Development of Teaching and Learning Method on Islamic Pedagogy in West Africa

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Abstract: - The influence of Islam in West African education systems was significant. The transformation from traditional Quranic schools to more modern Islamic education was slow but evident. However, there was a lack of empirical study on the implementation of Islamic pedagogy in West African countries. Therefore, this study was conducted to examine the development of Islamic teaching and learning in West African. Data was collected through questionnaire and observation. This study highlighted the role of the traditional of Islamic learning in West Africa, such as Timbuktu, Gene, Kanem and Bornun. The teacher needs to embrace the educational methodology and technology and able to apply ideas from various sources. Minority teachers agree with the use of traditional method and majority of them agree that traditional method in teaching and learning process needs to be developed. Workshop, seminar and discussion are the educational methodology and approach that can develop the traditional Islamic teaching.

Key-words:- Islamic pedagogy, Quranic schools, West Africa, educational technology in Islamic pedagogy, educational development, traditional method, modern approach.

1 Introduction

Although the African continent was not the land of the original revelation of Islam, however, it was the first place where Muslims took shelter. Muslims were accepted and hosted by the strong African king of Abyssinia in the year 615 AD, as the refugees. At the time when Prophet Muhammad began his mission with the people of Mecca, the pagan Arab of Quraish tribe began to persecute him and his Muslims followers. When the oppression went beyond limits and while the Muslims could not tolerate the punishment of the chieftain of the pagans Mecca anymore, the prophet of Islam advised his Muslim companions to migrate to Abyssinia and seek refuge and assistance from King Negus, in the year 615 AD. The Christian King of Abyssinia, Negus, was described by the Prophet of Islam as the just king on earth and no one was oppressed by anyone in his kingdom (Ba, Omar 1993) [1].

Since that time, Islam began to take its route toward the African continent, and it was leading by a strong fighter and remarkable person, called Uqbah Bin Nafi, who is considered today as the founder of Islam in the African continent. During the time of the great Muslim Caliph Omar Bin Khatab in the year 634 AD, Uqbah conquered North Africa. Then he established his permanent camp in Qayrawan, a city currently found in Tunis in Afriqiya in the year 642 AD. And the modern city in Algeria called Sijillimasa. Thus, these two places consequently became the important centre for Islamic learning and missionary activities. Then from there Uqbah was distributing his army in order to conquer other regions in Africa. Thus, through his efforts Islam spread in North Africa as well as in the

West. Consequently, from there Islam began to head towards the West Africa, being carried out by the Berber merchants and by missionaries until Islam finally occupied the whole region of West Africa. (Clarke 1982)[2].   This was followed by the establishment of several great Islamic institutes in West Africa such as Timbuktu, Gene, Gao, Kanem, Bornun and many others. These institutes had played a very effective role for diffusion of Islam particularly in the West African region and the whole African continent in general. (Nehemiah 1994) [3].

Teaching aids are the materials and equipment used during teaching to clarify the explanation. The purpose of this is to facilitate the students understanding and promote communication between teachers and students (Maimun 2007) [4].in West Africa educational systems, teaching aids mostly focus on developing the students' communication skills and interaction between the teachers and students.

2 Statement of the Problem
It remains a fact that the level of Islamic consciousness and commitment in the minds and practices of the people in West Africa is very high. This study seeks to explore the relationship between such levels of consciousness and commitment and the methodology adopted by earlier Muslim scholars when Islam was first introduced in the region. (Ba, Omar 1993)[1]. The Africans only started to record their historical tradition in a later times while the Europeans and Arabs counterparts began to record it earlier. However, most African were neglected to write down their historical background whereby they relied more on oral citation to pass down their history. They expected that the oral traditions were the best way for reviving their historical account and keep it much longer.

Perhaps this misconception has deterred some of the African scholars to record their historical background in the early time. This fact brings the realization to the researcher that it is the duties and responsibilities of African scholars and students to delve into or to rediscover the real history of the continent in order to find out the true history of the African people.

Another problem is the negative perception of Africa parents towards the Western education. During the colonial era, many Muslims parents blocked their children from attending public school expecting that, it has a unislamic educational system. The parents were warned by the traditional Muslim scholars that whoever sent his children to

the European schools would be sent to Hell in the hereafter.

Perhaps, this misconception deters many Africans from getting their education in Western schools. Thus, it is critical to investigate the misconception, because this idea is against Islamic principle which encourages Muslims to seek knowledge.

