



MINISTRY OF EDUCATION

Islamic Religious Studies

for Senior High Schools

TEACHER MANUAL

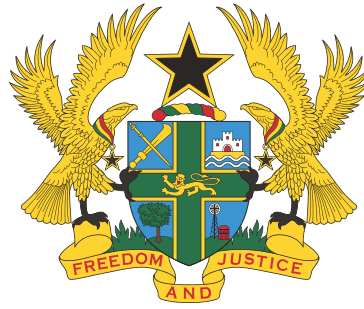


YEAR TWO



NATIONAL COUNCIL FOR
CURRICULUM & ASSESSMENT
OF MINISTRY OF EDUCATION

MINISTRY OF EDUCATION



REPUBLIC OF GHANA

Islamic Religious Studies

for Senior High Schools

Teacher Manual

Year Two



**NATIONAL COUNCIL FOR
CURRICULUM & ASSESSMENT
OF MINISTRY OF EDUCATION**

ISLAMIC RELIGIOUS STUDIES TEACHER MANUAL

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SUMMARY SCOPE AND SEQUENCE

| S/N | STRAND | SUB-STRAND | YEAR 1 | | | YEAR 2 | | | YEAR 3 | | |
|-------|--|--|--------|----|----|--------|----|----|--------|----|----|
| | | | CS | LO | LI | CS | LO | LI | CS | LO | LI |
| 1. | Study of religions, God's creation and humankind | Background to the study of religion and Islam | 2 | 2 | 9 | 1 | 1 | 3 | | | |
| | | The nature of God and His creation | | | | 1 | 1 | 5 | 1 | 1 | 3 |
| 2. | Religious beliefs, practices, moral values and human development | Major beliefs of Islam | 1 | 1 | 4 | | | | | | |
| | | Islamic Worship and Moral Values for Development | | | | 1 | 1 | 4 | 1 | 1 | 3 |
| | | Muslim Practices and National Development | | | | | | | 1 | 1 | 4 |
| 3. | Religious Communities and Nation Building | The origin and nature of Islamic communities | 1 | 1 | 4 | | | | | | |
| | | Islam and Nation Building | | | | 1 | 1 | 5 | | | |
| | | Islamic Communities, Gender and Development | | | | | | | 1 | 1 | 5 |
| 4. | Religion and contemporary issues | Islam and the environment | 1 | 1 | 4 | | | | | | |
| | | Islam and sexual morality | | | | 1 | 1 | 4 | | | |
| | | Islam and fraud | | | | | | | 1 | 1 | 3 |
| TOTAL | | | 5 | 5 | 21 | 5 | 5 | 21 | 5 | 5 | 18 |

Overall Totals (SHS 1 – 3)

| | |
|---------------------|----|
| Content Standards | 15 |
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INTRODUCTION

The National Council for Curriculum and Assessment (NaCCA) has developed a new Senior High School (SHS) curriculum which aims to ensure that all learners achieve their potential by equipping them with 21st Century skills, competencies, character qualities and shared Ghanaian values. This will prepare learners to live a responsible adult life, further their education and enter the world of work.

This is the first time that Ghana has developed an SHS Curriculum which focuses on national values, attempting to educate a generation of Ghanaian youth who are proud of our country and can contribute effectively to its development.

This Teacher Manual for Islamic Religious Studies is a single reference document which covers all aspects of the content, pedagogy, teaching and learning resources and assessment required to effectively teach Year Two of the new curriculum. It contains information for all 24 weeks of Year Two including the nine key assessments required for the Student Transcript Portal (STP).

Thank you for your continued efforts in teaching our children to become responsible citizens.

It is our belief that, if implemented effectively, this new curriculum will go a long way to transforming our Senior High Schools and developing Ghana so that we become a proud, prosperous and values-driven nation where our people are our greatest national asset.

