The Educational Challenges of Muslim Youths in A Muslim Community

Abdul Aziz Shamhuna
Islamic University College, Ghana
Corresponding author: shamhuna@iug.edu.gh

Abstract

The education of Muslim youths in a Muslim community is facing significant challenges that hinder the academic and socio-economic progress of the youths despite the government's efforts to improve access to education. Muslim youths in various Muslim communities continue to experience low enrolment, high dropout rates, and poor academic performance. Lack of access to quality education is a major issue for Muslim youths which is serving as the basis for this article. The article used a mixed-methods approach and qualitative data collection methods to gather information from key stakeholders, including Muslim youths, parents, teachers, community leaders, and education experts. Findings from the research revealed that Muslim youths are capable of acquiring knowledge to the extent of becoming teachers and obtaining higher positions in society. Nevertheless, the community has done very little to ensure the effective participation of their children and Muslim youths in the acquisition of knowledge. Analysis revealed that the current situation of education is susceptible to breakdown, due to a plethora of challenges, and many inhabitants have renounced education as fruitless. Community-based interventions, Policymakers formulating policies and programs that prioritize education for marginalized groups, and innovative educational models, such as e-learning and mobile learning can help to improve access to quality education for Muslim youths. These recommendations can be used to curb the situation and put it on track, as well as create awareness of the need for the acquisition of secular education, especially among Muslim youths.

Keywords: *education; challenges; community; human right; secular education*

A. INTRODUCTION

Education is the aggregate of all the processes by which a child or adult develops the abilities, attitudes and other forms of behavior which are of positive value to the society in which he lives. It is a process of disseminating knowledge either to ensure social control or to guarantee rational direction of the society or both. An investment in knowledge pays the

best interest. The importance of education to a nation cannot be over emphasized. In most parts of the world education is regarded as a fundamental human right. Education is one of the basic criteria to measure the growth and development of any nation (Odia & Omofonmwam, 2007, pp.81-86).

In relation to the state of education and its process in the nations today as well as the attitude of its Providers-Government at all levels and private investors; one with interest will be compelled to ask such questions as what has actually gone wrong considering the enormity of its effect on the output from the system in the area of productivity and the degree of acceptance in the labor market and educational institutions, especially outside the country. Its militating factors stemming from the incidence of examination malpractice, poor facilities, indiscriminate mass promotion syndrome in schools (Odia & Omofonmwam, 2007, pp.81-86).

The educational development of Muslim youths is facing several challenges. The lack of access to quality education is a major issue, and it has hindered the academic and socio-economic development of the communities. Sadly, the level, quality and standard of education in the communities has witnessed a geometric drop since education came to some of the areas. This unfortunate trend has made Muslim students to leave the communities in search of knowledge elsewhere. When they finish their education they don't return to the communities and that's one of the cause of the challenges of education in the areas. This article seeks to identify the challenges that hinder the educational development of Muslim youths in the Muslim communities and propose viable solutions to address these challenges.

B. METHODOLOGY

The article uses a mixed-methods approach, combining qualitative and quantitative data collection methods to gather information from key stakeholders, including Muslim youths, parents, teachers, community leaders, and experts in education.

Sampling:

The study uses purposive sampling to select participants who have relevant knowledge and experience regarding the education of Muslim youths in the communities. The sample include Muslim youths aged between 15-24 years, parents of Muslim youths, teachers, community leaders, and experts in education. The article uses structured questionnaires to gather quantitative data on the socio-demographic characteristics, educational background and perceptions of Muslim youths, parents, and teachers regarding education in the communities. The study also uses focus group discussions to gather qualitative data on the perceptions and attitudes of Muslim youths, parents, teachers, and community leaders towards education. The discussions explore the challenges facing the educational development of Muslim youths, the impact of these challenges, and possible solutions. The

study uses key informant interviews to gather in-depth information from education experts, community leaders, and other relevant stakeholders. The interviews explore their perspectives on the educational development of Muslim youths, and the challenges and opportunities for improving access to quality education.