3 The Purpose of the Study
The purpose of this study is to examine the implementation of Islamic pedagogy in West Africa. In short, the objective of the study is to explore the methods of traditional Islamic teaching and implementation of information and communication technology in Islamic education, West Africa.

4 Review of Literature
The sources for this research can be divided into two parts namely primary sources and secondary sources. The primary sources are based on the early Islam in West Africa continent and those accounts provided, by classical Arab writers, geographers, and historians who visited the region or lived there during the period. Arab writers and non Arabs as well as those who had attempted to provide an early primary source of written material, which enhanced the development of the historiography of West Africa. Muslim geographers and historians have provided to us excellent records of the Muslim rulers and the people in Africa. For example, among them were Al-Khawarizmi, Ibn Munabbah, Al-Masudi, Al-Bakri, Abul Fida, Yaqut, Ibn Batutah, and Ibn Khaldun, Ibn Fadl Allah al-'Umari, Mahmud al-Kati, Ibn al Mukhtar and Abd al-Brahman al-Sa'di. Islam reached in the Savannah region in the 8th Century, the date that recorded written version of West Africa. Islam was accepted as early as 850 century. By the Dya'ogo dynasty who was king of the Kingdom of Tekur. He also was considered first African who accepted Islam.

The Arab historians and African scholars have written about the empires of Ghana, Mali, Song hay, Kineme and Bornu. They mentioned the famous roads in Africa such as from Sijilmasa to Taharat, Awdaghast that led to the empire of Ghana, and from Sijilmasa to Timbuktu (Clarke, 1982)[2].

Teaching and learning process can be improved by using some aspect. One of the aspects is deliver information using ICT technology. The usage of multimedia method in doing exercises is a good initiative to improve classes [5]. Nowadays, several places use information technology to

improve teaching and learning process. E-learning system also is a technological solution to ensure the higher development trends [6]. Besides, the teaching and learning process can be improved by using problem-based learning which this method can provide high commitment during presentations [7].

The West Africa French speaking consists of 11 countries namely: Mauritania, Mali, Guinea Conakry, Ivory Coast, Togo, Cameroon, Senegal, Burkina Faso, Benin, Chad and Niger. And the West African English consists of 5 countries namely: Gambia, Ghana, Nigeria, Liberia, Sierra Leone, and then Guinea Bissau and, Port Guinea which are Portuguese colonies.

4.1 West Africa Region
The West African region is divided into two parts:

1. West Africa - French speaking (Frankfurter)
2. West Africa English speaking- (Englandfune)

Table 1: List of the West African countries and the year of independents

Countries	Space or areas	Capital cities	Independence	Population	Language
Senegal	196,190	Dakar	1960 A.D	11,126,832	French
Togo	56785	Lomé	1960 A.D	6516	French
Ivory coast	322363	Yamoussoukro	1960 A.D	18 , 2	French
Congo	1,030,7000	Brazzaville	1960 A.D.	3, 086, 859	French
Mali	1,240,000	Bamako	1960 A.D.	12,291	French
Niger	1,267,000	Niamey	1960 A.D	11,665,937	French
Benin	112,620	Cotonou	1960 A.D	7,460,025	French
Burkina Faso	274,200	Bubo joules	1960 A.D	13,925,313,	French
Guinea	246,048	Conakry	1958 A.D	9,460,000	French
Chad	1,284,000	Njamena	1960 A.D	9,826,419	French& Arabic
Mauritania	1,030,700	Nouakchott	1960.AD	3,086,589	French & Arabic
Cameroon	485442	Yaoundé	1961 A.D.	12,5	French &English
Nigeria	923768	Lagos	1960 A.D	124,009,000	English
Ghana	329,460,	Accra	1957 A.D	21,4	English
Sierra Leone	71,740	Freetown	1960 A.D	6,017,643	English
Liberia	111,370	Monrovia	1847 A.D	3,482,211	English
Gambia	11295	Banjul	1960 A.D	11134000	English
Guinea Bissau	36,1208	Bissau	1974 A.D	1,416,027	Portuguese
Port Guinea Cape Verde	418,224	Praia	1975 A.D	507,000	Portuguese

4.3 The Traditional Islamic learning in Timbuktu

The name Timbuktu belonged to an old lady in the Mali Empire, who was said to be the first woman to discover the place of Timbuktu. It was established by Tuareg in 12 century A.D. Between the 13th and the 14th century; Timbuktu developed and became a renowned place for commercial activities and Islamic cultural meeting centre in West Africa It was a university complex that draws students and scholars from different parts of the Muslim world. This is because it was the first Islamic institute established by African Muslims in the early time.

