsidies put in place to ensure education was free to all, this was a different scenario for the Islamic and Muslim education systems where there had not been either any form of government assistance or foreign aid to Islamic education as at that time.

The disdainful attitude of a good number of these parents to both Islamic education and western education was quite shameful. This was expressed by Kazeem and Balogun (2013) while reacting to the challenges associated to the growth of Islamic education in Lagos state. In their opinion, Muslim parents of students in Islamiyyah schools have their own share of the problem. The disdainful way students attend Islamic schools does more harm than good. An average Nigerian Muslim parent does spend heavily on Western education for their children. Some take Islamic education as secondary; while some send to Islamic schools, the children who, in their opinion and conclusion, cannot mentally cope with Western education or who have one form of disability or the other. (Kazeem and Balogun, 2013)

According to Kazeem and Balogun (2013) "In spite of this segregate attitude of the government, Islamic education continued to grow along with the increasing population of Muslims in the country". This however suggested that many of these Muslim parents despite the challenges of funding the Islamic education system, still did all they could to ensure their kids were not deprived of both knowledges of Islam and western education at the same time. It is therefore of no doubt that many of these Quranic schools were not operated on a free-of-charge basis because there were many expenses to be covered by these clerics who had set them up, perhaps if the government had paid adequate attention to the Islamic education by providing adequate funding, there would have been a significant increment as many parents were still left behind as they could not afford to pay such fees demanded by these Quranic and Islamic schools. However, some of these Quranic schools had devised various strategies to attract more parents to subscribe. For instance, there were regular feasts of fried corn, (masa) and pap (ogi) at Qur'anic schools and Mosques every Friday morning. This attracted a lot of

children to Qur'anic schools (Reichmuth, 1996). To have knowledge of Islamic education became fashionable and a symbol of status. Thus, despite the challenges that were associated with funding, the acceptance of Islamic education was still very high.

C. Facilities and infrastructural deficit in schools

It is expected that the Islamic education system when it started in Lagos had several infrastructural deficits because it was more of a personal and organizational project to ensure Muslims had access to both religious and western education, unlike the western education system which was directly funded by the Christian missionaries and the colonial government. Many of the *Ilekewu* (Islamic primary schools) where Islamic education was been taught had a surplus number of students to attend with insufficient classes and facilities for the students. Worse still, the number of schools where this Islamic knowledge was been taught was inadequate with an insufficient number of teachers to assist in the dissemination of Islamic knowledge.

A good number of the materials that were used in the dissemination of knowledge were locally made because of the inadequate access to funding by these centers of learning. These objects include: walaa (wooden slate), tadaa (local ink) and kalamu, (writing stick). Launay (2016) observed that writing boards or slates are a concrete token of the direct and personal link between master and pupil. Only the tutor, his delegate, when he is not around to take his pupil and the pupil himself could write on the slate. The pupil would have to master the text by reciting aloud, correctly, and melodically. The proper recitation of the Qur'an is a fundamental Islamic discipline (Nelson, 1985). The board would not be washed off until the pupil had learned and mastered the content, after which another text would be written on it, showing progress in learning. It was much later that the invention of the blackboard was incorporated into learning by a good number of these madrassahs. The infrastructures and facilities used for the dissemination of knowledge in these schools were very indigenous in nature and familiar to the local population. This made the system very familiar and environmentally friendly to the people and the students generally. The certificate of teaching (Ijaza) awarded was not issued in the name of institutions like the modern-day certificate but

on a long chain of "genealogy" of tutors. The certificate had universal appeal, respected, and accepted in the Muslim World (Musa, 2011)

Launay (2016) observed that in a normal class, a lot of students recite different passages of the Qur'an simultaneously. It was not competitive, and none was trying to outsmart the other. The slate was personalized. It belongs to the students, he or she could relate with it and it made more meaning to all the parties involved. This therefore affected the quality of Islamic knowledge being disseminated to the students as some of these Alfas(teachers) were accused of fetishism. In the process of disseminating this knowledge, the students were brought up with using passages of the Quran to make some African rituals, some were engaged with the habits of killing lizards.

The growth of Islamic education in Lagos state cannot be studied without laying emphasis on the roles played by mosques. In the opinion of Alatise and Omobowale (2022), mosques played significant roles in the development of Islamic education in Lagos. They were not just worship centers but also served as meeting points for Muslims. Beyond this, they also served as training facilities. Islamic schools, also called Madrasa constitute significant parts of Mosque architecture.

