Education Dualism and Secularism: An Integrated Education Approach to the Education System in Uganda

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ABSTRACT: *Dualism in education is not good for Muslim education and an integrated curriculum should be opted in order to resist secularism in Muslim communities. The purpose of this paper was to underscore the rapid spread of secularism and the acceptance of education dualism in the Muslim education in Uganda. This paper gives a detailed explanation of education dualism and secularism in Muslim communities, most especially in Uganda. The paper also discloses that integration of the curriculum ("modern" and religious knowledge) is overdue to improve on the Muslim education in the country. With the use of document analysis method, this paper explicates secularism and education dualism, and also mentions on how they have penetrated and been accepted by the Ugandan Muslims community without scrutiny. This paper discloses the challenges of education dualism and secularism in the Muslim education which have led to Muslims' intellectual, cultural, and social divergences from Al-Qur'an and Al-Sunnah in their education systems and practices. Also the paper proposes the possible solutions on how to exterminate education dualism and secularism from the Muslim education and communities in Uganda. In general, the scene of explanation of secularism and education dualism in Muslim communities in this paper was based on the Ugandan experiences.*
KEY WORDS: *Education dualism, secularism, integration, Ugandan Muslims community, and challenges and solutions.*

Introduction

Education is a process of infusing *something* into human beings to make them productive and to live happy life in their societies (Al-Attas, 1980; and Lubis, Mustapha & Lampoh, 2009). The knowledge acquired by human beings through education helps to direct them into a proper path through their life expeditions. This is because "good" education has the ability to shove human being into better persons if it is well blended with Islamic values (Abu Sulayman, 1988 and 1994a; and Lubis, Mustapha & Lampoh, 2009).

The supremacy of education to change human beings positively has made education important since the inception of Islam (Al-Alwani, 1995). Education in Islam is derived from the first revelation to Prophet Muhammad PBUH (Peace Be Upon Him) in *Surat* Al-Alaq where Allah SWT (*Subhanahu Wa-Ta'ala*)

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commanded the Prophet Muhammad PBUH to read in order to combat illiteracy. The epistemology of education to human beings is patently pronounced in Al-Qur'an in *Surat* Al-Alaq in which Allah SWT says:

> Proclaim! Recite in the name of your Lord who created. Created man, out of a (mere) clot of congealed blood. Proclaim! Recite and your Lord is most Generous. He who taught by the pen (*Al-Qur'an al-Karim*, 2007, 96:1-4).

Dualism in Education

The most noteworthy studies in Muslim education today are geared towards eradicating education dualism from the Muslim education systems (Al-Faruqi, 1982 and 1988; Abu Sulayman, 1994a and 1994b; Al-Alwani, 1995; Allawi, 2009; Haneef, 2009; and Siddiqi, 2011). Dualism is a situation of being in doubles or pairs. Education dualism is referred to as a situation where we have two different education systems in teaching students in schools (Al-Faruqi, 1988; Nasr, 1992; and Al-Attas, 1993). Education dualism might comprise of science and non-science or religious and *modern* education among others. In education dualism, the different education systems are conducted parallel to one another (Al-Attas, 1993). In current education system in Uganda, dual education exists in terms of the religious and *modern* education or *Naqli/al-Din* and *Aql/Dun'ya* respectively (Rahman, 1988; Al-Attas, 1993; and Khalil, 1995).

In dual education systems, the Islamic education (*al-Din*) focuses only on the religious knowledge with less emphasis on *modern* or worldly (*Dun'ya*) knowledge. On the other hand, *modern* education greatly focuses on worldly (*Dun'ya*) knowledge and less or no emphasis on religious (*Din*) knowledge (Lubis, Mustapha & Lampoh, 2009; and Peter, Hamzah & Udin, 2011). According to Islam, the separation of religious (*din*) knowledge from *modern* or worldly (*dun'ya*) knowledge is not allowed because *modern* knowledge is just part of the religious knowledge (Al-Faruqi, 1982; Abu Sulayman, 1994a; and Sikand, 2009).

Modern knowledge should be taught along with religious knowledge because in Islam, Al-Qur'an is the most reliable source for all kinds of knowledge and authentic guidance for scholars in all fields of *modern* knowledge. According to Islam, all knowledge in the universe is subservient of the revelation (Rahman, 1988; Al-Alwani & Khalil, 1991; and Lubis, Mustapha & Lampoh, 2009). The religious knowledge gives *modern* education an Islamic epistemology with a model of eternal values which are key features in any Muslim education system (Sardar, 1985). *Modern* education alone which is not guided by religious knowledge or *din* produces "mechanistic man" who can only do what he is trained but without guidance of any moral values (*akhlak*) or wisdom (*hikmah*) from Allah SWT (*Subhanahu Wa-Ta'ala*).