C. LITERATURE REVIEW

Gregory Starrett in his book entitled *"Education, Politics, and Religious Transformation in Egypt"*, (1998), discusses the issue of education per the importance it does to the community. The writer emphasizes on education and the management of the society. Education therefore makes the administration of the society very simple and easy, and it promotes virtues in the society. He further stated that schools should be used as arenas of religious instructions and concentrating on possible strategies used for a country's administration. Here he talks on the need for education which is to serve as a tool for inculcating religious instructions to the people. The importance attached to education for a Muslim is vital because it brings him closer to his religion and therefore gives him the chance to learn more and more on his religion. Education helps the students to generate ideologies for the betterment of their countries. Education is therefore the most effective way used to curve social problems of crimes and social vices. Socially, education is of importance to the people of a particular society. It reduces tension among the youths due to the fact that they are educated and can therefore distinguish between what is right and what is wrong. It influences the youth positively. This reviewed literature is very useful to this article because it discusses the importance of education and benefits of education to the community.

For his part, Murtaza Mutahhan in his book *"Training and Education in Islam"*, (2011), looked at education from an Islamic point of view. He views education as a means of intellectual training. A rational training for man, enhancement of talents and skills, means of developing moral habits, source of moral inspiration, and means of self-development. To him, many Muslims developed spiritually due to their educational backgrounds. Training and education is about molding human beings in Islam. All human being in their everyday lives cannot afford not being educated. A school of thought that has specific goals, all dimensional rules and so called legal, economic and political system. This work is relevant to the article because education is viewed as a springboard to acquisition of useful skill set and enhancement of the human development.

Khosrow Bagheri in his part also contributed to the issue of education in Islam. In his book entitled "*Islamic Education*", (2001) the writer generally talks on the position of Islam on education. How Islam generally view the concept of education, it importance to the Muslim youth of today and how education helps curve the problem of ignorance among Muslims all over the world. He also talks on the fact that; Islam generally accepts its adherent to go into education regardless of the distance or years it will take them. Islam as

seen is by far one of the religions emphasizing much on the pursuit of education by its members. Education as seen in Islam is one of the greatest basics a Muslim needs in order to make him or her useful and accepted in the community. This reviewed is useful because it serves as a guide in developing the article.

D. RESULTS AND DISCUSSION

1. The Concept of Education in Islam

The concept of education always accompanied by new challenges and even negative impacts as well. Islamic education is indispensable new educational concept, that, is more Islamic. Therefore, the search for a new paradigm of Islamic education is increasingly becoming an obsession of all, because, in fact, the whole process of life is identical to the educational process. In addition, the urgency of seeking and finding new educational paradigm that has been completely ruled out as an essential part of human life. The search for a new paradigm of Islamic education never stops in accordance with the challenges of the times which are constantly changing and evolving. However, it does not mean that the search for a new paradigm of thinking, then to be able to make the concept of value-based strategic, progressive and anticipatory, ahead of the development problems that will come in the future, should also be able to defend the basic values of right and belief to be maintained and developed, especially in modern life and the world today.

Islamic education must be oriented to the development of creativity, intellect, and skills, based on the moral nobleness, character and personality. Education in Islam is not only the activities of the cultural inheritance of first generation to the next generation who may be receptive and passive. However, the real need to be able to develop and train in the direction of the directive, encouraging continued forward, creative and spirited build. Therefore, Islamic education must be oriented to the development and renewal, on the development of creativity, intellect, reasoning skills and proficiency, based on moral personality Education will continue to maintain its relevance in the midst of its speed of development and renewal. Highlighting the issue of Islamic education today, Karim M. Rusli after careful opinions *SA Ashraf* (1985) stated that Islamic education is also not spared from the turmoil facing the world of Islam in general and not the conflicts faced, by the Islamic education system. This is much larger than the dilemma plaguing education which do not include the religious dimension.

2. The Holy Quran on Islamic Education

There is no doubt about Muhammad (S.A.W) being the first teacher of Islam. He is the one who started it. He manifested best what the religion is about. He knows the religion better than anybody else. The Holy Quran categorically stated that, one of the

obligations of the Prophet is to teach the people. It again went ahead to explain the education, the Prophet supposed to give to the people.

The Quran states,

> 'He it is who raised among the illiterates an apostle from among themselves who recites to them his communications and purifies them and teach them the book and the wisdom although they were before certainly in clear error (Qur'an: 62:2).

