

Vol. 9(7), pp. 282-296, September 2021

<https://doi.org/10.14662/ijarer2021.310>

Copy © right 2021

Author(s) retain the copyright of this article ISSN: 2360-7866

Full Length Research

# Pupils' Attitude towards the Study of Islam in Ghanaian Basic Schools

Anthony Mensah<sup>1\*</sup> & Martin Yaw Adjei<sup>2</sup>

<sup>1</sup>Abetifi Presbyterian College of Education, P. O. Box 19, Abetifi-Kwahu, Eastern Region, Ghana

<sup>2</sup>St. Joseph's College of Education, Post Office Box 15, Bechem-Ahafo, Ghana

Submission Date: 10 August 2021

Accepted Date: 15 September 2021

## Abstract

This study sought to explore the attitude of pupils towards the study of Islamic content in Religious and Moral Education in the Kwahu-East District of the Eastern Region of Ghana. The study employed the convergence mixed method research design. Using the cluster sampling, multi-stage involving the proportional allocation of sample size and simple random sampling as well as the census method, 339 respondents consisting of 285 JHS 3 pupils and 54 R.M.E teachers were selected for the study. Data gathered from the use of the questionnaire and observation guide were analysed using frequencies, percentages, means and standard deviation, independent samples t-test as well as ANOVA. It was found out that, the pupils were familiar with the Islamic content of Religious and Moral Education, and the RME teachers used the appropriate methods to deliver the Islamic content of RME. Yet, the teachers failed to use most of the pedagogies available at their disposal such as: the use of a resource person; field trip method; role-play method; learner-centred method; and failed to relate the Islamic content of RME to the real-life experiences of pupils. Again, it was found out that, pupils were indifferent towards the study of Islamic content of Religious and Moral Education. The study recommended that, RME teachers should identify areas/topics in the Islamic content of RME that pupils face difficulties with and assist them. Also, RME teachers should look for captivating ways to deliver the Islamic content of RME lessons in order to stimulate learners' interest. Again, RME teachers should adopt the learner-centred method and should endeavour to call on a resource person for assistance.

**Keywords:** Islam, Attitude, Religious and Moral Education

**Cite This Article As:** Mensah, A., Adjei, M.Y (2021). Pupils' Attitude towards the Study of Islam in Ghanaian Basic Schools. *Inter. J. Acad. Res. Educ. Rev.* 9(7): 282-296

## INTRODUCTION

In the name of Allah, the most Gracious, the Most Merciful. All thanks are to Allah (SWT), the author of Islamic religion. May the peace and blessings of Allah be upon the Prophets (AS) who taught man the true guidance of life, which is recorded and constitute Islamic content of Religious Education (Abdul-Rahmon, 2008). Thus, the importance and value of Islamic content of

Religious Education cannot be overemphasized. In a nutshell, the stipulated objective of Islamic studies is to help man know the way to happiness in both the life of the world and in the hereafter. Islamic content of Religious Education has significant qualities in the realization of the objectives of creation of man and his responsibility on the earth. In the face of rising religious pluralism and social dynamism, there was the need to broaden the scope of education in general and religious

and moral education in particular. More importantly, in support of the growing consensus in society that schools needed to address the issue of moral education, there was the need for a concerted effort and a holistic approach to battle moral decadence which was eating deep into the social fabric of the country (Adegoke, 2014).

Historically, education all over the world has had two main goals: to help learners master the skills of literacy and numeracy and to help them build good character. It has been understood that to create and maintain a civil society, there has to be education for character as well as for intellect, for decency as well as for literacy and for virtue as well as for skills and knowledge. It is on this premise that societies since the time of Plato have made moral education one of the deliberate aims of education. This has necessitated the teaching and learning of religious, moral or character education in schools around the world for which that of Ghana has not been excluded (Akintola, 2013).

One of the aims of the R.M.E programme in the Junior Secondary Schools in Ghana is to help pupils develop understanding and tolerance of other people's faith and religious inclinations (MOE, 2010). Smith (2012) posits that religions must acknowledge their need of each other if the full truth about God is to be made available to mankind. Smart (1968) mentioned that all the religions come from God and each presents some facts of God's truth. Race (1960) supporting this view, added that respect for the freedom and integrity of other faiths is compulsory for people of all faiths if the struggle to protect the reality of spiritual faith itself is to succeed.

However, most students tend to have low interest in the Islamic component of R.M.E and this is evident in the lower rates at which students select questions on Islam so far as R.M.E is concerned during Basic Education Certificate Examinations. This problem may not be peculiar to Ghana, as Ayobami (2012) asserts that, there has been public concern over the paradoxical attitude of students towards Islamic studies in Senior High Schools in Nigeria. Students agitate for the inclusion of Islamic studies on schools' curriculum in south western Nigeria and yet official statistics show low enrolment for Islamic studies by students. Despite the large population of Muslim students in schools, there was low enrolment for Islamic studies reported by West African Examination Council (WAEC, 2012). Furthermore, WAEC (2012) also reported low academic performances of candidates in Islamic studies at the final certificate examination of Senior Secondary schools. This is contrary to the value placed by the Muslim parents and students on the subject.

These issues raise a lot of questions. Could it be that pupils have not developed an understanding and tolerance of other people's faith and religious inclinations (Islamic religion) which happens to be one of the aims for

the teaching of the R.M.E programme? Does teacher preparedness militate against pupils' development of the right attitude towards Islamic component of the R.M.E programme? It is on this background that the researcher decided to undertake this study in order to find out the attitude of pupils towards the study of Islamic content in Religious and Moral Education in the Kwahu-East District of the Eastern Region of Ghana. The research attempts to find solutions to following research questions: "How familiar are pupils with the Islamic content of Religious and Moral Education syllabus? How do pupils describe the mode of delivery of instruction? as well as, What attitudes are exhibited by pupils towards the study of Islamic content of Religious and Moral Education?" The study involved pupils and teachers from the Junior High Schools in the Kwahu-East District of the Eastern Region in carrying out the study. The study helps provide information or blueprint on improving the attitude of pupils in the study of Islamic content in R.M.E by exposing the various factors that influence pupils which in turn, affect pupils' performance. Teachers will benefit from this study because the challenges that they encounter in the teaching of the Islamic content of R.M.E would be brought to the limelight so that appropriate measures would be put in place to address it. Again, pupils would benefit from the study because when their needs are addressed, they will develop interest in the study of Islamic content of R.M.E and this will enhance their academic performance. The subsequent paragraphs consider the Methodology, Results and Discussions, Conclusions and Recommendations.

## METHODOLOGY

### Research Design

The design used for the study was the convergent mixed method design. Convergent mixed method design is used when the researcher converges or merges quantitative and qualitative data in order to provide a comprehensive analysis of the research problem (Creswell, 2009). The method was used for this study because the questionnaire and observation guide were used to explore the attitude of pupils towards the study of Islamic content in Religious and Moral Education. This design was adopted due to its ability to provide answers to a broader and more complete range of research questions because the researcher is not confined to a single method or approach (Johnson & Onwuegbuzie, 2004).