The consumption of only *modern* education by Muslims has been queried by scholars because students do not benefit from all kinds of knowledge: religious (*din*)

and *modern* (*dun'ya*) knowledge (Sikand, 2009). Upon this, scholars have mentioned that bifurcation of the curriculum in the Muslim education today is the cause of the malaise in the *ummah* (Abu Sulayman, 1994a and 1994b; and Haneef, 2009).

Dualism in Muslim education has been noted to bring about disproportions among individuals after their professional development (Al-Attas, 1993; and Abu Sulayman, 1994a). Students who study in religious education system gain only religious knowledge and they do not consider *modern* knowledge as relevant to them (Haneef, 2009; Peter, Hamzah & Udin, 2011; and Siddiqi, 2011). At the same time, students who study in *modern* or secular education study subjects like chemistry, mathematics, physics, geography among others become experts in their professions but lack religious knowledge (Al-Faruqi, 1988; Brohi, 1988; IIIT, 1988; Al-Attas, 1993; Lubis, Mustapha & Lampoh, 2009; Sikand, 2009; Peter, Hamzah & Udin, 2011; and Siddiqi, 2011). Most Muslim scholars have fronted integration of the education curriculum or the adoption of an *eclectic* model of education as the most apposite approaches in eradicating education dualism from Muslim education systems (Al-Faruqi, 1982 and 1988; Abu-Sulaiman, 1988, 1994a and 1994b; Rahman, 1988; Al-Attas, 1993; Khalil, 1995; and Sikand, 2009). In an integrated curriculum, the religious knowledge or *din* gives graduates a sense of diligence in the way they accomplish their work as their characters are presided over by religious knowledge (Rahman, 1988).

Also I.R. Al-Faruqi (1988) opined that both the religious and *modern* education systems should be integrated for students to have appropriate knowledge. Integrating the curriculum would help to get graduates to execute their duties as *good citizen* who have acquired *modern* knowledge and at the same time as *good men* who have acquired religious knowledge (Baba, 2010). Integrated education has been recommended by most scholars because it brings about impartial human being as both kinds of knowledge (religious and *modern*) touch all the aspects of the human domains (Al-Attas, 1993; Baba, 2006; and Lubis & Wekke, 2009). A curriculum with both religious and *modern* knowledge produces stability among individuals from the Islamic perspective in terms of the minds, bodies, and the souls or by developing their cognitive, affective, and psychomotor domains (Brohi, 1988; Rahman, 1988; Al-Alwani & Khalil, 1991; Al-Attas, 1993; Baba, 2006 and 2010; Haneef, 2009; Lubis, Mustapha & Lampoh, 2009; Lubis & Wekke, 2009; and Siddiqi, 2011).

Integrated education gives students training which make them become proficient in their professions and also become devoted to Allah SWT in their work while considering the Hereafter (Lubis, 2008). An integrated curriculum unifies the different kinds of knowledge with an aim of developing the *ummah* in relation to Al-Qur'an and Al-Sunnah (Rahman, 1988; and Al-Alwani & Khalil, 1991). Integrated education works on the principle that if students understand *modern* knowledge and their religious obligation to mankind in accordance to the Al-Qur'an and Al-Sunnah they serve effectively, they are just, and pious in their profession (Al-Faruqi, 1988; Rahman, 1988; Al-Alwani & Khalil, 1991; Abu Sulayman, 1994b; and Khalil, 1995). Teaching religious and *modern* knowledge to students at the same

time produces graduates who do not involve themselves in negative activities due to their fear of Allah SWT (Rahman, 1988; Al-Alwani & Khalil, 1991; Khalil, 1995; Lubis, Mustapha & Lampoh, 2009; Lubis & Wekke, 2009; and Baba, 2010).