Students were having many options to choose from different fields of studies, such as philosophy of Tawhid, which is the science of unity of Allah, History, and Medicine. The students were given the liberty of choice to join any field of study that they want to pursue after completing the fundamentals of learning, which was based on understanding the sciences of Qur'anic language, Hadith, and Fiqh. These three subjects were compulsory for all students and they had to fulfil this requirement before starting their major course. The subjects were considered the basics for learning Arabic language. The Fiqh studies revolved almost around the Maliki School to which the entire region subscribed to until present day (Abdul Hadi 1987) [8]. Therefore until today, the majority of the West African followed the Maliki school of Jurisprudence.

4.4 Qur'anic schools

Qur'anic schools were practiced in the West African society before the arrival of colonialism and establishment of European educational system. The Qur'anic schools system of teaching usually teachers started teaching the beginners of Arabic alphabet, for examples, how to recite the Qur'an well and how to write a sentence in Arabic correctly. Eventually some of these Qur'anic schools evolved and became Madras, and institute or even a University. For example in Mauritania, the traditional religious learning centers continued through the late colonial period. There is an institute of Islamic studies, founded in 1955 at Boutilimit, Mauritania. It was the only Islamic institute of higher learning in West Africa, and it provided instructions in traditional Islamic subject and teaching method (Michel, 1988)[9].

4.8 Marabouts Teaching in West Africa

The traditional Islamic teaching in West Africa involves various catering education system consisted of religious and cultural education provided by marabous religious teachers. Both boys and girls received traditional education, at first within the family and later in the local Qur'anic schools operated by the marabous' teachers. They usually began their education around the age of five years old, the boys studying for about seven years and the girls for perhaps only two (http://www.photius.com). The content and method of teaching was depending on the teacher, but mostly teachers used to concentrate on memorization of the Quran, however, the most common procedure of marabout teaching was open books, whereby the students were required to seat by Halqah circle and facing to the teachers, then the teacher will begin to examine the students knowledge about the previous lessons, whereby the students impose to reciate the Qur an one by one (Rosnani 1996) [11].

4.9 Education System in West Africa

Before the establishment of European educational system, Qur'anic schools educated young males in the teaching of Islam such as reading and writing Arabic. Today, the Arabic Islamic element of education is practically absent from the public schools curriculum (Michael 1988) [9]. Children of five or six have family responsibilities and at about the age of eight, they begin to receive formal occupational training. Most of the Senegalese ethnic groups have a formal system of apprenticeship through which knowledge, skills, and expectation are passed along from mother to daughters and from father to sons (Michel 1988)[9].

The environment of a sch ool is crucial for it to become an inclusive centre of education. Many schools are situated in location where it is not friendly to students in wheelchair and classroom access is almost impossible. The syllabuses always are not responding to the students need, toilet always are dirty, average class size of 50 to 60 children also makes the condition cramped and many classes have few windows.

4.10 The Modern Teaching in the West Africa

4.10.1 Primary Schools

In Mauritania, primary school covers 6 years of education, with students from the age of six to twelve years old. All classes are taught in Arabic during the first year schooling. In the second year, French is used to teach arithmetic and natural sciences. Pupils proceed to secondary education by passing an entrance examination organized

throughout the country by the Ministry of Education. They take the examination in 7 subjects (4 in Arabic and 3 in French) and will be awarded with the Certificate d'Etudes Primaries Elementary (CEPE).

4.10.2 Secondary Education

Secondary education is divided into two stages: the First Cycle called "College" that have the duration of 4 years and the Second Cycle, "Lycée" that took 3 years to complete. Secondary Education covers a total of 7 years. In 1999, Secondary Education took 6 years to complete.

4.11 Information and Communication Technology in Education

It shows that educational technology is what the teacher needs to embrace as he/her apply ideas from various sources to create the best learning environment for his/her students. The traditional role of technology in education came from the "product and idea technologies". Product technologies included machine-orientated devices that people associated with educational technology. The use of Educational Technology can offer solutions to problems that are faced by the students, thus offering opportunity for improved academic achievement. Educational Technology plays an important role in communication between teacher and student. It also helps improve the social skills between the teacher and the students, as every student is involved in the learning process.