### Population

Polit and Hungler (as cited in Kothari, 2004) describe a population to mean the entire aggregation of cases that

meets a designated set of criteria. It must be noted that whatever the basic unit, the population always comprises the entire aggregation of elements in which the researcher is interested. The population for the study consists of all JHS 3 pupils together with R.M.E teachers in the 49 Junior High Schools in the Kwahu-East District of the Eastern Region of Ghana (Kwahu-East District Assembly, 2020). There were 1,136 JHS 3 pupils together with 52 R.M.E teachers totaling 1,188 respondents.

### Sample and Sampling Procedures

A sample size is basically the subset of actual number of individuals of the population. A sample size helps considerably to define the accuracy of the research results. It has been assumed by scholars that the larger the sample size, the more the accuracy or precision of the results of the study, conversely sample size tends to decrease with relatively large population (Welman, Kruger & Mitchell, 2005). In all, 339 respondents consisting of 285 JHS 3 pupils and all the 52 R.M.E teachers were selected for the study according to Krejcie and Morgan (1970) table for determining a sample size. These constituted the sample size of respondents for the study. The cluster sampling technique was used to select the various basic schools to participate in the study. The cluster sampling technique was used due to the large and widely dispersed nature of the population, which poses administrative problems gathering a simple random sample. Therefore, the various schools (49) were broken down into clusters of 7 based on the 7 circuits in the area.

Following this, the multi-stage sampling technique was employed to select 285 JHS 3 pupils for the study. Firstly, a list of all the 49 basic schools in the Kwahu-East District was obtained from the Kwahu-East District Assembly. Secondly, a list of all the pupils in each school was obtained. The third phase involved proportional allocation of the sample size among each school such that schools with large population size obtained large sample size (i.e., the total population of JHS 3 pupils in each school was divided by the total population of JHS 3 pupils for all 49 basic schools and the result was multiplied by the total sample size for all the schools i.e., 285). This procedure was applied to all the 49 basic schools until the total sample for each school was obtained. Finally, the simple random sampling procedure was employed to select the pupils from each of the schools for the study. This sampling procedure gives equal chance to each of the respondents for being selected. Again, the census survey was employed to involve all the 52 R.M.E teachers in the Kwahu-East District in the study due to their limited number.

### Research Instruments

Questionnaire and observation guide were the instruments used for data collection. A self-designed Likert scale questionnaire (for R.M.E teachers and JHS 3 pupils) was employed in this study. Reasons for the choice of the instrument were that, it is appropriate when the respondents are literates and since both the RME teachers and pupils could read and write, the study adopted the questionnaire. Again, questionnaire is described as structured instrument for gathering data from a potentially large number of respondents, within a shorter possible time when especially the population is easily accessible to make it uneconomical for reasons of time or funds to interview every subject in the study (Osuala, 2005; Deng, 2010).

The questionnaire for the pupils consisted of 44 items in four sections (A, B, C, & D). The A part was geared towards obtaining information about the demographic characteristics of the respondents and it entailed three (3) items. Section B consisted of fourteen (14) items which aimed at obtaining information on the pupils' familiarity with the Islamic content of Religious and Moral Education. Section C had eleven (11) items which looked at pupils' description of the mode of delivery of instruction. Finally, Section D was made up of sixteen (16) items which looked at the attitudes exhibited by pupils towards the study of Islamic content of Religious and Moral Education. Also, the questionnaire for teachers consisted of 20 items in two sections (A&B). The A part was geared towards obtaining information about the demographic characteristics of the respondents and it entailed five (5) items. Section B consisted of fifteen (15) items which looked at the attitudes exhibited by pupils towards the study of Islamic content of Religious and Moral Education.

Again, the study adopted the observation guide. According to Sarantakos (2005), "observation is one of the oldest methods of data collection" and "it literally means ... a method of data collection that employs vision as its main means of data collection" (p. 208). The study employed a structured non-participant observation. The observation guide was structured and demanded the open-ended responses. The observation guide considered the mode of delivery of instruction with five (5) items; and the attitude of pupils with four (4) items. The application of observation was due to the fact that the researcher wanted to make up for the deficiencies that might occur with the use of only a questionnaire. Besides, the use of observation was relatively inexpensive, not time consuming and first-hand information could be gathered with that.

### Validity and Reliability of the Instrument

The research instruments were subjected to a validity and reliability test. A pilot test of the instruments was conducted in the fifteen (15) Junior High schools in the Cape Coast Metropolis in the Central Region of Ghana. This is because basic schools in the Kwahu-East District had common features as those in Cape Coast Metropolis because, the curriculum and RME syllabus implemented in Junior High Schools in the Cape Coast Metropolis are similar to that of Junior High Schools in the Kwahu-East District and hence pupils were exposed to similar RME content and learning experiences. The data gathered was analysed and the Cronbach's alpha established for each of the items that fall under the four research questions formulated to guide the study. The Cronbach's alpha of .86 and .91 were obtained for the RME teachers'

questionnaire and the pupils' questionnaire respectively. Fraenkel and Wallen (2000, p. 17), posited that "For research purposes a useful rule of thumb is that reliability should be at .70 and preferably higher". With this, the instruments could be said to be of good quality capable of collecting useful data for the study.

### Data Analysis

This study sought to explore the attitude of pupils towards the study of Islamic content in Religious and Moral Education. The study adopted the descriptive statistics (frequencies, percentages, means and standard deviations) for analyzing research questions 1, 2 and 3. These were done using the Statistical Product and Service Solutions.

## RESULTS AND DISCUSSION

Data was analyzed and presented systematically beginning with the background information of the respondents, followed with the research questions that guided the study. Table 1 shows the characteristics of RME teachers from the Junior High Schools in the Kwahu-East District of the Eastern Region of Ghana, who served as respondents for the study.

**Table 1.** Characteristics of Sampled RME Teachers (n=52)

Variable	Subscale	No.	%
Gender	Male	26	50.0
	Female	26	50.0
Age	20-29 years	26	50.0
	30-39 years	16	30.8
	40-49 years	10	19.2
Years of teaching experience	Less than a year	2	3.8
	1-5 years	21	40.4
	6-10 years	17	32.7
	11-15 years	7	13.5
	16 years and above	5	9.6
Highest Academic Qualification	WASSCE	3	5.8
	Diploma	15	28.8
	Bachelor's Degree	32	61.5
	Master of Philosophy	2	3.8
Highest Professional Qualification	Diploma in Education	27	51.9
	PGDE	3	5.8
	Bachelor of Education	20	38.5
	Master's in Education	2	3.8

Source: Field data, 2020

From Table 1, 52 RME teachers were involved in the study. Concerning the gender of the teachers involved in the study, 50.0% were males, while 50.0% were females. So, the number of respondents who were males was the same as that of the females. Also, the majority of the respondents were between 20-29 years. This is because, 50.0% were between 20-29 years, 30.8% were between 30-39 years, and 19.2% were between 40-49 years. In line with years of teaching experience, 3.8% had worked for less than a year, 40.4% had between 1-5 years of teaching experience, 32.7% had between 6-10 years of teaching experience, 13.5% had between 11-15 years of teaching experience, and 9.6% had teaching experience of 16 years and above. Therefore, the majority of the teachers had taught between 1-5

years. This means that the majority of the teachers had not taught for a good number of years. However, it anticipated that the teachers can provide enough information on the attitude of pupils towards the study of Islamic content of Religious and Moral Education in Junior High Schools. Regarding highest academic qualification, 5.8% had WASSCE as their highest academic qualification, 28.8% had Diploma, 61.5% had Bachelor's Degree, and 3.8% had Master of Philosophy. Thus, the majority of the respondents had Bachelor's Degree as their highest academic qualification. In line with professional teaching qualification, 51.9% had Diploma in Education, 5.8% had Post Graduate Diploma in Education (PGDE), 38.5% had Bachelor of Education, and 3.8% had Masters in Education. This means that the majority of the respondents were professional teachers who had Diploma in Education. Table 2 presents the demographic information of pupils in Junior High Schools in the Kwahu-East District who were involved in the study.