There are various models and modes of integration in education but according to Muslim scholars, they have called for adopting an integrated education which is Islamic in nature (*tawhid*). In an integrated curriculum, there is union of knowledge for students to study both Islamic and *modern* knowledge at the same time. This is because according to Al-Qur'an, the reality of education and the world is gift from Allah SWT (Rahman, 1988; Haneef, 2009; and Lubis, Mustapha & Lampoh, 2009). Also, Islam rejects the duality of religion and science, the world and the Hereafter, and virtues and vices because the natural and empirical sciences have the same religious status as theology and philosophy of the divinity (Lubis, Mustapha & Lampoh, 2009).
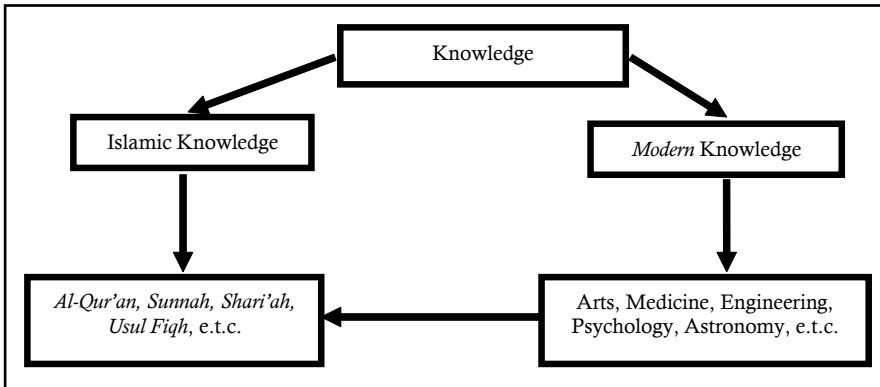

Figure 1:
Integration or Eclectic Model of Education

The neglect of the religious studies in the teaching of the empirical sciences is not of worth in the Muslim education (Lubis, 2008). So, if the education is integrated in nature, it helps students to be capable of carrying out their professions as servants of Allah SWT and followers the Prophet Muhammad PBUH (Lubis, Mustapha & Lampoh, 2009). Integrated education can also help students to uphold the Islamic belief, the laws (*shari'ah*), and the Islamic morals in their professions and all their ways of life (Al-Alwani, 1995; Haneef, 2005; and Lubis, Mustapha & Lampoh, 2009).

Secularism in Muslim Communities

There is an expanded search for understanding of the terms *secular*, *secularism*, and *secularization* as there is rapid Westernisation of Muslim communities (Brohi, 1988; IIIT, 1988; Abu Sulayman, 1994a; and Haneef, 2009). The term *secularism*

is traced to have been first used by George Jacob Holyoake in the 1840's which he used to refer to a variety of utilitarian social ethics which sought to improve human life through reason, science, and social organization (Monshipouri, 1998). The term *secular* is derived from a Latin word *saeculum* which refers to people who are pre-occupied with only worldly matters (Al-Attas, 1993). *Secularism* or *secularization* refers to a spirit, tendency, political or social philosophies that reject all forms of religious beliefs and worship from civil matters and education systems (Al-Attas, 1993; Tamimi, 2000; Kuru, 2007; Allawi, 2009; and *Encyclopaedia Britannica*, 2011).

According to secularists, this means that all the affairs of this world should be settled purely from the worldly viewpoint in accordance to people's own wishes and expediency. According to Muslim scholars, the term *secularism* means *ilmaniyyah,* if it is derived from the word *ilm* (science) or it is *alamayyah* if it is derived from the word *alam* (world) (Al-Attas, 1993; and Tamimi, 2000). Another meaning of *secularism*, according to Al-Qur'an, is *al-hayaat ad-dun'ya* which means the worldly life. The word *dun'ya* is derived from the Arabic word, *dana,* which means something being brought nearer. So, it is the world which is brought nearer to the senses, experience, and consciousness of man than the Hereafter (Al-Attas, 1993; and Tamimi, 2000). This overwhelms man to distract him from being consciousness of his final destination which is beyond it (*al-aakhirah*). As the Hereafter comes at the end of our lives*,* it is felt as far, and this accentuates the distraction created by the worldly life (Al-Attas, 1993; and Tamimi, 2000).

In secularism, man uses his rationality, empirical evidence, and logic to reason over the various issues in this world without reference to the divine guidance (Islam). This has made man to be derailed from the revelation (Al-Qur'an and Al-Sunnah), and to destroy the Islamic legacy to only become pre-occupied with "worldly" matters which are not beneficial to him in the Hereafter. It is known that around the 15th century, Muslims had greater mighty in terms of political, military, and intellectual civilisation than the West (Al-Attas, 1993; and Abu Sulayman, 1994a). But due to Muslim societies adopting secularism, Muslims dropped their civilisation to adopt Western cultures (secularism) which are not compatible with Islam.