D. Personnel training and Remuneration

As stated earlier, there was no funding opportunity for Islamic education to grow when it was first introduced in Lagos state because it was not backed by the government, unlike Western education. Hence, Islamic education was more of a private enterprise with little or no profit at all borne out of the passion for ensuring Muslims had access to both Islamic and Western education. When Islamic education started in Lagos State, Islamic schools, which are also called Madrassa were a significant part of the Mosque. In contemporary Lagos for instance, provisions are made for Madrasas, in terms of finances, admission of students, recruitment of tutors, and general administration. This is one of the ways Alfas get remunerated for the service they render. Although there were fees involved in the process of subscription to these schools, however, these fees were not enough to take care of the payment of the teachers as the running cost of these institutions overshadows the payment of the teachers. To date, most schools do

not remunerate their Alfas handsomely because of the attitude given to Islamic education which still has a long way to go. No wonder, a good number of them source their financial needs from rendering fetish acts to the members of the public where they can be handsomely rewarded for the services they render.

To an extent, an elaborate way in which many Alfas see a return on the services they render at Islamic schools is through the ceremony after the completion of memorization of some parts of the glorious Quran which is locally known as Ilekewu. This is usually a funfair and colorful day where the family of the students rejoices with the teachers upon the completion of the memorization of some phases of the glorious Quran. This day is usually set aside by the Alfas to make more money than the actual regular way of remuneration as families celebrate over the colorful event. Food, money, and gifts constitute the order of the day. The Walimot (ceremony) was done during the different stages of completion of Qur'anic learning but with exposure to the organization of Islamic learning in other places and the financial burden placed on parents, this practice was phased out and paved the way for a one-time elaborate graduation ceremony (walimot Qur'an) upon completion of the Qur'an (Gbadamosi, 1978).

One of the challenges that affected the quality of knowledge of Islamic education being rolled out to the students was poor training and incentives for the teachers who were not adequately exposed to the knowledge of Arabic and Islam that were passed out to the students. There was a personnel gap that needed to be addressed in Lagos State when Islamic education became the order of the day. However, despite this huge systemic challenge, a good number of these teachers still made personal sacrifices to acquire knowledge as far as Timbuktu in Mali, Mauritania, Senegal, Egypt amongst others. At this time, it was very difficult to be properly trained in the knowledge of Arabic, Quran, and Islam as there were few scholars who possessed the standard of knowledge. Because many of these teachers were keen to get trained by popular scholars and well-exposed ones, some of the early teachers and students to an extent in Lagos State travel from their comfort zones to achieve their desired ambitions. Many of these teachers and students do not mind going through the stress because at that time, the more you travel to be adequately trained by these popular scholars, the more patronage and respect

you get at home. This system paved way for scholarship in Islamic education which became competitive at that time.

Although, as events evolved most especially in the contemporary times, foreign support, aid and funding began to come in to address the challenges of funding some of these institutions of learning that were faced in the past with various foreign investments in local Islamic education came from Muslim countries like Malaysia, Egypt, Pakistan, Qatar, Morocco, Algeria, Saudi Arabia as they spearheaded various projects to set up various institutions of learning, donation of learning materials and facilities, the building of mosques, provision of scholarship opportunities for teachers to aid their training and development. Markaz in Agege is a living example of an institution of learning Islamic education that has benefitted massively from foreign support in terms of funding and structure, materials among others

E. **Compatibility between Religion and Science and the Plight of Muslims**

Islam cannot be separated from science and technology because Muslims were at the forefront of early civilization before the emergence of early empires like the Greek and Roman in the ancient years. Hence, the history of science, technology, and education would be incomplete without the acknowledgment of the contributions of Islam (Habib, 2008). In various fields of science such as Mathematics, Medicine and Surgery, Astronomy, Pharmacy, and Geography, Muslims were at the forefront of inventions. Practical things like navigational aids for travelers, geographical maps, medical knowledge, ways of measuring and calculating time, and tools for agriculture. This era when the Islamic civilization was thriving between 750 and 1050 AD was described in many books as the Golden era of the medieval age where Muslim scholars and scientists were making great inventions

