

The Perception and Method in Teaching and Learning Islamic Education

MAIMUN AQSHA LUBIS, MELOR MD YUNUS, MOHAMMED DIAO, TAJUL ARIFIN
MUHAMAD, RAMLEE MUSTAPHA, NORIAH MOHD ISHAK

Faculty of Education
Universiti Kebangsaan Malaysia
43600 Bangi Selangor
MALAYSIA

mal@ukm.my, melor14@yahoo.co.uk, mohammeddiao@yahoo.com, tajul.a@ukm.my,
ramlee@ukm.my, norwmu@pkisc.cc.ukm.my

Abstract:- The influence of Islam in West African education systems was significant. The transformation from traditional Qur'anic schools to more modern Islamic education was slow but evident. The objective of this paper is to determine the perception and the method in teaching Islamic education from the African teachers' opinion. The data was collected from a questionnaire survey that was distributed to African teachers from West Africa. The data were analyzed by using the descriptive statistics such as percentages and mean scores. The study revealed that the respondent agreed the Implementation of Teaching the Islamic education had subsequently improved. However, it need to be updated. This study found out that in term of teachers' opinion and perception the items resulted positively (65% and mean=3.751). Beside that, 7 methods of teaching (76.2%, mean=3.8847) showed that individual accountability did exist in many cooperative learning activities carried out by the teachers in the classroom. This study has several implications with regards to pedagogical modification of teaching methods of Islamic religious teachers in West Africa.

Key-Word: - Islamic education, Perception and method, Teachers' opinion, Teaching and learning in the classroom, African teachers, Pedagogical modification.

1 Introduction

The educational activities and cultural in West Africa played a strategic role in introducing Islamic teaching. They also played a significant role in establishing great Islamic rulers and in extending the Islamic world to West Africa. On the other hand, the establishment of Islamic in West Africa is the intermarriages between the North and the West African people. Besides that, the Timbuktu and Gene in Mali, Nigeria are the place of establishment some of the great Islamic states in West Africa. It is important for spreading the Islamic knowledge to the Africa Region. However, Nehemiah said that the mission to achieve the spread of Islamic knowledge was difficult for individual who did not posses a strong believe in God. It is because they were not receiving any support from any organization or association to sponsor of their mission (Nehemiah 1994)[1].

Hence, it is very crucial time to explore previous scholars' methods of diffusing Islamic teaching on the continent, so that we can find answers to questions like how was Islam diffused in the region?

This goes together with well-practiced ways of education in the traditional way of West Africa life. In addition, this research will also focus on how the West Africa scholars had been able to conduct or to blend both of the religious lessons and the African traditional civilization. These excellent achievements from the West Africa scholars remain admirable in the hearts of African people until today. Therefore Islam remains as the most influential religion and Muslims throughout West Africa are ready to defend it in at any time. As it also alluded the prominent West Africa scholars during colonial time. Whereby, these heroes were considered as the role models in the continent. By the time whereby every African was impose to emulate. Among those admirable heroes of West Africa scholars are Imamu Samurai Toure, Sheik Syringe Bamba, Said Nor Tall and Othman Dan-Fodio. Even though many changes are taking place in West Africa due to the influence of the Western culture and their civilization, Islam is still the main religion and remains the first choice for West Africa people. This is to profess their faith because of the

beautiful way that Islam was introduced to them, and they adapted it peacefully without any fight.

It remains a fact that the level of Islamic consciousness and commitment in the minds and practices of the people of West Africa is very high. This study seeks to explore the relationship between such level of consciousness and commitment and the methodology adopted by earlier Muslim scholars comparing to perception and methods applied by African teachers nowadays. In doing so, the West African traditional practices and Islamic culture and civilization can be compared (Omar 1993)[2]. The Africans only started to record their historical tradition in the advance of crucial time, while their Europeans and Arabs counterparts began to record it in earlier time. However, the efforts of those scholars are not enough to provide us with adequate excellent written documentation. This is due to the fact that early African rarely writes down their historical traditions for they relied more on oral citation to pass down their history. They expected that the oral traditions were the best way for reviving their historical account and keeping it much longer.