The adopted secularism has influenced the education systems and ways of life in Muslim communities to become either irrelevant or incomplete, to degrade their legacy and civilisation, to label them backward, involve them in political violence and genocides, and has brought them excessive poverty and injustice which have faced Muslims from the Atlantic to the Pacific (Al-Faruqi, 1988; Al-Attas, 1993; and Abu Sulayman, 1994a). This is because secularism and its immediate faiths do not consider the impact of religious values and the Hereafter in executing worldly affairs.

To this, the revelation (Al-Qur'an) mentions that the Hereafter is better than worldly life and everlasting (*Al-Qur'an al-Karim*, 2007, 3:185; 6:32; 29:64; 7:169), and dreadful punishment will be administered upon those who utterly immerse themselves into worldly life than the Hereafter. According to this, the Holy Al-Qur'an says:

These are the people who buy the life of this world at the price of the Hereafter: their penalty shall not be lightened nor shall they be helped (*Al-Qur'an al-Karim*, 2007, 2:86).

It was around the mid 19th century when Muslims began to feel the overwhelming pressure of secularism which came in disguise of modernisation (IIIT, 1988; Al-Attas, 1993; Abu Sulayman, 1994a; Monshipouri, 1998; Tamimi, 2000; Zakariyya & Abu-Rabi, 2005; and Kuru, 2007). The movement toward secularism has been in progress during the entire course of modern history (*Encyclopaedia Britannica*, 2011). Secularists think that the Islamic religion is against science, but the Islamic religion and civilization have never been against science (Zakariyya & Abu-Rabi, 2005). These fears have raised several debates on secularization as a modern cropping phenomenon in the Islamic world (Berger, 1973; Martin, 1978; Bruce, 1992; Casanova, 1994; Taylor, 1998; Tamimi, 2000; Asad, 2003; and Norris & Inglehart, 2004). Secularism has made young Muslim elites to start challenging Islamic traditions and cultures which have already been defined in Al-Qur'an and Al-Sunnah (Al-Attas, 1993; and Somer, 2007). According to various scholars, secularism and its impact to the Muslims communities has been highlighted as a root of atheism. This is because of its divergence of Muslims from Al-Qur'an and Al-Sunnah, and its ignition of moral decadence and spiritual crises in Muslims societies (Khalid, 2011).

There are two models of secularism that evolved from two different contexts according to literature. The first model of secularism evolved from France which is anti-religious and seeks to eliminate or control religion. The second model of secularism evolved from the Anglo-American experience which disguises to protect religions from state intervention but encourages faith-based social networking to consolidate civil societies (Esposito, 2000). According to the Islamic belief, Islam is a political system and it constitutes of political ideologies which secularism has persistently suppressed. This has made scholars to conclude that secularism is a competing ideology to the Islamic belief and ways of life (Al-Attas, 1993; and Khalid, 2011). Secularism has forced its way even into the Islamic education systems to change the curriculum, methodologies of teaching, teachers' ways of life and beliefs, and school environments.

Today what are taught in schools, colleges, and universities under secularism are only individualism, consumerism, careerism, and anthropocentrism which are against the Islamic practices (Mohamed, 2012). This shows that the emergence of secularism in Muslim communities is a reflection of specific needs of Muslim communities. The acceptance of secularism in Muslim communities means people stay in darkness (*jahiliyyah*) as secularism applauds neglect of Islam which is comprehensive system of worship (*ibadah*) and legislation (*shari'ah*). The acceptance of secularism might mean abandonment of *shari`ah*, a denial of the divine guidance, and a rejection of Allah SWT's injunctions (Al-Qaradawi, 2011). It is indeed a false claim that religious (Islamic) knowledge is not a proper requirement in education systems of the present age.

F. Zakariyya and I.M. Abu-Rabi (2005) considered secularism as a continuation of the Islamic tradition. Secularism advocates for rationalism, criticism, logic, and intellectual independence all of which are part of Islam. The complete acceptance of a legislation and knowledge formulated by humans means a preference of the humans' limited knowledge and experiences to the divine guidance. To this, Allah SWT asks human being that:

> Say! Do you know better than Allah? Ah! Who is more unjust than those who conceal the testimony they have from Allah? (*Al-Qur'an al-Karim*, 2007, 2:140).