However, in respect of the spread of Islamic education in this part of the world, the process and facilities of learning were mostly locally made with popular objects such as *walaa* (wooden slate), *tadaa* (local ink), and *kalamu*, (writing stick) in use. Most of the tutors at this time were not exposed to tools and technologies that could make Islamic education globally competitive. As events evolve, new changes can now be seen in the evolution of Islamic

education in Lagos state with the integration of western education. In this age, a good number of Islamic schools now make use of computers with Arabic characters. A good number of these schools now have libraries whereby aside from computer compliance, the internet is also used to search for materials and reach out to scholars from different parts of the world. One of the major inventions that have witnessed the invention of science and technology in Islamic education in Lagos state for instance is the aspect of the use of the blackboard which has given way to marker boards in several Islamic schools. Prominent schools where this revolution can be felt include Markaz in Agege and Daru'l Islam at Isolo which have boarding house facilities that are well run when it comes to the incorporation of science and technology. In some of these schools where the population is so much, they make use public address system. Even though there is still a lot to catch up with when it comes to the incorporation of science and technology in the teaching of Islamic education in schools in Lagos State. A good number of Islamic schools are now catching up with the application of information and communication technology (ICT) in knowledge acquisition and service delivery. These becomes necessary in view of the contemporary relevance of ICT as a means of improving students learning and better teaching methods. The application and an increase in the use of ICT by Muslim schools would no doubt, impact positively on student achievements especially when technology is integrated into the school curriculum. Thus, in their quest for an improved knowledge acquisition skills and innovative capabilities, most of the Islamic religion based schools have not only applied the use of ICT in their curriculum, they have indeed utilized it to further enhance and optimize the delivery of information and teachings in schools so as to be able to compete in the global economy. In many Islamic schools, unlike in the past, the use of traditional slates, writing stick, and local ink have become extinct thereby paving way for blackboards, marker boards, chalk, books, and pens in modern Islamic schools across Lagos State.

F. School enrollment and the problems of knowledge acquisition by Muslims

Enrollment into Islamic education at the early stage was affected by some lackadaisical attitudes of parents toward Islamic education. This was majorly affected by the perception that education should be free because of the total support given to western education by the colonial

masters through enough funding of western education by the colonial masters. This affected the enrollment of students into Islamic education until prominent organizations like Ahmadiyya Movement, Ansar -ud- Deen, Nawar ul Deen, and Jamatul Islamiyyah amongst others embarked on massive campaigns and enlightenment of the parents on the importance of education to the lives of their wards. This delayed the process of knowledge acquisition in Lagos State. Another challenge that affected the enrollment of students into Islamic education was the poor attitudes of some dishonest proprietors who travel as far as some Arab countries' governments or philanthropists in a bid to seek financial assistance only to come back home to divert such assistance for personal use. As if that is not enough, they also go to the ridiculous extent of selling donated Islamic textbooks given to them for the propagation of Islam and the development of Islamic education. Worse still is the worrisome lack of unity among the proprietors even within the same locality to come to terms on issues that affect the enrollment of students into these madrassahs (Islamic schools). This has practically made it impossible for them to have a forum to articulate their views on how to move the system forward. (Kazeem and Balogun,2013)

On the side of the government, to address the enrollment of students into Islamic education, the government incorporated Islamic religion into the curriculum of public schools. In the process, they have made them be studied as Islamic Religious knowledge and Christian Religious Knowledge, though there has been a change of name to Islamic Studies and Christian Religious Studies. To foster the subscription of students to the subject, Muslims in Lagos had to negotiate the employment of graduates of Islamic schools into Lagos State public schools as a condition for giving their votes to former governor Lateef Jakande. All the governments in Lagos since the colonial era till now do not have any policy on Islamic education, except Jakande’s administration who employed products from Islamic schools to teach Islamic education in public primary schools. However, the policy collapsed because many of the Alfas that were employed were not fit and competent as they could not communicate in the English language, except Yoruba and Arabic. As a cosmopolitan city that is not just a Yoruba community but a multi-ethnic and multinational community, it was difficult for these scholars to succeed as the English language is the official language spoken in the state.

The edge that Christian Missionary schools had over Muslim schools in Lagos

The major lacunae in the educational development and progress between Christians and Muslims in Lagos began with the enactment of the 1887 **Education Ordinance** It would appear the terms of the 1851 treaty did not include how the society which they professed to protect, would be educated. The parliamentary report of the select committee of Africa (Western Coast) of 1865 indicated that the colonial office left the issue of education of the Lagos society entirely in the hands of the missionaries. There was therefore, no organized effort outside what the Christian Mission did to educate the people of the colony. The Christian missions consequently, made a go at educating the Lagos society from the 19th century. It is important to point out that the during this early period, the bulk of the Muslim societies were more interested in propagating their religion and this continued to receive prime concern while education was embraced mainly to aid the spread of Islamic religious ethos and real wholesome educational curriculum suffered benign neglect.