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SECTION 1

Strand: Study of Religion, God's Creation and Humankind

Sub-Strand: Background to the Study of Religion and Islam

Learning Outcome: *Categorise Islamic Sects by their features and assess the extent to which AIR has influenced the emergence of some Islamic groups*

Content Standard: Demonstrate understanding of the influence of AIR in the presence of diverse Islamic and groups in Ghana

Hint



Assign Group Project for the academic year by Week 2. The project should be submitted by Week 7. See **Appendix A** of this Section and Teacher Assessment Manual and Toolkit for more information on how to organise a group project.

Assign Portfolio Assessment for the academic year by Week 4. Portfolio should be submitted by Week 22. See **Appendix B** of this Section and Teacher Assessment Manual and Toolkit pages 22–25 for more information on how to organise a portfolio assessment.

INTRODUCTION AND SECTION SUMMARY

This section introduces learners to the historical and social background of Islamic groupings in Ghana. Its purpose is to provide a foundation for understanding the diversity within Ghanaian Islam and how cultural, historical, and religious factors shaped the emergence of different sects. Learners will explore the arrival of Islam in Ghana through trade and migration, the formation of Sufi orders such as Tijaniyya and Qadiriyya, the establishment of Ahmadiyya in the early 20th century, and the more recent growth of Shia Islam. They will also examine how African Indigenous Religion (AIR) influenced some practices within Islamic groups, creating syncretic traditions, while other groups resisted such influences in favour of stricter interpretations of Islamic orthodoxy.

When successfully delivered, this section will enable learners to

- Identify major Islamic groups in Ghana and explain their historical emergence.
- Compare and contrast distinguishing features such as beliefs, practices, and leadership structures.
- Analyse the influence of AIR on rituals, spirituality, and community practices in Ghanaian Islam.
- Reflect on the importance of tolerance and coexistence among diverse Muslim communities.

Weeks covered in the section include

- **Week 1:** Introduction to Islamic groups in Ghana (identification and categorisation by features).
- **Week 2:** Historical emergence of sects through trade, migration, education, and missionary activity.
- **Week 3:** Differences in interpretation, emphasis, and practices within Ghanaian Islam.
- **Week 4:** Influence of AIR on the emergence, practices, and diversity of Islamic groupings in Ghana.

SUMMARY OF PEDAGOGICAL EXEMPLARS

Given the historical and comparative nature of this section, teachers are encouraged to adopt learner-centred pedagogies that stimulate curiosity and analysis. Talk-for-Learning approaches will allow learners to explore questions such as “*Why do Muslims in Ghana belong to different sects?*” and build understanding through guided discussion. Group work will be key, enabling learners to research and present the history and features of different Islamic sects through posters, timelines, charts, or role-play.

Experiential learning is strongly recommended, including observation of local mosques, interaction with Muslim clerics, or the use of documentaries and historical articles to contextualise learning. Creative activities such as role-plays (e.g., dramatizing the arrival of Ahmadiyya missionaries in 1921 or a Tijaniyya cleric spreading dhikr) can engage learners deeply and make history tangible. Concept mapping, structured dialogue, and pyramid discussions will further help learners clarify complex relationships, such as AIR influences on Islam.

Teachers are reminded to be sensitive to the diverse religious backgrounds of learners. Activities should foster tolerance, inclusion, and respect. Differentiation is essential: learners may be tasked at varying levels of complexity, ensuring that all can participate meaningfully. Special attention should be given to girls and learners with special educational needs, ensuring inclusive participation in group tasks and presentations.

ASSESSMENT SUMMARY

Assessment in this section emphasises **formative strategies** to gauge learners’ progress in understanding the diversity and development of Islamic groups in Ghana. Suggested activities include:

- **Presentations and posters** on the emergence of specific Islamic groups.
- **Timelines and concept maps** showing historical developments and key figures.
- **Role-plays and dramatisations** of trade, missionary activity, or AIR–Islam encounters.
- **Community research projects** on local Muslim practices influenced by AIR.
- **Comparative essays or debates** on how diversity strengthens or challenges Muslim unity in Ghana.