According to this, the call for secularism while neglecting Islamic education among Muslim education might be interpreted as a denunciation of Allah SWT's injunction; that is, He knows most. In analysis of the current trends in the Muslims communities' education in Uganda, secularism has reduced Muslims' indebtedness to the Islamic belief and cultures, their natural inclination to Allah SWT (*fitrah*), their submissiveness, and their exercise of Islamic justice (Al-Attas, 1993). From this, it is indeed clear that secularism is cause of many problems in the *Ummah* today (Al-Faruqi, 1988; Al-Attas, 1993; and Abu Sulayman, 1994a).

Penetration of Secularism into Muslim Communities

Secularisation in the Muslim communities has been brought by Western ways of thinking, judging, and believing among Muslim intellectuals who have been undeservedly influenced by the West and are astonished by scientific and technological achievements (Al-Attas, 1993). Such beliefs and thinking has shown their infidelity and lack of true understanding of the full grasp of both the Islamic and the Western world view (Al-Attas, 1993). At the same time, Muslims' adoption Western ways of thinking has made them lose their essential belief and modes of thought in Islam. In some Muslims' communities in Uganda, it has been observed that some prominent personalities have consciously or unconsciously distributed their ignorance and confusion about Islam due to the influence of secularism into their communities they lead. This has made people divert to secularism and Western ways of life from the Islamic belief and ways of life which the Allah SWT (*Subhanahu Wa-Ta'ala*) disregards (*Al-Qur'an al-Karim*, 33:62; and 17:77).

Also, though often denied it can be noted that Muslim countries which were colonised by the *West* like Uganda are still governed according to the Western secular paradigm (Esposito, 2000). Most of these countries feel comfortable with the way of life their people are living without any threat. Muslim communities in Uganda have adopted and are delighted with the Western cultures and ways of life than the Islamic ways of life. At the world level, this has also made Muslim majority countries like Egypt, Turkey (Nilufer, 1996; Navaro-Yashin 2002; and Kuru 2009), Tunisia (Moore 1965), and several others to pronounce that they are secular than Islamic nations.

The adoption of the secular way of life in Muslim societies has also been linked to the crises in the Muslim world today due to the secular systems of governance and the ways of life Muslim countries have adopted which are not Islamic in nature. It should be noted that according to the revelation, Islam does not derogate the world but it contemplates and reflects upon its wonders to derive practical benefits. Islam is not fighting secularism as it might be thought by the West but it just only warns of its distracting nature to human life in this world and the Hereafter (Fatemi, 2008).

Challenges of Secularism and Education Dualism. In the changing socio-religious altitude in the world today, the Western civilization in form of *secularism* or *secularization* is rapidly influencing the Muslim education and ways of life (Al-Attas, 1993). The imported solutions adopted by Muslim communities to solve day-to-day problems have offered a neutral ground to accept the disastrous secularism in Muslim communities without scrutiny. This has led most Muslim communities to separate religion from *modern* education and in their ways of life. According to the prevailing factors within the *ummah* today, there are problems which need urgent attention but Muslims seem to be unaware of them. These have been enrooted in their education systems to cause crises of knowledge (Abu Sulayman, 1994a). The secular or *modern* education system being embraced by Muslim communities today without sanctions does not emphasise moral values among students in schools and colleges. This has made education systems in Muslim communities to produce students with high technical skills but no moral values. With the existence of education dualism in Muslim communities' education systems, the *modern* and religious knowledge have been separated. This has made it quite unfeasible to teach the students morality but only to be imparted with worldly knowledge. Students graduate from universities and colleges with a lot of *modern* knowledge but without the understanding of their religion and its practices (Peter, Hamzah & Udin, 2011). This has made graduates to involve themselves in various unethical conducts in their professions (Al-Attas, 1993).

According to different observations by Muslim scholars, it has been highlighted that the impact of dualism in education has put education in the Muslim communities at a stake most, especially the academic output from their secular schools and colleges. The education systems in Muslim communities today produce intellectuals who have no sufficient knowledge of the history of Islam and are not able to fight/resist secularism (Arkoun, 1994; and Khalid, 2011). Muslim scholars have contemplated that even if students attain high academic achievement but without moral values; they are likely to serve without the understanding of what Allah SWT (*Subhanahu Wa-Ta'ala*) prescribed to them. People becoming highly educated but without moral values tend to leave in their own world and lack concern for others.