The results from the interviews indicate that teachers tend to be overly dependent on textbooks. The knowledge acquired by the student comes invariably from the textbook itself and the style of teaching then led to the student to dictate the contents of the textbook without putting effort trying to understand what was being taught since the teaching method is rather tedious.

More than half of the Islamic teachers being interviewed were uncomfortable with media technology; some of them lacking the knowledge and skill required in utilising the equipment provided. They also found that the time allocated for them to use the media technology to be rather limited. Furthermore, in Primary and Secondary schools, the related equipment was to be used only for the curriculum subjects (i.e. without much facilities made available for the Islamic studies, such as an Islamic resources room). For schools where computers are available, the headmaster should advise and encourage the teacher and students to be creative and innovative in using the technology provided.

5 Methodology

The methodology of this study included design, selection of respondents, instruments, pilot study, data collection and data analysis. This study made use of primary and secondary data. The secondary data were collected through resources such as journals, text books, conference paper etc. and presented as literature review in this article. The primary data were collected through a questionnaire.

The researcher used qualitative and quantitative method to analyze the data. The population of this study consisted of three educational system in West Africa, which are: 1-Rural Education of Modern Teaching, 2-private Institution of Islamic teaching and 3-Traditional of Qur'anic teaching. Over 35% of schools do not offer the full primary cycle in Senegal. Hence children had to travel a long distance to attend upper primary grades.

The questionnaire consisted of 27 items, and it was distributed to 83 respondents, that consisted of the external and internal respondents. The questionnaires for external respondents were delivered via e-mail and ordinary mail. External respondents are respondents from West Africa. The duration allotted for external respondents to receive and respond to the questionnaires is 4 months that is from 1st July 2006 until the end of December 2006.the questionnaires for internal respondents was distributed to the local Universities or secondary schools. The questionnaires contained demographic information such as gender and year of teaching experience and also perception on teacher experience in teaching and learning. Basically, respondents were asked to answer multiple questions and rated the factors they agreed on 5-point Likert scale ranging from strongly disagree (1) to strongly agree (5). Data collected was analysed by using spss.

6 Findings

6.1 Demography of Teachers

Overall there are 83 respondents who participated in this research and completed the questionnaires. Among the respondents, 40 of them are male teachers with different specialization and from various teaching backgrounds. The rest of the respondents are female teachers, also of different specialization and various teaching backgrounds.

The male teacher respondents can further be divided according to their years of teaching experience. The data showed that 20 of them have

been teaching for 1 to 5 years, 6 have been teaching for 6 to 10 years, 6 taught for 11 to 15 years, yet another 6 taught for 16 to 20 years and finally 2 teachers have been teaching for 21 to 26 years. As for female teacher respondents, 19 of them have been teaching for 1 to 5 years, 7 have teaching experience for 6 to 10 years, 4 teachers with teaching experience of 11 to 15 years, 5 of them for 16 to 20 years, 3 teachers with 21 to 25 years of teaching experience and another 3 for 26 to 32 years of teaching experience.

The list below showed the 40 male teachers and 43 female teachers which had been grouped according to their teaching experience.

Table 2: List of male teachers and their teaching experience

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

Table 3: List of female teachers and their teaching experience

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

From Table 2 and Table 3, we can see the number and years of teaching experience for male and female respondents. There are fewer male respondents and the female respondent's teaching experience years also exceeded male respondent's teaching experience years. The results for percentage of male and female respondents are shown in Table 4.

Table 4: The percentage of male and female respondents

Gender	Respondent	Percentages (%)	Cumulative
Male	40	48.2	48.2
Female	43	51.8	100.0
Total	83	100.0	00

6.2 Traditional Islamic Teaching in West Africa.

6.2.1 Teacher Experience in Teaching and Learning Islamid Education

The table below shows the percentages and group mean for four statements to find out the teachers implementation of positive independent learning in teaching the traditional Islamic Education in the classroom. Their responses were ranked and analysed based on their agreed on 5-point Likert scale and the group mean for each factor. [See Table 5]

The first part of this analysis was based on the method of Traditional Islamic Teaching in West Africa.

From the question that were asked to the teachers, for item "I think learning the Islamic traditional can assist my student to acquire more knowledge about the Islam civilization", the result shows that 50.6 % of the teachers are strongly agree with the statement, followed by 36.1% of them choose agree. The other 13.3% of them said not sure about the statement whereby, 0.9. % disagrees, and 0.9% strongly disagrees. The result indicates that majority of the teachers support the tradition of Islamic learning and believes that it is a good way to assist the students for acquiring more knowledge about the Islam Civilization.