Furthermore, Christian Missionary schools had support from their mother branches. This support was financial, personnel, and material. The Methodist, Wesley, Anglican, and Baptist churches gave firm support to the schools established in Lagos. They recruited and paid qualified teachers, provided basic amenities for schools, and ensured that the schools were up to standard. Muslim private schools on the other hand, had no mother branch to rely on and had to depend on self-effort. This self-effort, commendable as it was, could not measure to the material and financial support given by the Christian missionary organisations.

In addition to the above, Christian missionary schools were early starters. For instance, the first Christian Missionary secondary School, the CMS Grammar School was established in 1859, while the first Muslim secondary school, the Ahmadiyyah Secondary School was established almost a century later in 1948.

And in contemporary times, Christian schools are more business-like than Muslim schools. The Christian proprietors run their schools on strict business principles. Muslim proprietors are driven by the concern, and rightly so, that the school fees should be affordable.

Findings and Recommendations

FINDINGS

1 There is a seeming lack of commitment among Muslim parents to pay adequately for their children's education by holding unto the moribund perception that Muslim education ought to be free.

2 Teachers at Muslim schools are seemingly poorly remunerated partly because of the cheap fees being charged by some of these schools and partly because some Muslim schools lack adequate professional manpower.

3 Muslim organizations and schools have not adequately vigorously sought sponsorship opportunities that could make education available for Muslims at subsidized, cheaper rates.

4 Tertiary education seems to have been left to the Christian missionary organizations who seem to have committed adequate resources to it while the Muslim missions pay little attention to the same. This portends a dangerous trend that encourages Muslim students to go to these Christian-established tertiary institutions, and with it the possibility of their conversion to Christianity.

5 Covid -19 has created a paradigm shift in education such that the physical learning system is yielding to the reliance on, and the application of virtual learning and internet communication technology-based education which all providers of education must quickly key into to avoid being left behind.

RECOMMENDATIONS

From the foregoing, it is hereby recommended that Muslim leaders, philanthropists, and missionary organizations must as a matter of urgency call for all Muslim conferences to address the trends in Muslim education with a view to solving them.

There is a need to find solutions to inadequate funding for Muslim education in the state. The Muslim community must invest in education. The efforts of the various donor agencies such as the Crescent Bearers, and the seeming moribund Islamic Education Trust deserves commendation while more such organizations must be encouraged to be more committed to sponsoring Muslim education.

Avenue for education grants/scholarship schemes for brilliant but indigent Muslims should be sought and proper management and disbursement procedures are put in place.

Remuneration for teachers in Muslim schools that is commensurate with their professional achievement and their Christian counterparts should be considered and implemented as soon as practicable.

High premiums need to be given to girl-child education, followed by the creation of a data bank that can serve as a catalyst for harnessing such data for the development of gender-based professions and the rendering of gender-based services. This can further secure the sanctity of women generally.

Muslim organizations and philanthropists must invest heavily in tertiary education far above the present level of investment and put in place well-articulated curricula that combine both western and Islamic education that can meet present challenges in a technological-based learning system.

It is imperative for Muslim organizations to further invest in the teaching of science education to enhance the development of science and technology which are important pre-requisite for development.

Muslim organizations should encourage virtual methods in teaching through information communication and technology as this had become the new normal since the post-covid-19 era.

One of the trends is the seeming lack of commitment by some Muslim parents to pay adequately for their children's education by holding unto the moribund perception that Muslim education ought to be free.

Another trend is that teachers at Muslim schools seem to be poorly remunerated partly because of the cheap fees being charged by some of these schools and partly because some Muslim schools lack adequate professional manpower.

Furthermore, Muslim schools have not adequately sought numerous sponsorship opportunities that could make education available for Muslims at cheaper rates.

Tertiary education seems to have been left to the Christian missionary organizations who seem to have committed adequate resources to it while the Muslim missions pay little attention to the same. This portends a dangerous trend that made Muslim students patronize these Christian-established institutions because of the Muslim inadequate provisions of tertiary institutions.

Covid -19 has created a paradigm shift in education such that the physical learning system is yielding to reliance on virtual learning and internet communication technology-based education which all providers of education must quickly key into to avoid being left behind.

From the foregoing, it is hereby recommended that Muslim leaders, philanthropists, and missionary organizations must as a matter of urgency call for all Muslim conferences to address the trends in Muslim education with a view to solving them.