Perhaps this misconception has deterred some of the African scholars to record their historical background in the early time. This brings the realization to the researcher that it is the duties and responsibilities of African scholars and students to delve into or to rediscover the real history of the continent in order to find out the true history of the African people. The research will also highlight the wrong concepts viewed by African Muslims parents towards the western education. During the colonial era, many Muslims parents forbid their children to receive the western education. They did so believing that the western education system is bad and consequently it can spoil their children's behavior. The reason underlying these believe was African parents were warned that those who send their children to European schools would later in turn be sent into Hell in the afterlife by their children. When the European colonial power took over the West African region, they brought along a new modern system of education that sought to replace the role of Madrassa or Qur'anic schools. The new western powers also brought the idea of separation between of the state and religion, which to the Muslim leaders are synonymous to heresy.

Perhaps this misconception deters many African from getting their education in French schools. Regarding this, the researcher wanted to emphasize that it was a severe misconception, because this idea is against Islamic principal, which encourages

Muslims to seek knowledge everywhere without discrimination.

In thread the rapid advancement of technology, media and information and communication technology plays important roles in order to assist teachers in teaching process. Media or information and communication technology advancement will provide them with tools to illustrate some points or processes as well as to support long distance educational system. An interactive tool introduces new technologies into the educational methodology. It can be used as online applications, providing a positive aid to the learning tasks (Jaime Llorett t al, 2009[3].

The study will also explore the primary sources of the early Islamic history in West Africa, where those accounts were provided by classical Arab writers, such as Al-Idris. Al-Idris provided a good picture of the life of Takrue and the evolution of the political and economic development of his kingdom. Besides that, he also wrote about the African culture and civilization, like the Islamic culture in Mali Empire (<http://www.Islam>)[4].

1.1 The Pedagogy of Islamic Education in West Africa

Pedagogy literally means a man having oversight of a child or attendant leading boys to school. The words derived from the French and Latin language that was an adaptation of Greek language. There are various definitions of pedagogy but the most common is the science of teaching. On the other hands, the objective of pedagogy is to provide knowledge and experiences in the light of learning.

While education means developing the capacities for self-development, political agency, and moral leadership. According to Khan (1987)[5], the concept of Islamic education does not involve knowledge only but also actions that is usually considered necessary for Iman (faith) and Amal Al-Salih (virtuous action), side by side with theoretical knowledge and also emphasizes the applied aspects of knowledge.

1.2 Approaches, Strategies and Method in Islamic Education

1.2.1 Approaches in Islamic Education

In the context of education, approach invariably means the effective way of teaching a subject to achieve the desired objectives. Teaching approaches consist mainly of inductive and deductive approach. The inductive approach would involve activities

such as collecting, interpreting and generalizing the data in drawing up conclusions to form a new set of knowledge.

Deductive approach starts with one or more principles and formulas, principles, laws, theorems or rule be applied to the specific. The teachers in West Africa have different styles of approach to the students. Some teachers created a very strong guide and instructional teaching so that they can reach to their teaching aims more quickly and more effectively. Therefore the creation of a situation of a learning environment and of a complex teaching-learning arrangement that considers the experience and the previous knowledge is crucial for the success of constructive teaching. Nonetheless, there are some teachers who just concentrating solely on completing the syllabus, without considering the situation of the students or responding to their needs. The approach consideration must be based on a certain model, principle or lesson theory and varies from concrete to abstract, simple to complex, entire to fractions and lastly, from general to specific approach.

The main feature of this approach is to emphasis on the teaching-learning process with the aim of arranging the students in a very effective way. This can be achieved more successfully if the teachers implemented the following points: (i) Teaching should be attached to students' previous knowledge and their experience. (ii) The extensive understanding of teaching aims and subject matter is giving special consideration. (iii) The lessons build up on meaningful problems. (iv) Even though in the first year of teaching, the teachers are giving work that deals with complex and not 'didactically reduced' aim and content structure that also includes problems which are difficult to define. (v) Classes are taught in action-oriented way to strengthen sensible dealing with tasks and problems in active learning. An active learning is a teaching and learning technique in class which involve with other activities aside from listening to lectures passively (R. Hamid et al, 2009)[6].