**Table 2.** Characteristics of Pupils (n=265)

Variable	Subscale	No.	%
Gender	Male	155	58.5
	Female	110	41.5
Age	10-14 years	82	30.9
	15-18 years	177	66.8
	Above 18 years	6	2.3
Religion	Christianity	244	92.1
	Islam	8	3.0
	African Traditional Religion	13	4.9

**Source:** Field Data, 2020

From Table 2, out of the 265 pupils who were involved in the study, 58.5% were males, while 41.5% were females. Thus, most of the pupils were males. Concerning the age of the respondents, 30.9% were between 10-14 years, 66.8% were between 15-18 years, and 2.3% were above 18 years. Thus, the majority of the pupils were between 15-18 years. With regards to the religion of the respondents, 92.1% were Christians, 3.0% were Moslems, and 4.9% were African Traditionalists. This means that the majority of the pupils were Christians. With the majority of the pupils being Christians, the study would ascertain whether the religious backgrounds of the pupils influence their attitude towards the study of Islamic content of Religious and Moral Education.

This section presents the results and discussions of data collected to answer the three research questions formulated to guide the study. It comprised data from the questionnaire.

### **Pupils' Familiarity with the Islamic Content of Religious and Moral Education Syllabus**

**Research Question 1:** How familiar are pupils with the Islamic content of Religious and Moral Education syllabus in Junior High Schools in the Kwahu-East District of the Eastern Region? The aim of this research objective was to find out pupils' familiarity with the Islamic content of Religious and Moral Education syllabus in Junior High Schools in the Kwahu-East District of the Eastern Region of Ghana. The responses given by the pupils are shown in Table 3.

**Table 3.** Pupils' Familiarity with the Islamic Content of RME Syllabus (n=265)

Statements	Strongly Disagree N(%)	Disagree N(%)	Uncertain N(%)	Agree (%)	Strongly Agree (%)
I have sufficient knowledge about RME	0(0.0)	19(7.2)	28(10.6)	164(61.9)	54(20.4)
The content of RME consists of topics from Christian religion, Islam, African Traditional religion, and social life.	2(0.8)	0(0.0)	15(5.7)	106(40.0)	142(53.6)
The Fajr is the Muslim prayer observed after sunset.	164(61.9)	14(5.3)	20(7.5)	49(18.5)	18(6.8)

**Continuation of Table 3**

The Holy Quran describes angels as creatures who act on the order of Allah.	2(0.8)	19(7.2)	44(16.6)	151(57.0)	49(18.5)
Zakat is the practice by which Muslims show concern for the poor.	2(0.8)	6(2.3)	8(3.0)	22(8.3)	227(85.7)
The second Caliph of Islam was Abubakar.	106(40.0)	71(26.8)	13(4.9)	22(8.3)	53(20.0)
Jumuah is the congregational prayer observed by Muslims on Friday.	5(1.9)	18(6.8)	22(8.3)	68(25.7)	152(57.4)
The teachings of Muhammed are found in the Qu'ran.	6(2.3)	2(0.8)	42(15.8)	98(37.0)	117(44.2)
Tawaf is the belief in the oneness of Allah.	13(4.9)	6(2.3)	89(33.6)	104(39.2)	53(20.0)
Aminah is popular among Muslims because she married Muhammed.	153(57.7)	3(1.1)	2(0.8)	31(11.7)	76(28.7)
A chapter of the Qu'ran is called the Surah.	13(4.9)	17(6.4)	12(4.5)	130(49.1)	93(35.1)
Caliph Abubakar led prayer in the lifetime of Prophet Muhammad because the Prophet was sick.	144(54.3)	18(6.8)	34(12.8)	32(12.1)	37(14.0)
The washing of feet, hands and face by Muslims before prayer is known as Zuhr.	159(60.0)	18(6.8)	6(2.3)	31(11.7)	51(19.2)
The janazah prayer is performed when a Muslim dies.	32(12.1)	8(3.0)	14(5.3)	28(10.6)	183(69.1)

**Source: Field Data, 2020**

The finding depicts that, the majority (164, 61.9%) of the pupils agreed to the statement: "I have sufficient knowledge about RME". Concerning whether the content of RME consists of topics from Christian religion, Islam, African Traditional religion, and social life, the majority (142, 53.6%) of the pupils strongly agreed to the statement. When the pupils were asked whether Fajr is the Muslim prayer observed after sunset, the majority (164, 61.9%) of the pupils strongly disagreed. In relation to the statement; "The Holy Quran describes angels as creatures who act on the order of Allah", the majority (151, 57.0%) of the pupils agreed. With regards to the statement; "Zakat is the practice by which Muslims show concern for the poor", the majority (227, 85.7%) of the pupils strongly agreed. Also, most (106, 40.0%) of the respondents strongly disagreed to the statement; "The second Caliph of Islam was Abubakar". Also, the majority (152, 57.4%) of the pupils strongly agreed to the statement; "Jumuah is the congregational prayer observed by Muslims on Friday". Many (117, 44.2%) of the respondents strongly agreed to the statement; "The teachings of Muhammed are found in the Qu'ran". Again, when students were asked whether Tawaf is the belief in the oneness of Allah, the majority (104, 39.2%) agreed. Also, from Table 3, the majority (153, 57.7%) of the pupils strongly disagreed to the statement: "Aminah is popular among Muslims because she married Muhammed". Regarding the statement; "A chapter of the Qu'ran is called the Surah", the majority (130, 49.1%) of the respondents agreed. As to whether Caliph Abubakar led prayer in the lifetime of Prophet Muhammad because the Prophet was sick, the majority (144, 54.3%) of the pupils strongly disagreed. In line with the statement: "The washing of feet, hands and face by Muslims before prayer is known as Zuhr", the majority (159, 60.0%) of the pupils disagreed to the statement. Concerning the statement; "The janazah prayer is performed when a Muslim dies", the majority (183, 69.1%) of the pupils strongly agreed.