One can imagine what is happening when people who have no understanding of Allah SWT are continually developing sophisticated war technologies! This might in future create havoc in society because they might look at satisfying

themselves than Allah SWT (Pavlova, 2009). It has also been noted by several scholars that one of the major failures of most Muslim communities and scholars today is that they have accepted secularism without debate or rigorous scrutiny (Khalid, 2011). This has made them take on systems they believe that are good but without due assiduousness. The intellectuals and political elites who have received Western education and have become Westernised in all their ways are core igniters of secularism in Muslim communities. Their actions and decisions are usually to gratify themselves and people to enjoy their world with not the Hereafter (*al-Akhirah*).

Solutions to Secularism and Education Dualism. Islam totally rejects any application of the concepts secular, or secularization, or secularism as they do not hold or support the application of the Islamic belief and ways of life or *ibadah* (Kamali, 2008). Secularism has been noted to belong to the intellectual history of Christian religious experiences and consciousness (Al-Attas, 1993; and Abu Sulayman, 1994a). In this reflection, secularism has an upper hand of spreading the Christian doctrine into Muslim communities.

As earlier mentioned, the most amenable way of solving the problem of secularism and education dualism in Muslim education would be through integration of the curriculum. This would make Muslim children consume education which is integrated in nature; having both *modern* and religious knowledge. Today, the need for integrated education in any Muslim community is a necessity but it might fail due to lack of will to integrate the curriculum or due to lack of funds to take on dual education. The integrated curriculum would call for more funds to teach both religious and *modern* studies in schools or higher education institutions. With the integration of curriculum, the new schools or colleges would be an alternative to both traditional religious schools (*madrasah*s) as well as to secular or *modern* education schools (Sikand, 2009).

In this situation, the traditional religious schools (*madrasah*s) which have little or no room for *modern* subjects would embrace *modern* knowledge in their Islamic studies. Hence, this will insulate Muslim schools and educational institutions from the insidious challenge of secularism and also to have graduates of Muslim institutions having both *modern* and religious knowledge. Also academic instructors would be encouraged to sow Islamic values with a world view in their lessons to guide students with positive values of tolerance, moral responsibility, concern for the underprivileged, and a sense of religion in executing their duties and in their ways of life. This is because education is not only important to produce people with technical skills but also to produce people with Islamic values.

It has been highlighted by scholars that secularism is a disaster in Muslim communities' education. In eradicating secularism from any Muslim education system, the ultimate solution mentioned by most scholars is the integration of the education curriculum (*modern* and religious) in order to meet the challenges of modern times (Al-Faruqi, 1982). Though many scholars have mentioned, the integration of education curriculum is the best way to improve Muslims education

due to many Muslims education systems have not integrated their curriculum. I.R. Al-Faruqi (1982) and M.A. Haneef (2009) highlighted that integration of the curriculum to be effective, there should be mastery of the *modern* disciplines among academics, master the Islamic legacy, creative synthesis between the legacy and *modern* knowledge, and authorities in Islamic thought with a motive to fulfil the divine of Allah SWT. This would help to insert a body of Islamic worldview in the *modern* knowledge so as to be aligned to the teachings of Al-Qur'an and Al-Sunnah. This would also kill the nostalgic thoughts by *modern* educationists that religion and past civilisations, for example the Islamic civilisation, has nothing to contribute to the current education systems in the current world.

In another approach to get rid of education dualism and secularism from Muslim education, two things should be undertaken: (1) the isolation of key elements that make-up Western culture and civilization from every branch of knowledge; and (2) infusion of Islamic elements and key concepts into all branches of knowledge (Al-Attas, 1993; and Haneef, 2009). At the lower level, the *modern* education curriculum should be infused with the general Islamic studies, basic Arabic, and recitation (*nazira)* of the Al-Qur'an alongside other general subjects like History, Physics, Chemistry, English, Mathematics, Geography, among others. In higher classes, the curriculum should have Islamic religious studies which would include memorisation of Al-Qur'an, *Hadith, Fiqh*, and advanced Arabic studies alongside *modern* subjects like English, Economics, History, General Knowledge, Political Science, among others (Sikand, 2009). This would instil a vision of Islam in the *modern* knowledge and students to study compulsory Islamic civilisation which will boost their sense of Islamic identity and awareness of the Islamic vision and mission (Al-Faruqi, 1988).