Each suggested assessment is linked to Depth of Knowledge (DoK) levels: from basic recall (e.g., naming groups and key dates) to higher-order tasks like analysis of sectarian differences

or synthesis of AIR influences. Teachers are encouraged to select a balanced mix of low and high DoK tasks to accommodate learners' varying abilities.

Assessment should not only measure factual recall but also evaluate learners' ability to think critically, present information creatively, and reflect on issues of tolerance, diversity, and coexistence. References may be made to the Teacher Assessment Manual and Toolkit (TAMT) for detailed guidance on implementing varied assessment techniques effectively.

WEEK 1

Learning Indicator: *Identify Islamic groupings in Ghana and categorise them by their features*

FOCAL AREA: ISLAMIC GROUPINGS IN GHANA

Islam in Ghana is diverse, with several groupings that share core Islamic beliefs yet differ in certain practices, leadership traditions, and cultural expressions. Understanding these groups is important for appreciating the unity of Islam as well as the diversity within the Muslim community. Learners will explore the major Islamic groups present in Ghana, compare their features, and reflect on the importance of tolerance and peaceful coexistence.

Key Words

- Sunni
- Shia
- Ahmadiyya
- Tijaniyya
- Qadiriyya
- Beliefs
- Practices
- Leadership structures
- Worship styles

Key Concepts

1. Major Islamic Groupings in Ghana

- a. **Sunni:** Largest group; emphasises Qur'an and Sunnah; often led by traditional Imams in local mosques.
- b. **Shia:** Minority; followers of Imam Ali; emphasise martyrdom (Karbala) and leadership of the Ahl al-Bayt.
- c. **Ahmadiyya:** Founded in the late 19th century; established in Ghana in 1921; strong focus on education, healthcare, and social development.
- d. **Tijaniyya:** Sufi order widespread in Ghana; emphasises dhikr (remembrance of Allah) and spiritual purification.
- e. **Qadiriyya:** Another Sufi order; stresses spiritual devotion, humility, and scholarship.

2. Distinguishing Features

- a. **Beliefs and Practices:** Sunni/Shia differences in leadership; Ahmadiyya distinctive views on prophethood; Tijaniyya and Qadiriyya emphasise Sufi spiritual traditions.
- b. **Leadership Structures:** Traditional Imams, Sufi Sheikhs, Ahmadiyya organisational hierarchy.

- c. **Dress Codes:** Variations in attire reflecting religious orientation and cultural identity.
- d. **Worship Styles:** Similarities in Salah; variations in dhikr practices, commemorations, and Friday sermons.

3. Areas of Convergence and Divergence

- a. **Convergence:** Belief in Allah, Qur'an, Prophet Muhammad (SAW), five pillars of Islam.
- b. **Divergence:** Interpretations of leadership, rituals, and emphasis on spiritual versus organisational practices.

Learning Tasks

1. List the major Islamic groupings in Ghana.
2. Outline the distinctive features of any two groups.
3. Compare similarities between Sunni and Shia Muslims.
4. Discuss the role of Ahmadiyya in Ghana's educational and health sectors.
5. Reflect on why tolerance and unity are important among diverse Islamic groups in Ghana.

Pedagogical Exemplars

1. Talk for Learning (Guided Comparative Discussion)

Start with a class discussion: “*What do you know about the different Islamic groups in Ghana?*” Note down learner responses, then provide structured input about the major groups and their similarities/differences.

2. Group Work/Collaborative Learning

Assign each group one Islamic sect to study (e.g., Ahmadiyya, Sunni, Tijaniyya). Learners identify beliefs, practices, leadership, dress codes, and worship. Groups present findings in posters, charts, or short skits.

3. Concept Mapping (Structuring Talk for Learning)

Learners draw a concept map titled “*Islamic Groups in Ghana*”. Each branch represents one group and lists its beliefs, practices, and distinctive features.