In the above verse one can point out four essential issues, two of which concern teaching or educating the people, and the other two also depicting reading the verses of the Holy Quran to the people purify them. It also be pointed out that, this verse really explains all the aspect of life that Islam covers the four points mentioned above portray the following.

Recitation of the verse: This tells the Prophets duty as an intermediary between the people and Allah, whenever he receives the commandment; he is supposed to read it to the people for them to be aware of what their Lords have for them.

Purifying the people: In this regard the Prophet is supposed to purify the people morally and spiritually, which even yield goodness and blesses. This is the aspect of ethics and morality education in Islam (spiritual dimension).

Teaching them the Book: The Prophet in this regard takes the act or explaining the words and verses of the Quran and interpreting it into details. He taught jurisprudential issues as well as the social and political issues contained in the Holy Quran, which constitute the relation between man and other creatures.

Teaching them the wisdom: Wisdom is the ability to use ones experience and knowledge to make sensitive decision, a store of knowledge that a society or culture has collected over a long period of time. The Prophet teaching wisdom in this case entails many things, as the world wisdom is not limited to a particular field of knowledge or life. When one returns to the verses of the Holy Quran, one will find out that at one point the Holy Quran refers to itself as wisdom.

Holy Quran states;

> '*By the Quran full of wisdom'* At another place it states that the Quran was revealed together with wisdom*. The* Quran then states;
> *And ALLAH revealed to you the book and wisdom'*

To this end, one can deduce that, the Quran is a revealed book that also contains wisdom. And the Prophet is the one to do the best explanation to it. Indeed, any sincere researcher will not dispute the fact that, the Holy Quran entails wisdom. This can be said of the many books written on the scientifically correspondence of the Holy Quran. Today many things have being discovered today, which were mentioned in the Quran more that thousand years ago. There is still the possibility that, there may be many more wisdom in the Holy Quran which have not being discovered by man. This explains why many of the first mentions and discoveries in science and technology were

made by great Muslim scholars who had never gone through the circular type of education which claims universality.

It is worth mentioning that, in the Holy Quran there are many instances where types of wisdom were mentioned. The Holy Quran made mention issues in science, technology, economic, astrology, astronomy, government, just to mention a few. In addition, various scholars from within and outside the religion have written books pertaining to the various filed of knowledge contained in the Holy Quran. Maurice Baucille has written on the Quran and its consistency to science as against the Bible.

In the field of modem economics, the great martyr Mohammed Baqir Sadr of Iraq wrote the book *Iqtisaduna* (Our Economics), and Imam Khomeini also wrote a book in the field of politics entitled '*Al Hukumatul Islamiyya*' (The Islamic Government). The entire examples above mentioned are indications to the fact that Islamic Education really entails on act of knowledge and covers all aspects of the human life. It is just a favor from Allah (The Creator) that, one gets to know the details of the wisdom and embedded in the divine books.

Holy Quran states,

> 'He grants wisdom to whom he pleases, and whoever is granted this wisdom, he indeed, is given a great thing, and none but men of understanding'.

However, it should be noted that, the Holy Quran is not a book solely on a particular subject. One should therefore not expect to see everything covering Biology, Chemistry, Technology, and Astronomy in the Holy Quran. The Holy Quran is a book of guidance. Some aspect of the subject is mentioned as a form of given direction to man and the rest for a man to ponder on.

Education has been greatly emphasized in Islam. The first verse of the Holy Quran revealed to the Prophet Muhammad (S A W) indicates the importance of education in Islam. The verse started with the word '*Iqra*,' it is a command that means 'Read' in Arabic, and that implies the concepts of learning, exploring and seeking enlightenment. This demonstrates that reading (knowledge) is the way to approach the Creator of all that exists.

Holy Quran states,

> 'Read! In the Name of your Lord who has created (all that exists). He has created man from a clot (a piece of thick coagulated blood). Read! And your Lord is the Most Generous. Who has taught (the writing) by the pen. He has taught man that which he knew not. Hence, Muslims believe that Allah created humanity and commanded that they seek knowledge in order to become stronger in their faith (Qur'an:96:1-5).