1.2.2 Strategies in Islamic Education

Strategy is a form of well-organized plan created to achieve a set of objectives or aims. Strategy is a part of well planning before attempting to do anything. Therefore in the world of education, the teachers should be armed with well planned strategy before facing the students. This strategy needs to be implemented in a wise and systematic way, taking into considerations any future possibilities. The strategy used in teaching the Islamic religious

knowledge in West Africa involves the use of syllabus, work/ lesson plan and thorough subject preparation. The teachers also employ teaching aids, following specified teaching period set by the principal and lastly, take into consideration the student's abilities (Irvine, 2008)[7]. However, most of the teachers in West Africa are keening to encourage the students to memorize the lesson that had been taught. Therefore now days there are many young African learners have memorized the Qur'an without knowing the meaning.

1.2.3 Method in Islamic Education

Method means the procedure (with reference to practical or formal details), or way of using basic skills, in rendering an artistic work or carrying out a scientific or mechanical operation. Method could also imply the degree of expertness and also could indicate to any method or manner of accomplishing something. Some method in the field of education are discussions, teaching sessions, field types, or projects.

According to the religious education teachers, there are insufficient techniques and teaching materials that can be used when teaching using the traditional technique of Islamic education in West Africa. Therefore the majority of the teachers from various religious schools preferred to teach using only two techniques, which are via textbook and memorization, unlike to the modern teaching technique, whereby some of others teachers used various modern technique of teaching, such as discussion, demonstration, questioning and answering technique (Haynes, 2009) [8]. Nevertheless, the teachers are given freedom to choose other appropriate and effective technique that response to the needs of the students and that is compatible with the environmental situation. This is because it's necessary to help students to achieve their desired learning goal. According to Jaime Lloret et al (2009), there are many techniques that can be used for in-class exercises such as active learning and collaborative learning. One of the techniques is the usage of ICT in the teaching so that the material taught becomes more understandable and for students to gain more experience and to enable them to make use of the information easily and at the same time can achieve the objective of teaching and learning in the classroom. The usage of technology such as e-learning can help to achieve this goal. E-learning is based not only on the technological tools but also on a complex environment in which the process of teaching and learning occurs (S. Campanella et al,

2008)[9]. ICT extended teaching and learning processes and knowledgeable of the subject and the same time improved their capability to gain accelerated education in teaching and learning process (Maimun. A. et. al,2009)[10].

2 Literature Review

Many documents about West Africa region, including since the Arab historian named the region as Bilad al-Sudan, the land of the Blacks. However today, the scholars who wish to write on Africa South of Sahara have to deal with two categories of sources: External source and internal source. The most reliable external sources are the Islamic, whereby it has taken from the Europeans records which we cannot really depend on totally without making any investigation. Whereas the internal sources are mostly oral tradition which relied on the transmission of the cultural heritage; its utilization by historians is a subtle art. Some later compilations were made by the African Muslim scholars, mostly in Arabic language. The Arab historians follow African and European scholars who have provided excellent records in the region (Trimingham 1975)[11].

Ibn Batutah was a great Islamic scholar and remarkable person in the earliest Muslim scholars who traveled extensively in many places including Asia and Africa. While he was in Africa he stayed among the indigenous people in the kingdom of Mali for about eight months, during this period he wrote what he witnessed. This account of history highlighted the higher sense of justice, learning education and governance in the Kingdom of Mali Empire. In addition to that, he also talked about the king of Mali Empire how he accepted Islam through one of the early Sufi preacher called Ali bin Yakluf in the year 575 AD. Who originally came from North Africa particularly from Jarbah Island currently found in Tunisia? Ali Ibn Yakluf seemed to be belonged to race of Ibadi and had visited Ghana and Mali Empires in the year 575 AD.