From the foregoing, it can be concluded that, the majority of the pupils were familiar with the Islamic content of Religious and Moral Education. This is because, the pupils had sufficient knowledge about RME, and they agreed that the content of RME consists of topics from Christian religion, Islam, African Traditional religion, and social life. To attest that the pupils were familiar with the Islamic content of RME, the majority of the pupils disagreed that Fajr is the Muslim prayer observed after sunset, agreed that the Holy Quran describes angels as creatures who act on the order of Allah, and that Zakat is the practice by which Muslims show concern for the poor. Also, they disagreed that the second Caliph of Islam was Abubakar, agreed that Jumuah is the congregational prayer observed by Muslims on Friday, and that Tawaf is the belief in the oneness of Allah. Again, they disagreed that Aminah is popular among Muslims because she married Muhammed, and disagreed that the washing of feet, hands and face by Muslims before prayer is known as Zuhr, and agreed that Janazah prayer is performed when a Muslim dies; and a chapter of the Qu'ran is called Surah. However, the majority of the pupils indicated that the teachings of Muhammed are found in the Qu'ran which is not so because it is the Hadith instead; and Caliph Abubakar led prayer in the lifetime of Prophet Muhammad because the Prophet was sick.

### Pupils' Description of the Mode of Delivery of Instruction

**Research Question 2:** How do pupils describe the mode of delivery of instruction in Junior High Schools in the Kwahu-East District of the Eastern Region?

The study sought to ascertain pupils' description of the mode of delivery of instruction in Junior High Schools in the Kwahu-East District of the Eastern Region of Ghana. The responses given by the pupils are shown in Table 4.

**Table 4.** Pupils' Description of the Mode of Delivery of Instruction (n=265)

<b>Statements:</b>	<b>M</b>	<b>SD</b>
My RME teacher is able to explain the Islamic content of RME to my understanding.	3.78	.89
My RME teacher is able to give examples that enhance my understanding of the Islamic content of RME.	3.52	1.07
My RME teacher provides appropriate answers to questions which promote my interest in Islamic content of RME.	3.56	.96
My RME teacher uses appropriate methods to explain aspects of the Islamic content of RME in order to enhance my knowledge and understanding.	3.44	1.06
My RME teacher cites fewer examples when teaching the Islamic content of RME so I also dislike Islamic content of RME.	2.11	1.24
My RME teacher cites negative instances from Islam so I also dislike Islamic content of RME.	1.77	1.08
My RME teacher invites a resource person to assist with the teaching of Islamic content of RME which enhances my understanding a lot.	2.57	1.26
I have developed interest in Islamic content of RME because my RME teacher uses field trip method.	2.05	1.34
My RME teacher uses real life experiences to explain the Islamic content of RME.	2.54	1.49
My RME teacher uses role-play in teaching the Islamic content of RME.	3.14	1.03
The teaching of Islamic content of RME is teacher-centred so that affects my interest.	3.38	1.01

**Source:** Field Data, 2020

Scale: 1 = Strongly Disagree; 2 = Disagree; 3 = Uncertain; 4 = Agree; 5 = Strongly Agree

Mean of means = 2.90, Mean of standard deviation = 1.13

Table 4 sought to find out pupils' description of the mode of delivery of instruction in Junior High Schools in the Kwahu-East District of the Eastern Region of Ghana. The means and standard deviation were obtained based on the responses recorded for each of the items on the questionnaire that were given to the respondents. The computation was done with the use of the Statistical Package for Service Solutions version 21. The coding of the items was done in line with the scale provided under Table 4 (1= Strongly Disagree; 2=Disagree; 3= Uncertain; 4= Agree; and 5= Strongly Agree). A mean of means of 2.90 and a mean of standard deviation of 1.13 were realized. Further discussions of individual items are presented in the paragraphs below.

From Table 4, a mean of 3.78 and a standard deviation of .89 were achieved for the statement: "My RME teacher is able to explain the Islamic content of RME to my understanding". This means that, the respondents agreed to the statement. In line with this finding, Baumert, Kunter, Blum, Brunner, Voss, Jordan and Tsai (2010) assert that, teachers' knowledge of subject matter, their content knowledge and pedagogical content knowledge have been shown to affect teachers' instructional practice. Similarly, Shulman (1986) explains that, the teacher need not only understand that something is so, the teacher must further understand why it is so. Thus, the emphasis is on a deep understanding of the subject matter taught at school. Again, when the pupils were asked whether their RME teachers were able to give examples that enhance their understanding of the Islamic content of RME, they agreed to the statement. Here, a mean of 3.52 and a standard deviation of 1.07 were obtained for this item showing the respondents agreed to the statement. Also, from Table 4, the respondents agreed that their RME teachers provide appropriate answers to questions which promote their interest in Islamic content of RME. This is evidenced by the mean score of 3.56 and a standard deviation of .96 for this item. The mean is approximately 4, showing that the respondents agreed to the statement. Regarding the statement; "My RME teacher uses appropriate methods to explain aspects of the Islamic content of RME in order to enhance my knowledge and understanding", the majority of the pupils were uncertain about the statement. This can be seen from the mean of 3.44 and a standard deviation of 1.06 that were realized. In line with this finding, Thomas and Carver (2010) assert that, effective learning occurs when teachers provide students with varied learning experiences that fall within their abilities in order that they can address their individual needs. Also, a mean of 2.11 and a standard deviation 1.24 were recorded for the item "My RME teacher cites fewer examples when teaching the Islamic content of RME so I also dislike Islamic content of RME". This means that, the majority of the pupils disagreed to this statement. This is because the mean falls on scale 2 (disagree) looking at

the scale under Table 4.

The finding depicts that, most of the pupils disagreed to the statement: "My RME teacher cites negative instances from Islam so I also dislike Islamic content of RME". With a mean of 1.77 and a standard deviation of 1.08 it could be concluded that the mean falls into the scale of 2 (disagree). Again, when the respondents were asked whether their RME teacher invites a resource person to assist with the teaching of Islamic content of RME which enhances their understanding a lot, they were uncertain about the statement. Here, a mean of 2.57 and a standard deviation of 1.26 were obtained for this item showing the respondents were uncertain about the statement. Awuah (2000) explains that, a resource person helps in providing detailed information about topics which then leads to proper understanding of lessons. By doing this, lessons become interesting, lively and understandable. Also, from Table 4, the pupils disagreed that they have developed interest in Islamic content of RME because their RME teacher uses field trip method. This is evidenced by the mean score of 2.05 and a standard deviation of 1.34 for this item. The mean is approximately 2, showing that the respondents disagreed. The high standard deviation obtained which is higher than the mean of standard deviation of 1.13 indicates that there were variations in the responses and that not all the pupils disagreed to the statement. Yet it still holds that the majority of the pupils disagreed to the statement. Field trip method provides first-hand learning experiences, makes learning more meaningful and lasting. It also gives opportunity for improving social relationship among students and between students and teachers, (Nibbelt 1980). Regarding the statement; "My RME teacher uses real life experiences to explain the Islamic content of RME", the majority of the pupils were uncertain about the statement. This can be seen from the mean of 2.54 and a standard deviation of 1.49 that were realized. The high standard deviation obtained indicates that there were variations recorded for this item. However, it still remains that the majority of the respondents were uncertain about the statement. However, according to Grimmit (1973), "Religious concepts 'only come alive' when we are able to relate them sometimes partially, sometimes completely to our life experience" (p. 52). One of the skills that is pertinent is the teacher's "ability to relate content to past and future experiences of learners" (Oliva, 1992, p.142). Also, a mean of 3.14 and a standard deviation 1.03 were recorded for the item "My RME teacher uses role-play in teaching the Islamic content of RME" This means that, the majority of the pupils were uncertain as to whether their RME teacher uses role-play in teaching the Islamic content of RME. This is because the mean falls on scale 3 (uncertain) when approximated to the nearest whole number looking at the scale under Table 4. This finding confirms that of Fontana (1981) that there are some