3. Sunnah view

It is undeniable that, hadith is the reality of Islamic teachings contained in the Holy Quran. Is the bearer of the treatise and explanatory content of the Holy Quran. The essence is none other than the explanation and practice of the teachings of the Holy Quran. Hadith is an interpretation of the Holy Quran. So, there is no doubt that, the hadith is not only seen as the basis of Islamic education. The truth in the hadith is also in line with the truth that can be accepted by common sense and historical evidence that can be found in sharing literature.

There is no doubt about this Islamic treatise, because it has received the legitimacy of Allah and His Messenger. However, really holds fast to him in totality will get the glory of the world and the hereafter. If Islam is used as a way of life in every discipline and aspect of life, is no exception in terms of education, humans will receive guidance and it will definitely go on the right path. The education referred here is sourced from the Holy Quran and the Hadith of the Prophet (S.A.W) based on monotheism. The existence of integrity between faith, knowledge and charity. Separating the concepts of religious knowledge and worldly science, religious education and general education.

In Islam, the duty of seeking knowledge and learning is obligatory for every Muslim. Islam affirms the right to education for all without gender discrimination. For example, in Verse 39:9 (mentioned above), the Quran addresses all people and indicates that, people will be judged by their knowledge and understanding.

In addition to the emphasis on knowledge for all Muslims in the Holy Quran, women's education is emphasized in many of the hadiths of the Prophet Mohammed (S.A.W). He encouraged the education of members of the most marginalized communities including slave girls.

The Prophet said;

'He who has a slave-girl and teaches her good manners and improves her education and then manumits and marries her, will get a double reward (Al-A-shari).

This approach was followed to eradicate slavery in the early days of Islam, but at the same time indicates the importance of girl's education in the Prophet's (S.A.W) thinking.

The Holy Prophet Muhammad (S.A.W) urged Muslims to acquire knowledge irrespective of any age or gender for a successful life in the world and the hereafter. The following are some of the important sayings of the Holy Prophet (S.A.W) which serve as a guide when it comes to imparting education:

"The seeking of knowledge is obligatory for every Muslim" (Al-Trimidhi 74)
"Acquire knowledge and impart it to the people" (Al-Trimidhi 74)
"A father gives his children nothing better than a good education" (Al-Trimidhi 74)

> "One who treads a path in search of knowledge has his path to
> Paradise made easy by God" (Riyadh-us-Saleheen)
> "Seek knowledge even if it is far as China." (Ibn Majah)
> "Seek knowledge from the cradle to the grave." (Ibn Majah)
> "Wisdom is the lost property of the believer, he should take it even
> if finds it in the mouth of a mushrik" (Ibn Majah)
> "Seeking knowledge is a duty of every Muslim (man/woman)." (Ibn
> Majah)

The Holy Prophet (S.A.W) made practical examples in his lifetime for Muslims of all times to get guidance. For example, in the battle of Badr, the Muslims had arrested 70 non-Muslims after inflicting a crushing defeat on the invading army of non-Muslims of Macca. Apart from decent treatment, the Prophet set a criterion with regard to release of the prisoners of the war that manifested the importance of education in Islam. The Prophet (S.A.W) provided, "Those who were literate among the prisoners could go free if they taught basic literacy skills to 10 Muslim children."

4. Forms of Education in Islam

Education in Islam takes various forms, catering to different aspects of life. These include:

Formal Education: Islamic education institutions such as madrasas, universities, and Islamic schools offer structured learning programs in fields like Qur'anic studies, Islamic jurisprudence, theology, Arabic language, and sciences. These institutions provide a comprehensive understanding of Islam and its teachings.

Informal Education: Informal education in Islam encompasses learning through personal study, attending religious lectures, and participating in study circles and community gatherings. These settings provide opportunities for individuals to deepen their understanding of Islam, engage in discussions, and seek guidance from scholars and knowledgeable individuals.

Tarbiyah (Upbringing): Education in Islam extends beyond intellectual pursuits alone. Tarbiyah refers to the holistic upbringing and character development of individuals. It involves instilling moral values, cultivating good manners, and nurturing a strong sense of ethics and social responsibility.

Spiritual Education: Islamic education places great emphasis on spiritual development through acts of worship, self-reflection, and adherence to the teachings of Islam. This form of education includes the study of spirituality, purification of the heart, and the cultivation of a strong relationship with Allah.