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SUMMARY OF MAJOR FINDINGS AND RECOMMENDATIONS

MAJOR FINDINGS

a) Covid-19
    a. Covid-19 has bolstered the technological revolution in education with virtual learning becoming a new norm.
    b. Compliance with e-learning facilities (e-classes, virtual libraries, digital archives, e-tablets) is also becoming a norm.

b) curriculum challenges
    a. The content and application of the current school curriculum does not strike a balance between the religious and intellectual needs of Muslim students.
    b. Additionally, the curriculum excludes Muslim students in Science class from Islamic Religious Knowledge.

c) out-of-school children
    a. The ratio of Muslim children in the about two million out-of-school children in the State is better imagined than confirmed.
    b. This ratio keeps growing and it has become a pressing need to check its growth.

d) funding and school fees, p59;
    a. Funding is a primary challenge to Muslim schools, most of whose proprietors depend on proceeds from school fees.
    b. The rate of school fees keeps the proprietors in a constant dilemma of having to choose between charging appropriate fees and losing their students on the one hand; or charging low fees and struggling to keep afloat on the other.

e) Facilities
    a. Arising from poof funding, many Muslim schools rank low on facilities and infrastructure.

f) Personnel Training and Remuneration.

a. Remuneration of teachers in many Muslim schools is below the state average and below the remuneration of their counterparts in non-Muslim schools.
b. This leads to poor motivation and poor commitment on the part of the staff.
c.

MAJOR RECOMMENDATIONS

a) Covid-19
    i. As much emphasis should be placed on teaching Information Technology, as is placed on the teaching of Mathematics and English.
    ii. School proprietors should be urged to embrace the new technology, especially regarding e-teaching and e-learning.
    iii. Compliance with new technology should be a prerequisite to establishing new schools.
    iv. Attention should however be paid and strict measures be put in place to keeping students safe on the Internet
    v. Crescent Bearers' can institute a competition (practical or essay) in technology and innovation for students in Muslim schools in Lagos State.
b) Curriculum challenges
    i. There is an urgent need to design a curriculum pertinent to nurturing a well-educated Muslim while at the same time consistent with government curriculum and relevant to social needs.
    ii. Crescent Bearers can urge or liaise with the National Association of Teachers of Arabic and Islamic Studies (NATAIS), Muslim Teachers Association of Nigeria (MUTAN), Council of Muslim School Proprietors (CMSP), the League of Muslim School Proprietors (LEAMSP), among other stakeholders, to design a curriculum that would meet the criteria in (a) above,
c) Out-of-school children.
    i. There should be mass mobilisation at the street level to educate Muslim parents on the need to give all their children basic education.

ii. This should be augmented by regular sermons in *Ratibi* mosques where Muslims gather to pray five times daily.
iii. Parents of out-of-school children should be sanctioned.
iv. Where applicable, scholarship could be provided for indigent students.
v. Beyond basic education, students who are vocational and entrepreneurial skills should be encouraged.

d) Funding and school fees,
   i. School proprietors should give serious consideration to launching endowment fund, to which the public, alumni, and friends of the schools can contribute.
   ii. Crescent Bearers can, as a matter of policy, engage the government of the desirability of establishing a Bank of Education (similar to a bank of agriculture or bank of industry), with emphasis that loans from the bank should be interest-free, so that Muslim school proprietors can benefit.
   iii. Crescent Bearers' can also encourage already existing Islamic banks (Jaiz Bank, Taj Bank, Lotus Bank) to consider specially dedicated schemes to assist proprietors of Muslim schools. The proprietors on their part must be willing to fulfill all the legal requirements, as well as terms and conditions.
   iv. Muslim parents should be told in clear language that they must be willing to pay for quality education.

e) Facilities
   i. Muslim schools should make it a priority to have and maintain a full complement of facilities – classrooms, libraries, laboratories, computer laboratories, lavatories, multimedia facilities, spacious environment, among others.

f) Personnel Training and Remuneration.
   i. Muslim schools should train and retrain their personnel as a matter of routine.
   ii. Muslim schools should also endeavour to ensure that staff remuneration is competitive with the state average, and with schools of similar status.

g) Religion and Science

i. Crescent Bearers should urge Muslim parents (through Muslim organisations) to demand that religious studies should be made an option (at the very least) for Science students.

ii. If need be, Crescent Bearers can urge Muslims in Lagos State to make this demand through their representative in the Lagos State House of Assembly.

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