For the second item: "I hope my students already have a good foundation of the Islam traditions, and that will assist them to participate in any discussion relevant to this field with full confidence", the result shows that 32.5 % of the respondents strongly agree with the statement. 36.1 % of them agree with the statement. The other 26.1 % is not sure, while 1.2 % disagrees and 3.6 % strongly disagree to it. The respond to this item shows that majority of the teachers hope that the students already have a good basic knowledge about the Islamic tradition, besides supporting the idea about motivating the to get involved in classroom discussion with full confident.

6.2.2 Traditional Method

There are three items about Traditional Method in the questionnaire. Table 6 shows the three items of the questionnaire and the responds percentages on traditional method. The First item is "I hope by using the method of traditional Islamic teaching, the

teachers I Africa can help African students to reach a higher level of education". The analysis shows that only 9.6. % of the respondents strongly agrees while 32.5 % said agree. Most of them (51.8 %) did not know whether agree or not (not sure), while the other 1.2 % disagrees and 4.8 % strongly disagree to it. The respond to this item indicates that majority of the teachers are not sure that the usage of method of traditional Islamic teaching can assist African students to reach a higher level of education.

According to the table, only 9.6% of the teachers strongly agreed and 37.3 % of them agreed with the statement: "I think the method of teaching Islamic Traditions in Africa could provide learners with a better knowledge". 50.6. % of the respondents said not sure, while 1.2. % of them disagrees. The other 1.2% said strongly disagrees for the statement. The respond to this statement shows that majority of the respondents do not encourage using the method of traditional Islamic learning in Africa and they are not sure whether it can help to improve the African students or not. However 46.9% of the teachers agreed that' the method of teaching the Islamic traditional in Africa could provide learner a better knowledge.

Like the other items, the teachers also give vary responds for the item "I would love to attend workshops on how to develop the traditional Islamic teaching in West Africa". From the table, we can see that 28.9% of the teachers strongly agree with the statement and 47.0% agrees. Only 18.1% of them not sure, 3.6% said disagree and 2.4% strongly disagree to it. The result indicated that majority of the respondents or teachers would like to attend the workshops on how to develop traditional Islamic learning. It is maybe because they will gain more knowledge about how to develop the traditional Islamic teaching and learning aside will change many ideas among the members in workshops.

Table 5: The two items, percentages and the group mean on teacher experience in teaching and learning Islamid education

NO.		PERCENTAGES (%)					
		5 Strongly Agree	4 Agree	3 Not Sure	2 Disagree	1 Strongly Disagree	GROUP MEAN
1.	I think learning the Islamic traditional can assist my student to acquire more Knowledge about the Islamic civilization.	50.6 (42)	36.1 (30)	13.3 (11)	0.9 (0)	0.9 (0)	4.374 4.374
2.	I hope my students already have a good foundation about the Islamic traditions that in deed will assist them to participate in any discussion which is relevant to this field with full confident.	32.5 (27)	36.1 (30)	26.5 (22)	3.6 (3)	1.2 (1)	3.928 3.928

Table 6: Three items of the questionnaire and the respond's percentages on traditional method

NO.		PERCENTAGES (%)					
		5 Strongly Agree	4 Agree	3 Not Sure	2 Disagree	1 Strongly Disagree	GROUP MEAN
3.	I hope by using the method of traditional Islamic teaching, teachers in Africa can help African students to reach a higher level of education.	9.6 (8)	32.5 (27)	51.8 (43)	1.2 (1)	4.8 (4)	3.401 3.401
4.	I think the method of teaching Islamic Traditions in Africa could provide students with a better knowledge.	9.6 (8)	37.3 (31)	50.6 (42)	1.2 (1)	1.2 (1)	3.531 3.531
5.	I would love to attend workshops on how to develop the traditional Islamic teaching in West Africa.	28.9 (24)	47.0 (39)	18.1 (15)	3.6 (3)	2.4 (2)	3.844 3.844

6.2.3 Modern Approach

Table 7 shows the three items and the percentages of each on modern approach. The respondents were asked about three items of modern approach. For the first item: "I would love to attend some Islamic seminar on how to carry out the effectiveness of traditional Islamic education teaching", the results are 32.5% of the respondents strongly agree, 33.7% agree, 24.1% not sure, 3.6% disagree and 6.0% strongly disagree. The respond to this item shows that majority of the teachers agreed to attend some Islamic seminar based on how to improve the traditional Islamic education learning.