teaching methods, which are least explored by many teachers within the context of teaching RME. These unexplored teaching methods are Education drama with its sub components - scripted and extempore drama, socio drama or role play and Dance drama. Lee (1978) contends that, the role-play method makes dull students active and maintains students' interest in a lesson. Again, the majority of the respondents were uncertain as to whether the teaching of Islamic content of RME is teacher-centred so that affects their interest. With this, a mean of 3.38 and a standard deviation of 1.01 were achieved. This finding supports that of Aiiri (2003) who surveyed the aspect of interest of a student towards Islamic Studies, and found that, a majority of the students agreed that they were not interested in the subjects because of the factor of one-way teaching (teacher-centric).

### Analysis of Data from Observation Sessions Conducted in the Selected Schools

The observation guide was used to complement data that was obtained with the use of the questionnaire in order to ascertain the authenticity of the responses that were gathered from the respondents. In doing this, observation sessions were conducted where the researcher observed the mode of delivery of instruction of RME lessons in some selected schools. From the observation sessions that were held with the selected schools, it was realized that, some of the RME teachers were able to relate Islamic content of Religious and Moral Education lessons to real life experiences of pupils. Other RME teachers tried to do so by making certain comparisons to the Christian faith. As to whether RME teachers handle Islamic content of RME objectively and dispassionately, it was observed that most of the RME teachers handled lesson without bias. A few others also handled content

very objectively with some elements of passion at some point in time. In terms of questioning techniques, most of the RME teachers demonstrated the use of proper questioning techniques, with a few probing and leading questions in order to encourage pupils' participation. A few others too could not use the questioning skills appropriately. Concerning teachers' use of repertoire of instructional strategies that stimulate learners' interest in Islamic content of RME lessons, it was realized that, the RME teachers mostly used the lecture method, and occasionally used the discussion method, as well as the question-and-answer method. On the use of reinforcement techniques, it was observed that a few of the RME teachers used the reinforcement techniques appropriately but most of the RME teachers did not vary the use of reinforcement strategies.

From the above discussions, it can be concluded that, although teachers used the appropriate methods to deliver the Islamic content of RME, they failed to use most of the pedagogies available at their disposal. This is because, RME teachers were able to: explain the Islamic content of RME to the understanding of their pupils; gave examples that enhance pupils' understanding of Islamic content of RME; provided appropriate answers to questions which promote pupils' interest in Islamic content of RME; did not cite fewer examples when teaching the Islamic content of RME; and did not cite negative instances from Islam during the teaching of RME. However, the teachers failed to use a number of the pedagogies available because the pupils were uncertain as to whether their RME teachers use appropriate methods to explain aspects of the Islamic content of RME in order to enhance their knowledge and understanding. Again, pupils were uncertain as to whether RME teachers made use of a resource person; field trip method; role-play method; learner-centred method; as well as using the real-life experiences of pupils to explain the Islamic content of RME.

### Pupils' Attitude towards the Study of Islamic Content of Religious and Moral Education

**Research Question 3:** What attitudes are exhibited by pupils towards the study of Islamic content of Religious and Moral Education in Junior High Schools in the Kwahu-East District of the Eastern Region of Ghana?

The aim of this research objective was to find out the attitude of pupils towards the study of Islamic Content of Religious and Moral Education in Junior High Schools in the Kwahu-East District of the Eastern Region of Ghana. The responses given by the pupils are shown in Table 5.

**Table 5.** Views of Pupils on their Attitude towards the Study of Islamic Content of Religious and Moral Education (n=265)

Statements:	M	SD
I think that the study of Islamic content of RME is useful/ relevant.	3.76	.88
I find the learning of Islam in RME very interesting.	3.20	1.00
I become happy if it is time to study the Islamic content of RME.	2.94	1.08

**Continuation of Table 5**

I am willing to study the Islamic content of RME.	3.13	1.01
I tolerate the study of Islamic religious topics through the study of RME.	3.65	.93
I have the intention of pursuing Islamic religious studies to the highest level.	2.50	1.19
I participate actively when it is time for Islamic religious studies lessons.	3.33	1.07
I will rather select/choose questions on Islam rather than questions on Christianity or Traditional religion.	2.86	.91
I submit homework on Islamic aspect of RME in time.	3.47	.98
I am satisfied with the materials available to support the study of Islamic content of RME.	2.92	1.38
I am satisfied with the support I receive from teachers when studying the Islamic content of RME.	3.16	1.00
My religious beliefs affect my attitude towards Islamic content of RME.	3.08	1.19
I dislike the Islamic content of RME because it is difficult to understand.	3.15	2.25
I simply dislike Islamic content of RME.	2.58	1.23
I prefer to skip class when it is time for Islamic content of RME.	2.27	1.21
I would be happy if Islamic content of RME is taken away from the syllabus.	2.87	1.53

**Source: Field Data, 2020**

Scale: 1 = Strongly Disagree; 2 = Disagree; 3 = Uncertain; 4 = Agree; 5 = Strongly Agree

Mean of means = 3.05, Mean of standard deviation = 1.18

Table 5 sought to find out the views of pupils on their attitude towards the study of Islamic content of Religious and Moral Education in Junior High Schools in the Kwahu-East District of the Eastern Region of Ghana. The means and standard deviation were obtained based on the responses recorded for each of the items on the questionnaire that were given to the pupils. A mean of means of 3.05 and a mean of standard deviation of 1.18 were realized. This means that the majority of the pupils were uncertain about most of the statements that were posed to them. Further discussions of individual items are presented in the paragraphs below.