Al Mashodi Abl Hassan, Ali Ibn Hussein. (957 A.D. 346.H.). Provided us an excellent record in his book, Al Ajaeb donya, mean the surprising of the world. He explained the commercial relationship between Ghana Empire and North Africa which indeed was concerned about trade between two regions; in addition to that, he also alluded to some of the merchants, routes which had played a very crucial role for connecting between the North African and West Africa people. Ibn Fadl-Allah al-Umari, in (1342-9.H). He wrote the book al-Absar Fi Mamalik al-Amsar. And described how the Mali

Empire was important based on account of the first hand material collected from the people who lived there.

Ibn Khaldun obtained independent information relating to the history of Mali from a fiqh of the people of Ghana, whom he met in Cairo in (796-1393-4). And from people who have visited Mali. Al Sadi in Tarikh al Sudan (The History of Sudan) He wrote about the protective power of religious books such as the Quran. Apart from these scholars, there were some African and European scholars who indeed have contributed in recording the history of South Saharan African region from different fields of study and they provided us an excellent and reliable record of the region. Among them are John Spencer Trimingham, Ibrahim Suleiman, Nehemiah Levitzion, Mervyns Hiskett and Peter B. Clarke and many others. Nehemiah Levitzion compiled a collection of his article in a book called Islam in West Africa. Islam in West Africa discussed many various topics on Islam in the region. He also argued that the nineteenth century Islamic militancy called for reform had its routes from the rural areas rather than the cosmopolitan urban ones. He attributed this trend to a shift in power following the age of reform and the collapse of the Islamic ally- inclined imperial systems from the urban to the rural areas whence the age of reform began. Levitzion claimed that the outbreak of these militant movements put an end to the era of peaceful process of Islamization. He also examined Sufism, Jihad movements and role of trade in the spread of Islam and its development.

Apart from these scholars, there were some African and European scholars who have contributed in recording the history of south Saharan African region from different fields of study. They provided us an excellent and reliable record of the region. Among them are John Spencer Trimingham, Ibrahim Suleiman, Nehemiah Levitzion, Mervyns Hiskettand, Peter B. Clarke and many others. Nehemiah Levitzion compiled his articles in a book called Islam in West Africa (N. Levitzion, 1994). The book discussed various topics on Islam in the region. For example, Levitzion argued that when the nineteenth century Islamic militancy called for reform, it had its roots from the rural areas rather than the cosmopolitan urban ones. He attributed this trend to a shift in power following the age of reform and the collapse of the Islamic ally- inclined imperial systems from the urban to the rural areas and hence the age of reform began. Levitzion also claimed that the outbreak of these militant movements has put an end to the era of peaceful process of Islamization. Apart from that, he

also examined Sufism, Jihad movements and role of trade in the spread of Islam and its development.

Hisketts, in his book the development of Islam in the West Africa examined Islamic Institutions such as Madrassa, Sufisim and Jihad in the region. He discussed the rise and growth of various Jihad movements and their impact on the regions in the eighteenth centuries (Hiskett 1984)[12].

Hogben in his book the Muhammad an Emirates of Nigeria claimed that the Arabs had conquered western Sudan, but he did not elaborate further. He also claimed that Dan Fodio’s jihad was a fight for the racial domination by the Fulani over their Hausa host, which was carried out under the pretext of Islam. Hogben did not believe that the rulers of Hausa land were corrupted or oppressing the right of their Muslims subjects. Hogben’s viewpoints uncovered interesting contradictions though he denied injustices and oppression against the Muslims; he introduced the history of the Islamic states in Nigeria infused Islam in its institution in the Emirates of Northern Nigeria (Hogben 1930)[13].

The objective of this paper is to investigate some educational techniques and strategies in teaching Islamic education from African teachers’ perception.

3 Methodology

A curriculum which is well to fulfill the teaching objectives as applicable to the country’s philosophy should be carried out through the proper strategy, approach, method and technique. Assessment is important and should be done to ensure the effectiveness of the teaching and learning. This paper will study perception of African teachers on effectiveness strategy and technique in teaching and learning Islamic education. 83 respondents participated in this research by completing the questionnaires. From all respondents, 48.2% of them are male teachers from various specialization and teaching backgrounds while the rest of the respondents are female teachers with 51.8%, also from various specialization and teaching backgrounds. Table 1 and Figure 1 below show the number and percentages of respondents.