Integration of the curriculum should have consensus between those empowered with the Islamic knowledge (*ulama*) and those who manage the education systems (*umara*). This would be able to create a hospitable environment for the newly integrated curriculum in terms of what will be taught and in its management. This synergy between the two groups will lead to the harmonising of the different education systems or types of knowledge. Also in other requirements, there should be an extensive expansion of the existing scholarship within both fields (*modern* and religious knowledge), and also to have an open window for comparative advantage to other past civilisations like the great Islamic civilisation (Al-Attas, 1993). The Muslim institutions in the country like the Islamic university in Uganda and the Uganda Muslim Supreme Council should try to deepen the understanding of their entire stakeholders about the benefits of integrating the curriculum and its benefits to the Ugandan Muslim community. This would be an eye opener to the Muslims about the "aliens" in their education system and will end dualistic education for students to access both *modern* and religious knowledge at the same time.

According to the characteristics of secularism and education dualism in the Muslim communities in Uganda today, it is something which they should rightly protest. This is because it is a phenomenon which has merged the entire

Muslim spheres, the conscience of Muslim society, morality of people, and even the education system (Khalid, 2011). Protesting secularism and education dualism would protect the *Ummah* and Islamic institutions in future which would employ graduates from Islamic institutions if they possess proper Islamic values. The graduates from *madarasah*s and Islamic institutions will possess both high technology (High-Tech) and high Islamic moral values (High-Touch) to put more confidence in those who will employ them because of their professionalism and trust (*amaanah*).

Islamic institutions would not only produce people to become religious leaders and mosques *Imam*s but also will train people who are "good" doctors, lawyers, engineers, social scientists, and so on (Sikand, 2009). It can also be hoped that the graduates of the integrated curriculum will be free from un-Islamic practices such as discrimination, monopoly, exploitation (*ribah*), charging interest (*usary*) among others which Allah SWT forbid. Despite the delay in the integration of curriculum in the different Muslim communities, it is still a necessity for the Muslims who consume Western education which is highly blended with the Christian faith and ways of life. This would help Muslims to take on Western education with due diligence while blocking secularism and secularization from entering their societies despite a clash of civilizations in the process.

Education Dualism and Secularism in Uganda

Education dualism and secularism began to surface in the Ugandan education system and communities after the coming of the Europeans (colonialists). Although Islam arrived in Uganda before Christianity, to date Christianity has more followers than Islam. According to history as early as the 17th century, Islam was already in East Africa before any other faith, but to date, the number of Muslims and Islamic indicators like mosques and schools are still low within the Muslim communities while also Muslims are ranked in the minority groups. At the inception of Islam in Uganda, a good number of people converted to Islam with even some of the traditional leaders in Buganda kingdom. Islam was first introduced in Uganda when Arab traders came to East African to do business with the business men in Uganda.

Due to the interaction between the Ugandan and the Arab traders, this made Ugandans to appreciate the goodness of Islam and took it on as their religion in big numbers. This made Islam to dominate politics and the education system at that time. Mosques and schools (*madarasah*s) were established in different parts of the country and Islam was the major belief and way of life of the people who accepted it. Islam had a long reign of over 32 years before other faiths were introduced. But the start of the decline of Islam and introduction of secularism and dual education was after the coming of the colonialists in the 18th century.

The first missionaries from Spain, France, and Britain arrived in Uganda in 1877. The missionaries came in camouflage of doing business but later started

to spread Christianity and even to capture political power (colonialism). This led to the breaking out of consecutive wars between the Muslims and the Christians who tried to resist them from spreading Christianity and their struggles for power. The over powering of Muslims by the colonialists greatly led to the decline in the number of Muslims as the colonialists continually suppressed Islam which they saw as a threat to Christianity (Kateregga, 1993).

After the defeating of Muslims by the Christians, this brought a genesis of spreading of the Christian faith which today has evolved into secularism to easily be consumed by Muslims. Christians took over the control of the education system which was a tool for developing human resource to which some Muslim parents stopped taking children to schools which had become conversion centres of their children (Kateregga, 1993). This created an education gap between Muslims and Christians up to the current date. Christians established several churches while they fought mosques' leaderships to kill them or exile them. The continued belligerence on Islam and its institutions kept on reducing converts to Islam while also those who were already Muslims kept on being killed and massacred (Kateregga, 1993).

This had great impact on the unity, pride in culture, and beliefs of Muslims which made some weak Muslims to give in to Christianity. This was due to their fear for their lives and being isolated on using public facilities such as hospitals and schools which were controlled by the church at that time. This was a stepping stone to welcome secularism and dualistic education in Uganda which previously had an integrated Islamic education system and leadership in the different parts of the country.