4. Experiential Learning (Observation/Guest Interaction)

Invite an Imam, Sheikh, or Ahmadiyya representative to share insights on their group. Alternatively, show a video clip of different Muslim communities at worship and ask learners to note similarities and differences.

5. Project-Based Learning

Learners carry out a community-based mini research project: “*Islamic Diversity in My Community*.” They observe or interview respectfully about differences in worship, dress, and social engagement. Findings are presented in class.

Key Assessment (DoK)

DoK Level 1: Identify two major Islamic groupings in Ghana.

DoK Level 2: Describe two distinguishing features of the Ahmadiyya or Tijaniyya groups.

DoK Level 3: Compare similarities and differences between Sunni and Shia Muslims.

DoK Level 4: Develop a presentation or report on how recognising diversity among Islamic groups can promote unity and peaceful coexistence in Ghana.

Hint



*The recommended mode of assessment for Week 1 is **report writing**. Refer to the question of Assessment Level 4 under the key assessment for an example of a task.*

WEEK 2

Learning Indicator: *Recount the emergence of diverse Islamic groups in Ghana*

FOCAL AREA: **HISTORICAL EMERGENCE OF ISLAMIC GROUPS IN GHANA**

Islam reached Ghana through centuries of trade, migration, and missionary activities, creating diverse groupings within the Muslim community. Each Islamic group emerged at a specific point in Ghana's history, shaped by cultural exchange, religious scholarship, and community needs. By studying how these groups came about, learners gain an appreciation of the diversity of Islamic practice in Ghana while recognising the unifying principles of the faith.

Key Words

- Emergence
- Trade
- Migration
- Sunni
- Ahmadiyya
- Tijaniyya
- Qadiriyya
- Shia
- Missionary activity
- Timeline

Key Concepts

1. Historical Context of Islam in Ghana

- a. Islam first entered Ghana through **trans-Saharan trade routes** as early as the 11th century. Muslim traders and clerics brought Qur'anic teachings to northern communities.
- b. Zongo communities became centres of Islamic learning and practice, often accommodating diverse groups.

2. Role of Trade and Migration

- a. Hausa and Dyula traders introduced Islam to various parts of northern and middle Ghana.
- b. Migrants established mosques, Qur'anic schools, and communities that allowed different Islamic traditions to take root.

3. Islamic Education and Missionary Work

- a. The **Tijaniyya** and **Qadiriyya Sufi orders** spread widely through the influence of West African scholars and clerics who travelled across borders.
- b. The **Ahmadiyya Muslim Mission**, arriving in 1921, played a unique role in introducing structured schools, hospitals, and publications, influencing wider Ghanaian society.

4. Timeline of Emergence

- a. **Sunni Islam**: Longstanding and dominant, linked with early traders and clerics, especially Hausa communities.
- b. **Sufi Orders (Tijaniyya, Qadiriyya)**: Gained popularity from the 18th–19th centuries through West African trade and scholarship.
- c. **Ahmadiyya**: Arrived in Ghana in 1921, spreading quickly through education and health initiatives.
- d. **Shia Islam**: Grew later in the 20th century through foreign links and Ghanaian students studying abroad.

Learning Tasks

1. Describe how Islam first came to Ghana.
2. Explain the role of trade and migration in spreading different Islamic groups.
3. Outline the timeline of emergence for Sunni, Ahmadiyya, Tijaniyya, Qadiriyya, and Shia Muslims in Ghana.
4. Discuss the contributions of the Ahmadiyya Muslim Mission to Ghana's education and health.

Pedagogical Exemplars

1. Talk for Learning (Guided Historical Discussion)

- Begin with a question: “*Why do Muslims in Ghana belong to different sects?*”
- Provide a short narrative on the entry of Islam via trade, followed by explanations of when groups like the Tijaniyya, Ahmadiyya, and Shia arrived.
- Learners respond to prompts such as: “*Which group came first? Which group is most active in your community?*”
- This encourages historical reasoning and builds tolerance.