Table 1 The percentage of male and female respondents

Gender	Respondent	Percentages (%)	Cumulative
Male	40	48.2	48.2

Female	43	51.8	100.00
Total	83	100.00	00

This study also aims to contribute for recording of the real implementation of Islamic pedagogy in the West Africa. Therefore, researcher also compared the two categories of methods of pedagogy employed in the West Africa, which are the traditional method and the modern method (Pullo 1960)[14].

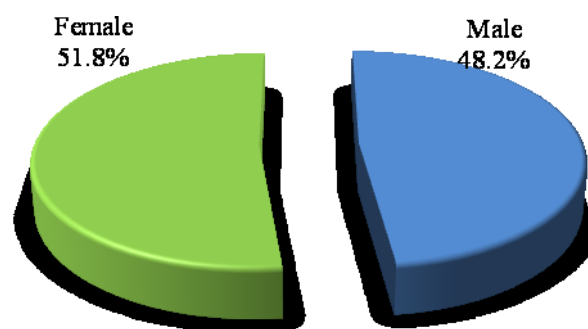


Fig. 1 The percentage of male and female respondents

Research design refers to the technical aspect for conducting the research. It deals with the activities that comprises of the research process such as selecting participants for the research and preparing for data collection. The goal of a sound research design is to provide results that are credible. The research design also involves data collection from a sample or more than one sample representing two or more populations (William 2000)[15].

The methods of Islamic teaching in West Africa were explored by referring to the centers of Islamic teaching in Timbuktu and Gene in Mali, Kanim and Burnu in Nigeria. In addition to that, the study focuses on the adaptability of Islamic tradition with the African culture, which has been so phenomenal that it might be considered as part of the African religion.

There were five types of instruments employed during collecting the data and it also the main factor in the questionnaires. The questionnaires were distributed to 83 respondents that the majority of them were African teachers from different field of studies and specialization. This distribution has completed in order to identify the perception and opinion of teachers in teaching strategy and technique Islamic education in West Africa.

After collecting the feedback, statistical methods were used to analyze the questionnaires, data, and including the group means and percentage. The SPSS software were use to find the descriptive statistics. A 5-points liker–types scale was used to indicate the level of agreement and disagreement. The respondents were asked to respond to each item based on the following descriptions: strongly agree, agree, not sure, disagree, and strongly disagree. The meanings of the codes are as follows:

Table 2 The descriptors for liker scale to analysis the data gathered

Level	Code
Strongly agree	5
Agree	4
Slightly agree	3
Disagree	2
Strongly disagree	1

In this research, the statistical descriptive method were been use. Therefore, the researchers were find out the mean scores due to the form of percentage was carried out to each item of the questionnaire. From the analysis, the outputs were highlighting the teachers’ perception of educational strategy and technique of teaching Islamic education in the classroom by calculating the group mean. The teachers’ experience of handling the activities in the classroom and their opinions would help the researcher to acquire more knowledge and information about the situation regarding teaching the traditional of Islamic education in the classroom.

All the respondents are divided according to their years of teaching experience. The data showed that 20 of the male teacher have been teaching for 1 to 5 years, 6 have been teaching for 6 to 10 years, 6 taught for 11 to 15 years, yet another 6 taught for 16 to 20 years and finally 2 teachers have been teaching for 21 to 26 years. While the female teacher shows the result of 19 of them have been teaching for 1 to 5 years, 7 have teaching experience for 6 to 10 years, 4 teachers with teaching experience of 11 to 15 years, 5 of them for 16 to 20 years, 3 teachers with 21 to 25 years of teaching experience and another 3 for 26 to 32 years of teaching experience.

Table 3 and 4 below showed the number of teachers according to their teaching experience. The teachers have been grouped to male and female.