In Uganda today, Muslims are estimated to be around 12% of the total population estimated to be 34.5 million, Christians 82% and 6% for others. Most schools in the country are under government and Christian organisations, and just a few for Muslims. Most Muslims take their children to public schools which are a model of Western civilisation (secularism) and even some to Christian schools assuming that they only study *modern* knowledge from these schools.

The single Islamic education system which had started in the country though at a low pace in the central parts of Uganda in the traditional *madarasah* system gradually declined due to the fights on Islam by the colonialists. Most *madarasah* died out as some of the *ulema*s who had started them and those who were products were killed as others fled for their lives. The loss of strength by *madarasah*s gave the colonialists the leverage to introduce *modern* education to spread their English, French, and other modern languages which are channels of secularism. This made Islam to lose out as it did not have a place in such an education system. The major alternative for Muslim education in Uganda today is the Western or *modern* education as Muslims have not given much attention to religious (*madarasah*) education. Muslims take their children to the Western education schools assuming that Western or *modern* education is not harmless to their children and it is the best for Muslims as their children are able to speak English like Europeans. They front reasons such as their children must study secular education in order to be

competitive in the job market in a Christian dominated country. Other parents have commented that if their children studied religious studies, they can only be teachers or *Imam*s of mosques which is not in their interest. Even up today, Muslims have not realised that the Western education their children are taking without Islamic studies is medium of the Christianity, Western cultures, and ways of life which are not compatible to Islam.

The coming of secularisation in Uganda was alongside the Christian religion in camouflage that the colonialists were going to help the traditional leaders (kings) to consolidate their political powers. But after the colonialists had settled and felt that they had gained a firm ground, they turned against the traditional leaders (kings) to oust them of their political power and to spread their Western ways of life and Christianity. At this time, religion was separated from the state for the religion to stay in people's personal lives and politics to concentrate on ruling the country. Secularism to the people in Uganda was concealed in terms of their political approach, religion (Christianity), and within the education system. The British who promoted secularism stayed in administrative power, while the French and Spanish concentrated in Churches but with support from the British colonial government which was in political power. The Muslim religious leadership and institutions stayed in existence but were reaped of all their religious practices, freedom, political power, and community mobilisation forces. In 1898, the colonial administrative law openly declared the separation of religion from administration and education when it revealed that there were no such thing as a state religion but to the surprise the colonial government stayed supporting Christianity in all aspect. On the other hand, Muslims continued to suffer from suppression of the colonial government without proper freedom to practice their religion, teaching it in schools, and also imposing secularism onto them.

In Uganda, like any other country, the implementation of any education system must be in line with the national education philosophy. As the notion of education in Uganda is geared towards human and national development in a holistic and an integrated manner, there is need for an integrated education system to produce individuals who are intellectually, spiritually, emotionally, and physically sound based on the revealed knowledge (Peter, Hamzah & Udin, 2011). This calls for the integration of religious and *modern* knowledge in the education curriculum to stop secularism in the Muslim communities. This would help Islamic institutions' graduates in achieving high level of personal well-being as well as contributing to the harmony and betterment of their families, society, and the nation at large (Peter, Hamzah & Udin, 2011).

Conclusion

It should be noted that dualism in education is not good for Muslim education and an integrated curriculum should be opted in order to resist secularism in Muslim communities in Uganda. The utmost objectives of integrated education should be to

produce competent professionals who are devoted to their Allah SWT (*Subhanahu Wa-Ta'ala*). The religious studies graduates would have taken in an integrated curriculum would bring long life which would boost their moral, physical, and spiritual development in terms of their cognitive, affective, and psychomotor domains (Al-Ataas, 1993; and Lubis & Wekke, 2009).

It can also be concluded that the best model of education in Muslim communities in Uganda should be integrated in nature based on Al-Qur'an and Al-Sunnah (Lubis, Mustapha & Lampoh, 2009). In an integrated curriculum, learners would be able to consider the world and the Hereafter in their education simultaneously. It would also be of great value when students with high academic achievements have good morals to protect them from getting involved in forbidden activities by Allah SWT. Through integrated education, Muslim graduates would be trained to understand and uphold the Islamic belief, the law (*shari'ah*), and the morals in their lives (Lubis, Mustapha & Lampoh, 2009). Integrated education would offer guidance to human kind and also promote a healthy civilization to reject education dualism in order resist secularism from spreading in the Muslim communities in Uganda.

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