2. Group Work / Collaborative Learning

- Divide the class into groups, each assigned a sect. For example:
 - **Group 1**: Sunni → Early Hausa communities.
 - **Group 2**: Tijaniyya → Spread through West African clerics.
 - **Group 3**: Ahmadiyya → Arrival in 1921, educational contributions.
 - **Group 4**: Shia → Later spread, influence of foreign education.

- Each group researches their assigned sect and creates a **timeline chart or short role-play** showing its arrival and growth.
- Expected outcomes: improved teamwork, historical comprehension, and presentation skills.

3. Concept Mapping (Structuring Talk for Learning)

- Learners design a visual **timeline-concept map** of Islamic groups in Ghana.
- Teacher scaffolds by asking: “*Where did the group begin? Who brought it? What year did it become prominent?*”
- Learners link branches to show both chronological order and distinctive contributions.
- This helps clarify sequencing and comparative understanding.

4. Experiential Learning (Historical Artefact or Community Inquiry)

- Learners explore **local sources**: visit a Zongo community, interview a cleric, or watch a short documentary on the Ahmadiyya Mission.
- Each learner writes a **short report** summarising what they learned about how the sect arrived and grew in Ghana.
- Outcome: promotes inquiry-based learning and connects classroom lessons to lived community experiences.

5. Role Play (Narrative Engagement)

- Assign roles such as an early Muslim trader, a Tijaniyya cleric, an Ahmadi missionary, or a Shia scholar.
- Learners dramatise the arrival, challenges, and spread of their tradition.
- This method strengthens empathy, creativity, and oral fluency while deepening historical understanding.

Key Assessment (DoK)

DoK Level 1: List three Islamic groups in Ghana and state when they emerged.

DoK Level 2: Explain how trade contributed to the spread of Islam in Ghana.

DoK Level 3: Compare the emergence of Ahmadiyya with that of Tijaniyya in Ghana, highlighting differences in approach and influence.

DoK Level 4: Create a timeline poster or digital presentation showing the emergence of Islamic groups in Ghana and suggest how this history can be used to promote religious tolerance today.

Hint



Assign Group Project for the academic year by Week 2. The project should be submitted by Week 7. See Appendix A of this Section and Teacher Assessment Manual and Toolkit for more information on how to organise a group project.

WEEK 3

Learning Indicator: *Recount the emergence of diverse Islamic groups in Ghana*

FOCAL AREA: DIFFERENCES IN INTERPRETATION, EMPHASIS, AND PRACTICES WITHIN GHANAIAN ISLAM

While all Muslims in Ghana share the same foundational beliefs in Allah, the Qur'an, and Prophet Muhammad (SAW), historical processes led to the formation of diverse sects with varying emphases. These differences stem from interpretations of Islamic texts, spiritual traditions, missionary activities, and external influences. Exploring these differences helps learners appreciate the unity of Islam alongside its diversity, and fosters a spirit of tolerance and mutual respect in multi-sect Muslim communities.

Key Words

- Interpretation
- Emphasis
- Practices
- Sunni
- Ahmadiyya
- Tijaniyya
- Qadiriyya
- Shia
- Leadership
- Rituals

Key Concepts

1. Differences in Interpretation of Leadership

- a. **Sunni Muslims** emphasise following the Qur'an and Sunnah directly, with leadership vested in local imams and community scholars.
- b. **Shia Muslims** give prominence to the leadership of the Prophet's family (Ahl al-Bayt), particularly Imam Ali and his descendants.
- c. **Ahmadiyya** emphasise spiritual leadership under a Caliph, which sets them apart from other groups in Ghana.

2. Differences in Spiritual Emphasis

- a. **Tijaniyya and Qadiriyya (Sufi orders)** stress spiritual purification, remembrance of Allah (dhikr), and the guidance of a Sheikh.
- b. **Sunni mainstream** focus more on daily rituals, fiqh (jurisprudence), and following Shari'a strictly.