Table 3 List of male teachers and their teaching experience

No	Male Teachers	Years of teaching
1	20	1-5
2	6	6-10
3	6	11-15
4	6	16-20
5	2	21-26

Table 4 List of female teachers and their teaching experience

No	Female Teachers	Years of teaching
1	19	1-5
2	7	6-10
3	5	11-15
4	5	16-20
5	3	21-25
6	3	26-32

From the table, we can see that there are fewer male and female respondents with more than 20 years teaching experience. We also can see that most the respondents have one to five years experienced on teaching. The degree of effectiveness in strategy and technique of teaching and learning Islamic education in the classroom are showed in table 5.

Table 5 The degree of effectiveness in strategy and technique of teaching and learning Islamic education in the classroom

Stage	Degree
1.00 – 2.30	Not effective
2.40 – 3.70	Slightly effective
3.80 – 5.00	Fully effective

3 Findings and Discussion

The questionnaires contained 27 items, and it was distributed to 83 respondents to find out the implementation of teachers in teaching the traditional Islamic education in the classroom. The items were analyzed based on the respondents’ answer. Statistical method was used to indicate the level of agreements and disagreement from the respondents. The 27 items were constructed based on 5 options liker–types. The descriptions are: strongly agree, agree, not sure, disagree, and strongly disagree.

For more details of this findings and discussion please refer to Table 6.

Table 6 Twenty-seven items and its percentages/group means of perception and method

NO.	ITEMS	PERCENTAGES (%)					GROUP MEAN
		5 Strongly Agree	4 Agree	3 Not Sure	2 Disagree	1 Strongly Disagree	
1	I always advise my students to participate actively and to take note about current issues in the Muslim world.	38.6	41.0	14.5	4.8	1.2	4.0723
2	I always encourage my students to think wisely, participate actively and feel free to express their ideas in the classroom	69.9	27.7	2.4	0	0	4.6747
3	I always advise to my students that being responsible and loyal to other people are the key for being successful.	47.0	43.4	7.2	2.1	2.1	4.3373
4	I always encourage my students to recite the Quran everyday and observe the meaning of it.	26.5	43.4	20.5	7.2	2.4	3.7952
5	I sometimes advice my students to be pious and obedient to their parents.	43.4	41.0	10.8	4.8	0.1	4.1446
6	I think learning the Islamic traditional can assist my student to acquire more Knowledge about the Islamic civilization.	50.6	36.1	13.3	0.9	0.9	4.3735
7	I hope my students already have a good foundation about the Islamic traditions that in deed will assist them to participate in any discussion which is relevant to this field with full confident.	32.5	36.1	26.5	3.6	1.2	3.9277
8	I hope by using the method of traditional Islamic teaching, teachers in Africa can help African students to reach a higher level of education.	9.6	32.5	51.8	1.2	4.8	3.4096
9	I think the method of teaching Islamic Traditions in Africa could provide students with a better knowledge.	9.6	37.3	50.6	1.2	1.2	3.5301
10	I always motivate my students to participate in the classroom and reward the best performance	56.6	36.1	6.0	1.2	0	4.4337
11	I always provide grades or rewards to individual group members based on their performance or entire group members	34.9	45.8	12.0	2.4	4.8	4.0361
12	I always give the students extra homework to motivate them to read more	27.7	55.4	10.8	4.8	1.2	3.9639
13	I sometimes encourage the students to take part in any activity in the classroom.	21.7	63.9	6.0	2.4	6.0	3.9639