From Table 5, a mean of 3.76 and a standard deviation of .88 were achieved for the statement: "I think that the study of Islamic content of RME is useful/relevant". This means that, the pupils agreed to the statement. This finding confirms that of Thornton and White (2004) who found out that, that students' perceptions about moral education were positive. Similarly, Rokeach (2008) assert that, the individual's attitude toward anything is largely influenced by the usefulness of that thing. Behavioural forces, cultural forces, concepts and social norms as some of the determinants of one's attitudes towards a particular curriculum (Annobil & Addison, 2009). In the same vein, the way young people perceive the Islamic content of RME determines their level of commitment. Again, when the pupils were asked whether they find the learning of Islam in RME very interesting, the respondents were uncertain about it. Here, a mean of

3.20 and a standard deviation of 1.00 were obtained for this item showing the respondents were uncertain about the statement. This finding resonates with that of Aiiri (2003) who surveyed the aspect of interest of a student towards Islamic Studies, and found that 54.5% of them had said they were less interested in this subject while 54.7% said it was boring. Similarly, Asare-Danso and Annobil (2016) assert that, RME teachers are supposed to plan their teaching around what learners like and to increase motivation. Interests involve students' readiness or tendency to approach learning and so creating student interest in learning is a key factor to effective learning. Also, from Table 5, the pupils were uncertain as to whether they become happy if it is time to study the Islamic content of RME. This is evidenced by the mean score of 2.94 and a standard deviation of 1.08 for this item. The mean is approximately 3(uncertain) according to the scale under Table 5. This finding contradicts that of Annobil (2005) who indicated that the implementation of RME was successful and that Junior High school pupils had positive attitudes towards the subject. Regarding the statement; "I am willing to study the Islamic content of RME", the majority of the pupils were uncertain about the statement. This can be seen from the mean of 3.13 and a standard deviation of 1.01 that were realized. Also, a mean of 3.65 and a standard deviation .93 were recorded for the item "I tolerate the study of Islamic religious topics through the study of RME". This means that, the majority of the pupils agreed that they tolerate the study of Islamic

religious topics through the study of RME. This is because the mean falls on scale 4 (agree) looking at the scale under Table 5. One of the aims of the R.M.E programme in the Junior Secondary Schools in Ghana is to help pupils develop understanding and tolerance of other people's faith and religious inclinations (Teaching Syllabus for Religious and Moral Education, 2010). The finding depicts that, most of the pupils were uncertain as to whether they have the intention of pursuing Islamic religious studies to the highest level. With a mean of 2.50 and a standard deviation of 1.19 it could be concluded that the mean falls into the scale of 3 (uncertain). Thus, the majority of the pupils were uncertain about the statement.

Again, when the respondents were asked whether they participate actively when it is time for Islamic religious studies lessons, they were uncertain about the statement. Here, a mean of 3.33 and a standard deviation of 1.07 were obtained for this item showing the respondents were uncertain about the statement. Also, from Table 5, the pupils were uncertain as to whether they will rather select/choose questions on Islam rather than questions on Christianity or Traditional religion. This is evidenced by the mean score of 2.86 and a standard deviation of .91 for this item. The mean is approximately 3, showing that the respondents were uncertain about the statement. Regarding the statement; "I submit homework on Islamic aspect of RME in time, the majority of the pupils were uncertain about the statement. This can be seen from the mean of 3.47 and a standard deviation of .98 that were realized. Again, when the pupils were asked whether they are satisfied with the materials available to support the study of Islamic content of RME, they were uncertain about the statement. Here, a mean of 2.92 and a standard deviation of 1.38 were obtained for this item. Also, from Table 5, the pupils indicated that they were uncertain as to whether they were satisfied with the support they received from teachers when studying the

Islamic content of RME. This is evidenced by the mean score of 3.16 and a standard deviation of 1.00 for this item.

The finding also depicts that, most of the pupils were uncertain as to whether their religious beliefs affect their attitude towards Islamic content of RME. With a mean of 3.08 and a standard deviation of 1.19 it could be concluded that the mean falls into the scale of 3 (uncertain). Regarding the statement; "I dislike the Islamic content of RME because it is difficult to understand", the majority of the pupils were uncertain about the statement. This can be seen from the mean of 3.15 and a standard deviation of 2.25 that were realized. The high standard deviation obtained which is higher than the mean of standard deviation of 1.18 indicates that there were variations in the responses recorded for this item. However, it still remains that the majority of the pupils were uncertain about the statement. This finding supports that of Aiiri (2003) who surveyed the aspect of interest of a student towards Islamic Studies, and found that, a majority of the students agreed that they were not interested in the subjects because the curriculum was hard to understand. Concerning the statement; "I simply dislike Islamic content of RME", a mean of 2.58 and a standard deviation of 1.23 were achieved. Thus, the majority of the pupils were uncertain about the statement. Race (1960) posits that respect for the freedom and integrity of other faiths is compulsory for people of all faiths if the struggle to protect the reality of spiritual faith itself is to succeed. Also, the majority of the respondents disagreed that they prefer to skip class when it is time for Islamic content of RME. This is because, a mean of 2.27 and a standard deviation of 1.21 were achieved for the statement. In line with the statement; "I would be happy if Islamic content of RME is taken away from the syllabus", a mean of 2.87 and a standard deviation of 1.53 were obtained indicating that the respondents were uncertain about the statement.

The views of RME teachers on pupils' attitude towards the study of Islamic content of Religious and Moral Education are presented in Table 6.

**Table 6.** Views of RME Teachers on Pupils' Attitude towards the Study of Islamic Content of Religious and Moral Education (n=52)

Statements:	M	SD
Pupils think that the study of Islamic content of RME is useful/ relevant.	3.88	.83
Pupils find the learning of Islamic content of RME very interesting.	3.10	.99
Pupils become happy if it is time to study the Islamic content of RME.	2.75	.97
Pupils are willing to study the Islamic content of RME.	3.33	.90
Pupils tolerate those who practice Islamic religion through the study of RME.	4.12	.43

**Continuation of Table 6**

Pupils have the intention of pursuing Islamic religious studies to the highest level.	2.73	.89
Pupils participate actively when it is time for Islamic religious topics to be taught.	3.08	1.04
Pupils will rather select/choose to answer questions on Islam rather than questions on Christianity or Traditional religion.	2.73	1.16
Pupils submit homework on Islamic aspect of RME in time.	3.54	.90
Pupils are satisfied with the materials available to support the study of Islamic content of RME.	2.79	1.07
Pupils' religious beliefs affect their attitude towards Islamic content of RME.	3.83	1.13
Pupils dislike the Islamic content of RME because it is difficult to understand.	3.13	.97
Pupils simply dislike Islamic content of RME.	2.46	.90
Pupils prefer to skip class when it is time for the teaching of Islamic content of RME.	2.31	1.11
Pupils would be happy if Islamic content of RME is taken away from the syllabus.	3.13	1.16

**Source: Field Data, 2020**

Scale: 1 = Strongly Disagree; 2 = Disagree; 3 = Uncertain; 4 = Agree; 5 = Strongly Agree

Mean of means = 3.13, Mean of standard deviation = .96

From Table 6 a mean of means of 3.13 and a mean of standard deviation of .96 were obtained indicating that the majority of the RME teachers were uncertain about most of the statements that were posed to them concerning pupils' attitude towards the study of Islamic content of Religious and Moral Education in Junior High Schools in the Kwahu-East District of the Eastern Region of Ghana. The means and standard deviation were obtained based on the responses recorded for each of the items on the questionnaire that were given to the teachers. Details of the individual items are discussed in the subsequent paragraphs.