3. Differences in Practices and Rituals

- a. Variations in **dhikr practices** (silent or loud), forms of prayer, celebration of festivals (e.g., Maulid), and dress codes.
- b. Some groups emphasise missionary outreach and social services (e.g., Ahmadiyya's schools and hospitals).

4. Factors Leading to Differences

- a. **Trade and Migration:** Different traders and clerics introduced varying traditions into Ghana at different times.
- b. **Missionary Movements:** Ahmadiyya missionaries brought structured modernist approaches.
- c. **Education Abroad:** Ghanaian students returning from Iran or the Arab world sometimes introduced Shia or reformist teachings.
- d. **Cultural Adaptation:** Local customs influenced dress styles, mosque designs, and community leadership structures.

Learning Tasks

1. List three factors that led to the emergence of different Islamic groups in Ghana.
2. Describe how Sunni and Shia interpretations of leadership differ.
3. Outline how Sufi orders (Tijaniyya and Qadiriyya) emphasise spirituality in Ghana.
4. Compare the role of missionary activities in the Ahmadiyya and Sunni traditions.
5. Reflect on how diversity within Islam can be a source of both misunderstanding and strength in Ghana.

Pedagogical Exemplars

1. Talk for Learning (Guided Historical Discussion)

- Begin with the prompt: *“Why do Muslims in Ghana belong to different sects?”*
- Narrate briefly how Islam entered Ghana and evolved into multiple traditions.
- Use guiding questions like: *“What do all Muslims share despite their differences?”* and *“How did trade influence sect formation?”*
- Encourage learners to summarise the historical sequence of emergence.
- **Expected outcome:** Learners understand how external and internal factors created diversity while maintaining Islamic unity.

2. Group Work / Collaborative Learning

- Divide learners into groups to research one sect each. Provide guiding questions:
 - *When and how did it arrive in Ghana?*
 - *Who were the key figures?*
 - *What was the reaction of other Muslims?*

- Groups present their findings through posters, timelines, or short skits.
- **Expected outcome:** Learners practise teamwork, develop research skills, and gain a comparative overview of the sects.

3. Concept Mapping (Structuring Talk for Learning)

- Learners create a **timeline-concept map** showing when each sect emerged and the key features.
- For example: “1921 – Ahmadiyya arrival in Saltpond → Focus on education and health.”
- Teacher supports by drawing the framework on the board while learners fill in details.
- **Expected outcome:** Learners visualise chronology and thematic differences clearly.

4. Experiential Learning (Historical Artefact or Community Inquiry)

- Learners watch a documentary, read an article, or interview a local Imam or community leader.
- They prepare short reports linking local Muslim history to broader Islamic trends in Ghana.
- **Expected outcome:** Learners connect textbook knowledge with lived realities in their communities.

5. Role Play (Narrative Engagement)

- Assign learners roles of early Muslim traders, missionaries, or scholars (e.g., Ahmadiyya missionary, Tijaniyya Sheikh).
- Learners dramatise how these figures introduced or defended their traditions in Ghana.
- **Expected outcome:** Learners build empathy, oral expression, and historical imagination while reinforcing lesson content.

Key Assessment (DoK)

DoK Level 1: State two Islamic sects in Ghana and one distinctive practice of each.

DoK Level 2: Explain why the Ahmadiyya faced resistance when they first arrived in Ghana.

DoK Level 3: Compare the spiritual practices of Sufi groups (Tijaniyya/Qadiriyya) with Sunni mainstream practices.

DoK Level 4: Create a class debate on the theme: “*Diversity among Muslims is a source of strength rather than weakness in Ghana.*”

Hint



The recommended mode of assessment for Week 3 is **debate**. Refer to the question of Assessment Level 4 under the key assessment for an example of a task for the debate. See the Teacher Assessment Manual Toolkit page 41 on how to use the debate to assess learners.