14	I assign one member to observe the group and report on the group activities	47.0	44.6	6.0	1.2	1.2	4.3494
15	I think by using the old method of traditional teaching the education of new generation can be developed and able provide them better knowledge	21.7	42.2	27.5	4.8	4.8	3.6024
16	I think learning the implementations of Islamic movement in West Africa is something valuable to my students.	22.9	39.8	24.1	9.6	3.6	3.3735
17	I love to discuss with my students about the current issues in the Muslim world to get their opinions.	43.4	36.1	19.2	0.0	1.2	4.0000
18	I always encourage my students to carry out peer teaching, that that is to teach and explain the lesson to their group members.	27.7	32.5	30.1	3.6	6.0	3.4940
19	I encourage young generation to try learning the Islamic education teaching.	18.1	32.5	32.5	15.7	13.3	3.0120
20	I always assign role to certain group member to ensure that all must work together to produce a good final result.	30.1	44.6	20.4	2.4	2.4	3.6867
21	I always encourage the students to learn more about the movements of Islamic expansion in West Africa.	12.0	32.5	39.7	10.8	4.8	3.1205
22	I always encourage my students to share their opinion with their group member when completing the task given.	12.0	33.7	39.7	6.0	8.4	3.0482
23	I would love to attend workshops on how to develop the traditional Islamic teaching in West Africa.	28.9	47.0	18.1	3.6	2.4	3.8434
24	I hope by using the method of traditional Islamic teaching, the teachers in Africacan help develop African students that will reach a higher education	9.6	32.5	50.6	4.8	2.2	3.1446
25	I would love to attend some Islamic seminar on how to carry out the effectiveness of traditional Islamic Education teaching.	32.5	33.7	24.1	3.6	6.0	3.7470
26	I love to discuss with my students about the current issues in the Muslim world to get their opinions.	34.9	41.0	16.9	4.8	2.4	3.9157
27	I would love to attend workshop on how to develop Traditional Islamic Education teaching.	25.3	34.9	30.1	4.8	4.8	3.6386

If we look at Table 6, the research question of perception attempted to examine the levels existence and implementation of Islamic pedagogy elements. In the questionnaire, the items numbered 6, 7, 8, 9, 16, 23, 25, 26 and 27 were used for this purpose. These items were designed to find out about the teachers' opinions and perception teaching the traditional of Islamic education. From the answers in the questionnaires, the researcher was able to identify the teachers' perception. It can be said that the items resulted positively.

Many teachers agreed upon the idea to advise their students to get involved with discussion in the classroom, especially if the discussion is based on the current issues of the Muslim world. The teachers also agreed that it is good to motivate their students to recite the Quran and to learn the basic of Islamic foundation. They think that teachers should do this because that could give the students the courage to participate in discussion relevant to their field with full confidence. Referring to items numbered 8 and 9, the respondents declared that they are not sure whether traditional method of Islamic teaching could help develop the African students to reach a high level of education. The respondents also responded positively to item no 23, which is "I would love to attend workshops agreed to attend a workshop or seminar on how to develop the traditional Islamic teaching in West Africa". This may be because it offers them insights about the matter and thus will provide them a good advantage in the future on how to carry out it.

This research question tried to investigate the question of what method does West African scholars adapted in teaching the Islamic moral in the classroom. The percentages and group mean of six items were calculated. This was done in order to find out whether the teachers implemented positive independence learning when teaching Islamic moral in the classrooms. The items involved were numbered 1, 3, 4, 5, 17, and 19. From the six group mean, the highest value is 4.3373 while the lowest is 3.0120. The rest of the group mean are 4.1446, 4.0723, 4.0000 and 3.7952. In the West African region almost every settlements has a Madrassa or Qur'anic schools. The main establishment objectives of these Quranic schools are to teach the children about good moral and behavior. For example, how they can be polite to their parents, eldest brothers and sisters and also to the community. This shows that Qur'anic schools in West Africa are not focusing merely on teaching the children how to memorize the Qur'an only. They were also playing a very crucial role for developing the teaching of Islamic moral in West Africa.

A majority of the teachers also strongly supported the idea to advice their students on how to be responsible in their work and the importance of obedience to their parents. Teachers agreed that to encourage the young generation to approach learning the Islamic moral in the classroom is a good thing to do. In order to explain the correct way of answering the items of the scale, instructions were formed first to clarify the purpose of the scale and the way of answering. It also included some demographic information about the respondents.

The group mean were calculated for items numbered 10, 11, 13, 14, 15, 20, and 21. All seven groups mean of 7 methods show a similarly high value of 4.4337, 4.0361, 3.9639, 4.3494 3.6024, 3.6867, and 3.1205. This shows that individual accountability does exist in many cooperative learning activities carried out by the teachers when teaching the social interaction skills in the classroom.