As for the item "I love to discuss with my students about the current issues in the Muslim world to get their opinions", 34.9% of the respondents strongly agree and 41.0% agree. 16.9% of the respondents not sure with the statement while 4.8 % disagree and the other 2.4% are strongly disagree to it. The respond to the item has showed that majority of the teachers would love to discuss with their students the current issues in the Muslims world in order to get their opinions whether that is positive or negative opinion. Besides that, there are many suggestion and recommendation that they will get from the discussion.

Lastly, for the item "I would love to attend

seminars on how to develop the traditional Islamic Education teaching", the result are 25.3% of the respondents strongly agree, 34.9% agree, 30.1% were not sure, 4.8% responds disagree and 4.8% answered strongly disagree. This statement has finalized that; the majority of the teachers would like to attend some seminars on how to develop the traditional Islamic education.

In fact, from two tables' number 6 & 7, we can conclude that African teachers would like to develop their method & strategy of teaching and learning from traditional method to modern approach. Especially, in statement number 5 in table 6 they love to attend the workshop to develop the traditional Islamic teaching in West Africa. There have been continuous efforts to improve the state and condition of the schools besides the usage of technology in the education system and its administration. The term of educational technology is introduced in 1969. They define the educational technology as: systematic identification, development, organization, or utilization of educational resources and/or the management of these processes, occasionally used in a more limited sense to describe the use of equipment-oriented techniques or audiovisual aids in educational settings.

Table 7: The three items and the percentages of each on modern approach

NO.		PERCENTAGES (%)					
		5 Strongly Agree	4 Agree	3 Not Sure	2 Disagree	1 Strongly Disagree	GROUP MEAN
6.	I would love to attend some Islamic seminar on how to carry out the effectiveness of traditional Islamic Education teaching.	32.5 (27)	33.7 (28)	24.1 (20)	3.6 (3)	6.0 (5)	3.747 3.747
7.	I love to discuss with my students about the current issues in the Muslim world to get their opinions.	34.9 (29)	41.0 (34)	16.9 (15)	4.8 (4)	2.4 (2)	3.916 3.916
8.	I would love to attend workshop on how to develop Traditional Islamic Education teaching.	25.3 (21)	34.9 (29)	30.1 (25)	4.8 (4)	4.8 (4)	3.639 3.639

Base on the interview they state that the Domain of Educational Technology Model gives further explanation of educational technology are: (i) Educational technology is a theory about how problems in human learning are identified and solved. (ii) Educational technology is a field involved in applying a complex, integrated process to analyze and solve problems in human learning and (iii) Educational technology is a profession made up of an organized effort to implement the theory, intellectual technique, and practical application of educational technology.

From the interviews conducted on some Religious Education teachers from different schools, they were unclear of the meaning of Educational Technology. A popular perception is Educational Technology is purely the advancement in the media instruments for education, such as moving film projectors, televisions, slides, overhead projectors, video tapes and computers. Technology in education is often confused with educational technology. Technology in education is the application of technology such as the use of tools and media equipment in a systematic way to develop and

7 Conclusion

This study investigated the application of Islamic education strategy and technology in four states of Western Africa. Therefore, the study highlighted the application Islamic education strategy and technology in the continent.

The parents claimed that its educational system will spoil the Muslims children's moral values because the western educational system in the public schools was incompatible with Islamic teaching. According to teachers' perception, the mixing of female and male students in the schools is inconsistent with Islamic teaching. Therefore, many African Muslims parents blocked their children from learning in French and English schools.

The teaching and learning situation normally requires the presence of a teacher, a few students and some teaching aids. An educational technology forms part of the teaching aids to facilitate the students' learning.

The results from the survey among teachers indicated that even though majority of the respondents agree that learning traditional Islamic fundamentals is a must but only minority of them agree with the use of traditional methods of teaching Islamic education to the students. Thus, the traditional method in teaching and learning process needs to be developed.

Minority of African teachers (46.9%) agree that method of teaching Islamic tradition can provide

students with better knowledge and 42.1% of them that using the method of traditional Islamic teaching can help students to reach a high level of education.

Workshops, seminars and discussion are among the educational methodologies and approach can develop the traditional Islamic teaching and achieve the effectiveness of teaching and learning process in the classroom. The finding also find out that educational methodology and technology are what the teacher needs to embrace as he/she apply ideas from various sources to create the effective teaching and learning for his/her pupils in the classroom.

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