5. Education

The replies to the question "What is Education"? was assessed. Based on the outcome of the questionnaires distributed in a Muslim community, an indefinite large number of the respondent stated their understanding on what education is in the

following ways: Education refers to the process of attaining knowledge, skills, values, and attitudes through various formal and informal procedures. It is a life long journey that involves the improvements of intellectual, social, emotional, and physical abilities. Otherwise, education incorporates both the acquisition of information and the cultivation of critical thinking, problem-solving, and creativity.

Some are of the views that, education is an act of getting knowledge, skills, and development gained from study or practice. Others pontificated that education is the process of impacting knowledge and skills to the young and up growing youths. They further explained that education is a process of obtaining knowledge via observation and acquiring knowledge in order to live a meaningful life in the society.

General Muslims opined that education is the discipline that is concerned with methods of teaching and learning in schools or school-like environments, as opposed to various non-formal, informal and formal means of socialization. Also, education as the transmission of information, ideas, and cultural norms from one generation to the next, with the aim of facilitating individual development and societal progress. In that, education can occur in a variety of settings, including schools, colleges, universities, vocational institutions, and informal environments such as homes, communities, and workplaces. It is typically involved teachers or educators who guide and facilitate learning experiences for students, although self-directed learning is also an important aspect of education.

Education as a straightforward process of learning and understanding. It is not simply limited to schools. Education begins on the mother's lap. Parents and families instill excellent manners in their children and raise them to be responsible citizens. Although the home is the children's first classroom, official education begins at school, where they are thought how to behave and understand what is going on around them.

Others expressed that education is a critical component of human growth. It is not the same as schooling. Schooling is only one method of providing education; education is concerned with the entire process of human learning in which knowledge is transmitted, faculties are exercised, and various abilities are cultivated. They further pontificated that; education may also be described as the act or process of educating or discipline the intellect, or as a process of character development.

6. Education in Islam

The general Muslims view that, in Islam, education holds great importance and considered a lifelong endeavor. The Islamic perspective on education is derived from the teachings of the Holy Quran, and the examples set by the Holy Prophet Muhammad (S.A.W). What education is in Islam will be discussed and dissected by the opinions of the respondent.

Most of the respondents asserted that education in Islam encompasses the acquisition of religious knowledge, moral development, and pursuit of worldly knowledge, equal educational opportunities, and using education for the betterment of society. It is a comprehensive approach that seeks to develop individuals who are well-grounded in faith, knowledgeable in various fields and actively engaged in saving humanity. Others expressed their thoughts on what education in Islam is, to them, education in Islam begins with the acquisition of knowledge about Islam. This includes studying the Holy Quran, Hadith (Sayings and Actions of the Prophet Muhammad), Fiqh (Islamic Jurisprudence), Tafsir (Exegesis of the Holy Quran) and other religious sciences. This education aims to deepen one's understanding of the faith, develop a strong spiritual connection, and apply Islamic principles in daily life.

Only few respondents opined that, Islam views education as a means of social empowerment and welfare. It encourages Muslims to use their knowledge to serve humanity, alleviate suffering, promote justice, and contribute positively to the betterment of society. Education is seen as a tool to uplift individuals and communities, fostering a sense of unity, cooperation, and mutual respect.

7. Challenges of Education in Muslim Community

Numerous obstacles exist for the Muslims in the realm of education, and some locals asserted that inadequate logistics by parents to pupil, lack of proper supervision, low attendance, early marriage, lack of accommodation for teachers are the challenges of education in the areas. Most of respondents expressed their views on the challenges of education in Muslim communities to that of economic hardships for families which may cause a significant impact on educational goals of their children including putting food and shelter ahead of education. Also added that there is lack of qualified teachers. The shortage of qualified teachers is a major challenge facing the educational development of Muslim youths. Many schools in the communities lack qualified teachers, and those available often lack the necessary training and resources to effectively teach and engage students.