The group mean and the percentage for two items, namely items number 16 and 21. The group mean are 3.3735 and 3.1205 respectively. These items were used to find out the implementation of the Islamic movements expansion in the West Africa. We can see from the data that majority of the teachers agrees that learning the movements of Islamic expansion in West Africa is useful to their students in order to gain more knowledge about the Islamic pedagogy in West Africa. However, some of them are not motivating their students in the class room to learn more about the Islamic expansion in the West Africa.

4 Conclusions

This study investigated the implementation of Islamic pedagogy in West Africa. It is a study done from its historical background angle. Since the chosen area is not the original land of revelation of Islam, therefore the writer highlighted only from the eleventh century, when Islam established its root into most parts of the West African countries. This study also highlighted the time of Muslim scholars and early Islam in West Africa as accounted by classical Arab writers, geographers, and historians who visited the region or lived there during that period. The methods of Islamic teaching in West Africa are outlined by exploring the centre of Islamic teaching such as Timbuktu, Gene, Kanim, and Burnu. The researcher also dealt with perceptions of the teachers in teaching traditional Islamic education in the classroom. The items of teachers' opinion and perception resulted positively.

The implementation of 7 methods in teaching Islamic Education showed that student accountability existed in many cooperative learning activities.

Reference:

- [1] Nehemiah, L. 1994. *Islam in West Africa religions and political variorum* Anthony K.R.K Creene and Danid Beeh states and society in francophone African independence.
- [2] Omar, B. A. 1993. *The Islamic Civilizations in the West Africa*. Vol. 1. France: University of Sarbon, Paris.
- [3] Jamie, L. Miguel, G., Diana, B., Hugo, C., (2009) Using Multimedia Activities for Homework and in-Class Exercises to improve the results of university students. *WSEAS Transactions on Advances in Engineering Education*. Volume 6(1) 22-32
- [4] <http://www>. *Islamic education in the West Africa*, 1974. The *journal of African History* Vol 15 PG 167-168 Published by Combridge University Paris
- [5] Khan, M.S. 1987. *Humanism and Islamic education*. Muslims educational quarterly.
- [6] R.Hamid, K.M Yusof, S.A Osman, R. A O.K Rahmat, 2009. *Improvement of develiry methods in Teaching Materials Technology*. WSEAS Transactions on Advantage in Engineering Educations. Volume 6(3)77-86.
- [7] Irvine J. T. 2008. Subjected words: African linguistics and the colonial encounter. *Language & Communication*, Volume 28 (4) 323-343.
- [8] Haynes, J. 2009. Conflict, conflict resolution and peace-building: The role of religion in Mozambique, Nigeria and Cambodia. *Commonwealth and Comparative Politics*. Volume 47 (1) 52-75.
- [9] S. Campnella., G. Dimauro., A. Ferrante., D. Impedevo., M.G Lucchese., R. Modugno., G. Pirlo., L. Sarcinella., E. Stasolla., C.A Trullo., (2008). E-learning platforms in the Italian Universities: the technological solutions at the University of Bari. *WSEAS Transactions on Advances in Engineering Education*. Volume 5 (1) 12-19
- [10] Maimun Aqsha Lubis, Mohamed Amin Embi, Melor Md Yunus, Ismail Wekke, Nor Azah Nordin. "The application of multicultural education and applying ICT on Pesantren in South Sulawesi, Indonesia". *WSEAS Transactions on Information Science and Applications*, 6(8):1401-1411. 2009.
- [11] Trimingham, J.S. 1975. 1974- 1978. *A History of Islam in West Africa*.
- [12] Hiskett, M. 1962. *Islamic Tradition of Reform in the western Sudan from the sixteenth to the Eighteenth century*. Bulletin of the School of Oriental and African Studies, XXV: 577-596.
- [13] Hogben, L. 1933. *The Limits of Applicability of Correlation Technique in Human Genetics*", *Journal of Genetics* 27: 379-406.
- [14] Pullo, S.A. 1960. *France and Islam in West Africa Nigeria VI*.
- [15] William, E. 2000. *Reconstituting Authority American Ficition in the province of the law, 1880 to 1020*. University of Iowa Press