A mean of 3.88 and a standard deviation of .83 were achieved for the statement: "Pupils think that the study of Islamic content of RME is useful/relevant". This means that, the teachers agreed to the statement. Again, when the teachers were asked whether pupils find the learning of Islamic content of RME very interesting, the respondents were uncertain about it. Here, a mean of 3.10 and a standard deviation of .99 were obtained for this item showing the respondents were uncertain about the statement. Also, from Table 6, the teachers were uncertain as to whether pupils become happy if it is time to study the Islamic content of RME. This is evidenced by the mean score of 2.75 and a standard deviation of .97 for this item. The mean is approximately 3(uncertain) according to the scale under Table 6. Regarding the statement; "Pupils are willing to study the Islamic content of RME", the majority of the teachers were uncertain about the statement. This can be seen from the mean of 3.33 and a standard deviation of .90 that were realized. Also, a mean of 4.12 and a standard deviation .43 were

recorded for the item "Pupils tolerate those who practice Islamic religion through the study of RME". This means that, the majority of the teachers agreed that pupils tolerate those who practice Islamic religion through the study of RME. This is because the mean falls on scale 4 (agree) looking at the scale under Table 6. Lemu (2002) asserts that, some of the fundamental virtues for teaching RME is that the individual should cultivate the principle of tolerance on a wide variety of issues.

The finding depicts that, most of the teachers were uncertain as to whether pupils have the intention of pursuing Islamic religious studies to the highest level. With a mean of 2.73 and a standard deviation of .89 it could be concluded that the mean falls into the scale of 3 (uncertain). Thus, the majority of the teachers were uncertain about the statement. This finding confirms that of Ayobami (2012) who asserts that, there has been public concern over the paradoxical attitude of students towards Islamic studies in Senior High Schools in Nigeria. Students agitate for the inclusion of Islamic studies on schools' curriculum in south western Nigeria and yet official statistics show low enrolment for Islamic studies by students. Again, when the respondents were asked whether pupils participate actively when it is time for Islamic religious topics to be taught, they were uncertain about the statement. Here, a mean of 3.08 and a standard deviation of 1.04 were obtained for this item showing the respondents were uncertain about the statement. Also, from Table 6, the teachers were uncertain as to whether pupils will rather select/choose to answer questions on Islam rather than questions on Christianity or Traditional religion. This is evidenced by

the mean score of 2.73 and a standard deviation of 1.16 for this item. The mean is approximately 3, showing that the respondents were uncertain about the statement. Regarding the statement; "Pupils submit homework on Islamic aspect of RME in time, the majority of the teachers agreed to the statement. This can be seen from the mean of 3.54 and a standard deviation of .90 that were realized. Again, when the teachers were asked whether pupils are satisfied with the materials available to support the study of Islamic content of RME, they were uncertain about the statement. Here, a mean of 2.79 and a standard deviation of 1.07 were obtained for this item.

Also, from Table 6, most of the teachers agreed that pupils' religious beliefs affect their attitude towards Islamic content of RME. With a mean of 3.83 and a standard deviation of 1.13 it could be concluded that the mean falls into the scale of 4 (agree). Regarding the statement; "Pupils dislike the Islamic content of RME because it is difficult to understand", the majority of the teachers were uncertain about the statement. This can be seen from the mean of 3.13 and a standard deviation of .97 that were realized. Concerning the statement; "Pupils simply dislike Islamic content of RME", a mean of 2.46 and a standard deviation of .90 were achieved. Thus, the majority of the teachers disagreed to the statement. Also, the majority of the respondents disagreed that pupils prefer to skip class when it is time for Islamic content of RME. This is because, a mean of 2.31 and a standard deviation of 1.11 were achieved for the statement. In line with the statement; "Pupils would be happy if Islamic content of RME is taken away from the syllabus", a mean of 3.13 and a standard deviation of 1.16 were obtained indicating that the respondents were uncertain about the statement.

### **Analysis of Data from Observation Sessions Conducted in the Selected Schools**

In order to have a vivid description of issues concerning the attitude of pupils towards the Islamic content of Religious and Moral Education, instructional processes were observed. The data collected with the use of the observation guide was to serve as back-up information to check whether the data gathered with the questionnaires were truly reflecting the situation on the ground. From the observation sessions that were held with the selected schools, it was realized that, interest level varied from pupil to pupil and whilst some of the pupils' interest level was high because the topic seemed familiar from Christian point of view. Other pupils seemed to be confused at certain part of the lesson. In terms of participation of pupils, pupils were not actively involved because they were not familiar and did not have such Islamic experiences and in other schools, only a few of the pupils took active part in the lesson, therefore, pupils'

participation in those schools was fairly good. Concerning the usefulness/relevance of Islamic content of RME, it was realized that pupils appreciated the content of the lesson as it was similar to the other religions and were able to relate with some moral lessons learnt from the topic and this was evidence in the responses pupils gave in the course of the lesson. Again, it was realized that pupils tolerated the study of Islamic religious faith through the study of RME. This was due to the fact that, pupils shared similar views on commitment in all the major religions.

From the above discussions, it can be concluded that, pupils were indifferent towards the study of Islamic content of Religious and Moral Education. This is because, the pupils were uncertain as to whether they find the learning of Islam in RME very interesting; unsure whether they become happy if it is time to study the Islamic content of RME; and were uncertain as to whether they were willing to study the Islamic content of RME. Also, pupils were not sure whether they have the intention of pursuing Islamic religious studies to the highest level; uncertain whether they participate actively when it is time for Islamic religious studies lessons; and were unsure as to whether they will rather select/choose questions on Islam rather than questions on Christianity or Traditional religion. Again, the pupils were uncertain as to whether they were satisfied with the materials available to support the study of Islamic content of RME; and were not sure whether they would be happy if Islamic content of RME is taken away from the syllabus. However, it was realized that, pupils perceived the study of Islamic content of RME to be useful/relevant; tolerate the study of Islamic religious topics through the study of RME; and do not dislike the Islamic content of RME. However, teachers agreed that pupils' religious beliefs affect their attitude towards Islamic content of RME.

### **CONCLUSIONS**

These conclusions were drawn as a result of the findings realized for the study. It can be concluded that, the pupils were familiar with most topics of the Islamic content of Religious and Moral Education. However, as to whether pupils' familiarity with the Islamic content of RME would make them develop a positive attitude towards the learning of Islamic content of RME is another question and the other objectives of this study sought to ascertain that. Yet, pupils were not familiar with a few of the Islamic content of RME and this raises a lot of questions. Also, it can be concluded that teachers used the appropriate methods to deliver the Islamic content of RME. Yet, they failed to use most of the pedagogies available at their disposal. This is because, the teachers failed to use pedagogies such as a resource person; field trip method; role-play method; learner-centred method; and failed to

relate the Islamic content of RME to the real-life experiences of pupils. The fact that RME teachers failed to use the learner-centred method to deliver their lessons is a great source of worry in contemporary times where trends have changed and all emphasis now are being placed on the learner and not on the teacher. Again, it can be concluded that, pupils were indifferent towards the study of Islamic content of Religious and Moral Education. It is surprising to learn that pupils were familiar with the Islamic content of RME; and also perceived the study of Islamic content of RME to be useful/relevant; but did not seem to be very enthusiastic about the Islamic content of RME. This raises a lot of questions. Perhaps, RME teachers do not present Islamic content of RME lesson in such captivating ways that would stimulate learners' interest. Also, the teachers indicated that pupils' religious beliefs affected their attitude towards Islamic content of RME. This is not surprising because the pupils were predominantly Christians and it could be that they did not find it relevant to study Islamic content of RME; or that the pupils had some negative perceptions about Islam in its entirety.