Others asserted that classes are overcrowded, water and sanitation facilities are inadequate, lack of trained teachers, and school text books are in short supply. General Muslims asserted that one of the major challenge is limited educational infrastructure. The communities face significant disparities in educational infrastructure compared to other parts. Schools in rural areas often lack basic facilities like classrooms, libraries, and teaching materials. This lack of infrastructure hinders the educational opportunities available to Muslim youths. Quality of education is another challenge. While access to education is a challenge, the quality of education in Muslim communities is also a concern. There may be a shortage of qualified teachers, particularly in remote areas. Inadequate teacher training institutions and lack of

resources can result in a substandard learning experience for Muslim youths, affecting their academic achievements. It was also said that, a socio-economic barrier is another challenge. Economic challenges, including poverty and limited financial resources, can significantly impact Muslim youths in community. Many families struggle to afford school fees, uniforms, and educational materials, making it difficult for the youth to access and continue their education. These socioeconomic barriers can perpetuate a cycle of limited educational opportunities.

It was well pontificated that one major challenge is cultural biases and gender disparities. Traditional gender roles and cultural norms prevalent in Muslim communities can pose challenges for Muslim youths, particularly girls. Societal expectations and norms may discourage girls from pursuing education or limit their access to certain subjects or levels of education. This gender disparity restricts opportunities for the Muslim girls to reach their full academic potential. Economic and an employment opportunity is another challenge, because the community often faces economic challenges and limited job prospects. And because of this the youths struggle to find employment opportunities that align with their educational qualifications and aspirations, leading to high levels of unemployment and underemployment. Now before you look for job you need to have a qualification before they accept you and here is the case majority of them have no such qualification.

8. Impact of Education on Muslim Youth

Education has a significant impact on Muslim youths, shaping their personal development, worldview, and societal contributions. Education equips Muslim youths with knowledge and intellectual skills, enabling them to explore various subjects, think critically, and engage with the world around them. It broadens their understanding of diverse fields, cultivates analytical thinking, and fosters a thirst for lifelong learning.

It was also observed that, Islamic education provides Muslim youths with a deeper understanding of their faith, its principles, and practices. It helps them develop a stronger connection to their spiritual beliefs and values, shaping their identity as practicing Muslims and providing guidance for moral decision-making.

Also asserted that, education empowers Muslim youths by expanding their horizons, building their self-confidence, and nurturing their talents and abilities. It equips them with the necessary skills and knowledge to pursue their aspirations and contribute positively to society. Education also fosters empathy, promoting understanding, tolerance, and respect for diverse perspectives. Islamic education emphasizes the importance of social responsibility and moral conduct. It instills values of justice, compassion, and ethics, encouraging Muslim youths to contribute to the well-being of their communities. Education equips them with the tools to address social issues, advocate for justice, and work towards positive change.

Education opens doors to various career opportunities and economic empowerment for Muslim youths. It equips them with the skills and qualifications needed to pursue professional paths, access better job prospects, and contribute to economic development. Education also enhances their financial independence and enables them to support themselves and their families. Also education is a catalyst for social equality and inclusion. It was added that it promotes equal opportunities for individuals regardless of their background, ethnicity, or socioeconomic status. Education empowers marginalized group, reduces discrimination, and fosters social cohesion by promoting tolerance, understanding and respect.

9. Current Situation of Education in Muslim Communities

The article observed that, the current situation of education in Muslim communities is much improving because, if pupils can now school beyond primary six (6) which wasn't the case, and has produced professional teachers, nurses and other public sector workers working for various communities. In the previous years the maximum class room in a community was six (6). Therefore, anyone who finishes class six has to go to another community to continue his or her education, but as we speak right now the communities has Junior High Schools, Senior High Schools and even Universities. This will tell the level of improvement of education in the community.

The article also revealed that, education currently is not encouraging as compared to the previous years. Even though that time they were having six classrooms but they were also having quality teachers, the students at that time were serious as compared to now. It also added that, the education at this time is deploring, because students don't put much effort to their learning as education is concerned. They have this feeling that those ahead of them are not improving with education so there's no need for them to put much effort in their education.

The article also observed that, in spite of making great improvements in the educational system in Muslim communities still faces multiple barriers to qualify education for all children. While enrollment rates are high for primary school pupils, the quality of education in the areas is poor. Students frequently miss educational milestones, enroll and drop out repeatedly. Therefore, the educational system is still the same as compared to the previous years. Although education is improving day - in - day out but the communities are among the communities whose education is not encouraging at all because they lack the necessary equipment's in learning. That the situation is deploring, due to inadequate distribution of funds and poor government management, many school buildings, especially in rural and Muslim communities, lack adequate infrastructure to meet the academic and physical needs of their students.

The current situation of education in the communities is improving, and the reason is that it was very difficult for a student from the areas to make it to university,

but as at now they can point out teachers in the area, nurses and even doctors who are indigenes of the communities. Academic achievement of students as well as efficient teaching and learning are impacted by community school infrastructure. Several NGOS are actively involved in supporting education in the communities. They focus on initiatives such as buildings schools, providing scholarships, improving teacher training, and promoting community participation in education.

10. Mechanism Needed to Facilitate Education in Muslim Communities

To facilitate education, several mechanisms are necessary to create an effective learning environment to ensured that education is accessible to all individuals, regardless of their background, socio-economic status, gender, or location. This involves providing physical infrastructure such as schools, classrooms, and libraries, as well as digital infrastructure like internet connectivity and computers. Also offering support services to address the diverse needs of students. This can include counseling, special education programs, and language support for non-native speakers and interventions for students with learning difficulties or disabilities.

It was observed that, there are having well-trained and qualified teachers who are equipped with the knowledge and skills to effectively teach their subjects. Implementing effective assessment methods to evaluate student progress and provide feedback. This includes both formative assessments (e.g., quizzes, projects) to monitor ongoing learning and summative assessments (e.g., exams) to gauge overall achievement. Feedback should be timely, constructive, and tailored to individual student needs.

Also opined that, developing a well-designed curriculum that is relevant, comprehensive, and aligned with the educational goals and needs of the students. Providing high-quality textbooks, digital resources, and other learning materials that support the curriculum is also essential.

The article asserted that, leveraging technology to enhance the learning experience. This includes providing access to computers, tablets, or other devices, as well as educational software, online resources, and interactive multimedia materials. Technology can support personalized learning, remote learning, and enable access to a wide range of educational content. Encouraging the active participation of parents and the community in the education process. This can be achieved through regular communication, parent-teacher meetings, involvement in school activities, and fostering partnerships with local organizations and businesses. Establishing sound educational policies and effective governance structures to guide and manage the education system. This includes setting standards, regulations, and guidelines, as well as monitoring and evaluating educational outcomes to drive continuous improvement.

Sufficient financial resources must be allocated to education, ensuring that schools have the necessary facilities, materials, and staff to provide a quality education. Adequate funding helps to maintain and improve the learning environment, attract qualified teachers, and support ongoing educational initiatives.

Promoting a culture of lifelong learning by providing opportunities for individuals to acquire new knowledge and skills beyond formal education. This can include vocational training, adult education programs, and online courses to support personal and professional development (Salmata, 2023).

11. Recommendations

Based on the findings, the researcher came up with the following recommendations, explaining that if followed, they will eventually help to ease and lessen the region's educational difficulties. Giving up on education would only increase the level of illiteracy in the community.

Community-based interventions, such as Parent-Teacher Associations, can help to address some of the challenges facing the educational development of Muslim youths. These interventions can help to mobilize resources and support from the community to improve access to quality education for Muslim youths.

a. Policymakers can play a crucial role in addressing the challenges facing the educational development of Muslim youths by formulating policies and programs that prioritize education for marginalized groups. Such policies can include increasing funding for education in rural communities, providing incentives for teachers to work in rural areas, and promoting girls' education through targeted programs.

b. Innovative educational models, such as e-learning and mobile learning, can help to improve access to quality education for Muslim youths. These models can leverage technology to provide educational resources and support to students, particularly those in remote and underserved areas.

E. CONCLUSION

In the course of this research it had become obvious that the Muslim youths are capable of acquiring knowledge to the extent of becoming teachers and obtaining higher position in the country. Islam did not give priority to only the male or female but both in their acquisition of knowledge. Nevertheless, Muslim communities have done very little in ensuring the effective participation of their children and the Muslim youths in the acquisition of knowledge. Lack of proper administration has also course the sudden loss of interest of majority of Muslims in the secular education. The analysis revealed that the current situation of education in the area is susceptible to breakdown due to a plethora of challenges, and many inhabitants have renounced education in the communities with the

understanding that education is fruitless. Care must therefore be taken to curb the situation and put it on track, as well as creating awareness on the need for acquisition of secular education, especially among the Muslim youths.

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