### Study Recommendations

The following recommendations were made for policy makers:

1. It is commendable that, pupils were familiar with the Islamic content of RME. However, pupils were not conversant with some components of the Islamic content of RME. Therefore, it is suggested that, RME teachers identify areas/topics in the Islamic content of RME that pupils face difficulties with especially, topics like prophets and caliphs and Islamic teachings and practices and assist pupils to better understand those areas.
2. It is recommended that, Ghana Education Service and the Ministry of Education should encourage RME teachers to adopt the learner-centred method of teaching instead of teacher-centred methods. Also, RME teachers who may have difficulties in teaching some topics in Islamic content of RME should endeavor to call on a resource person for assistance. This would help provide learners with the experiences, knowledge and clarifications that they may require and this will go a long way of helping them develop interest for the Islamic component of RME. Again, Ghana Education Service and Ministry of Education should organize frequent in-service training programmes and workshops on the use pedagogies such as: field trip method, role-play method, as well as how to relate the Islamic content of RME to the existential experiences of learners.
3. Again, since the pupils were half-hearted and indifferent towards the study of Islamic content of RME, it is important that RME teachers look for captivating ways

to deliver the Islamic content of RME lessons in order to stimulate learners' interest. In doing this, RME teachers should make pupils see the lesson as part of their daily lives, make the study of Islamic content of RME fun, encourage participation by every pupil, assign marks for active participation of Islamic content of RME in class, show the relevance of the content of Islam to their lives, and employ a repertoire of strategies such as brainstorming, discussion method, and other methods that tend to make learners active participants of the lesson. Also, RME teachers can dress himself or herself in a Moslem outfit, sing Islamic songs to introduce lessons and assign Islamic names to pupils during Islamic lessons in order to stimulate learners' interest and participation in Islamic content of RME lessons.

### REFERENCES

- Abdul-Rahmon, A. (2008). Women in Islamic communities: The quest for gender justice research. *Human Rights Quarterly*, 28(3), 714-728.
- Adegoke, A. (2014). Framing Nawal El Saadawi: Arab feminism in a transnational world. *Signs*, 26(1), 215-249.
- Aiiri, A. (2003). *Sunan Abu Dawud*. New Delhi, India: Kitab Bhavan.
- Akintola, J. A. (2013). *An introduction of philosophy of education*. London: Macmillan.
- Annobil, C. N., & Addison, K. (2009). Attitudes of Junior High School Teacher and Students towards the teaching and learning of Religious and Moral Education in schools in the Cape Coast Metropolis. *International Journal of Business and Education Policies*, 1 (2), 201-215.
- Annobil, C.K., (2005). *An evaluation of the implementation process of the Junior Secondary School Religious and Moral Education programme in Cape Coast Schools*. University of Cape Coast, Unpublished M.Phil Thesis.
- Asare-Danso, S., & Annobil, C. N. (2016). *Religious and moral education in early childhood education*. University of Education Institute for Educational Development and Extension, UEW, Winneba.
- Awuah, G. (2000). *Religious and moral education for teachers*. Kumasi: ED-JAY Publishing House.
- Ayobami, E. A. (2012). *Tradition Religion in West Africa*. Ibadan: Daystar Press.
- Baumert, R., Kunter, N. H., Blum, O., Brunner, K., Voss, S. G., Jordan, L. M., & Tsai, S. (2010). Women's rights in the Muslim world: Reform or reconstruction? *Third World Quarterly*, 27(8), 1481-1494.
- Creswell, J. W. (2009). *Research design – Qualitative, quantitative and mixed methods approaches*. Thousand Oaks, California: SAGE Publications, Inc.
- Deng, H. (2010). Emerging patterns and trends in utilizing electronic resources in a higher education environment:

- an empirical analysis. *New library world*, 111(3-4), 87-103.
- Fontana, D. (1981). *Psychology for teachers*. London: Macmillan Publishers Limited.
- Fraenkel, J. R., & Wallen, N.E. (2000). *How to design and evaluate research in education* (4<sup>th</sup>ed.). New Jersey: The McGraw-Hill Companies, Inc.
- Grimmitt, M. (1973). *What can I do in religious education? A guide to new approaches*. London: Mayhaw – MacCrimmon.
- Johnson, T., & Onwuegbuzie, A. (2004). Quantitative and qualitative methods in the social sciences: current feminist issues and practical strategies. In M. Fonow and J. Cook (eds) *Beyond Methodology: Feminist Scholarship as Lived Research*. Bloomington, IN: Indiana University Press.
- Kothari, E. (2004). *Introduction to research methodology*. Onitsha: African First Publishers.
- Krejcie, R.V., & Morgan, D.W. (1970). Determining sample size for research Activities. *Educational & Psychological Measurement*, 30, 607-610.
- Kwahu-East District Assembly (2019). Ghana Education Service. Kwahu Branch.
- Lee, R. M. (1978). *Doing research on sensitive topics*. London: Sage.
- Lemu, A., (2002). *Religious Education in Nigeria, A case study: Teaching for tolerance and freedom of religion or belief*. London: David Fulton Publishers Ltd.
- Ministry of Education [MOE], (2010). *Religious and Moral Education Syllabus for Basic Schools*. Accra: Ghana: Paramount Printing Works Ltd.
- Nibbeltt, W. R., (1980). *Christian education in a secular society*. London: Macmillan Co. Ltd.
- Oliva, P. F. (1992). *Developing the curriculum* (3<sup>rd</sup> ed.). New York: Harper Collins.
- Osuala, E. C. (2005). *Introduction to research methodology*. Onitsha: African First Publishers.
- Race, A. (1960). *Christians and Religious Pluralism*. London: Allen and Union.
- Rokeach, M. (2008). *Beliefs, attitudes and values: A theory of organization and change*. San Francisco: Jossey – Bass.
- Shulman, L. S. (1986). Those who understand: Knowledge growth in teaching. *Educational Researcher*, 15(2), 4-14.
- Smart, N., (1968). *Secular education and the logic of religion*. London: Routledge & Kegan Paul.
- Smith, J. (2012). *Contemporary communication research methods*. Belmont, CA: Wadsworth, Inc.
- Thomas, D. L., & Carver, C. (2010). *Religion and adolescent social competence*. In T. P. Tuner, V. (1969). *The ritual process*. Chicago: Aldine.
- Welman, C., Kruger, F. & Mitchell, B. (2005). *Research methodology*. (3<sup>rd</sup>ed.). London: Oxford University Press.
- West African Examinations Council (WAEC) (2012). Release of Provisional Results for the April 2008 Basic Education Certificate Examinations. Retrieved August 29, 2012, from <http://www.ghana.gov.gh/index.php/news/general-news>.