WEEK 4

Learning Indicator: *Explain how the presence of African Indigenous Religion (AIR) has influenced the presence of various Islamic groupings in Ghana*

FOCAL AREA: INFLUENCE OF AIR ON ISLAMIC GROUPINGS IN GHANA

The history of Islam in Ghana cannot be separated from its interaction with African Indigenous Religion (AIR). As Islam spread through trade, migration, and missionary activity, it encountered deeply rooted traditional beliefs and practices. Some Islamic groups absorbed elements of AIR into their community life, rituals, and symbols, while others resisted such influences, emphasising “pure” Islamic practice. Understanding these dynamics helps learners appreciate the ways religion adapts to cultural settings, and highlights both the unity and diversity of Muslim identity in Ghana.

Key Words

- African Indigenous Religion (AIR)
- Syncretism
- Cultural adaptation
- Amulets (tama)
- Healing practices
- Ancestor reverence
- Naming ceremonies
- Sufism
- Reformist Islam

Key Concepts

1. Historical Interaction between AIR and Islam

- a. Islam entered Ghana into communities already practising AIR. Traditional systems of chieftaincy, ancestor reverence, and spiritual protection shaped how Muslims were received.
- b. Islamic clerics often became part of local communities by offering healing, charms, and divination, roles familiar to AIR practitioners.

2. Cultural Adaptations

- a. Sufi groups (e.g., Tijaniyya, Qadiriyya) adapted AIR-influenced practices such as rhythmic drumming during dhikr, communal healing sessions, and the use of sacred water or verses for protection.
- b. Naming ceremonies in many Muslim families retain AIR cultural features like symbolic items (water, alcohol, herbs) though reinterpreted within Islamic frameworks.

3. AIR Influences on Rituals and Symbols

- a. Use of **tama** (amulets) with Qur’anic verses reflects AIR heritage of protective charms.
- b. Some Muslims consult herbalists for healing, mirroring AIR’s emphasis on herbal medicine and spiritual cleansing.
- c. Community leadership patterns in Zongo communities often combine Islamic authority (Imams, Sheikhs) with AIR-style communal elder roles.

4. Syncretic Practices

- a. Examples include blending Islamic prayers with AIR-inspired rituals, such as pouring libation alongside reciting Qur’anic verses at community events.
- b. Some Islamic groups tolerate drumming or dancing at weddings and funerals, practices rooted in AIR spirituality.

5. Different Group Responses

- a. **Sufi Orders (Tijaniyya, Qadiriyya):** Often integrate AIR elements into communal spirituality, emphasising tolerance.
- b. **Sunni Reformists:** Generally reject AIR influences, stressing adherence to Qur’an and Sunnah.
- c. **Ahmadiyya:** Focus more on modernist education and social reform, largely distancing themselves from AIR practices.
- d. **Shia:** Sometimes retain spiritual symbolism that resonates with AIR, though framed within Shia ritual tradition.

Learning Tasks

1. Describe three examples of AIR practices that have influenced Islam in Ghana.
2. Explain how Sufi orders have adapted AIR practices into their spirituality.
3. Compare how Sunni reformists and Ahmadiyya respond to AIR influences.
4. Identify one syncretic practice in your community and discuss whether it is more cultural than religious.
5. Reflect on the importance of respecting cultural heritage while staying true to religious principles.

Pedagogical Exemplars

1. Talk for Learning (Comparative Class Discussion)

- Begin with: *“In what ways have traditional beliefs shaped how Islam is practised in Ghana?”*
- Share examples: charms (tama), protective verses, herbal healing, and naming ceremonies.
- Guide learners to compare Sufi acceptance of these practices with reformist resistance.
- **Expected outcome:** Learners build critical awareness of how religions interact and adapt.

2. Group Work / Collaborative Learning

- Assign groups to investigate AIR influences in different sects (e.g., Tijaniyya, Qadiriyya, Ahmadiyya, Sunni reformists).
- Guiding questions: *Which practices reflect AIR? How are they justified? How do they affect Muslim unity?*
- Groups present through charts, drama, or oral reports.
- **Expected outcome:** Learners strengthen teamwork and learn to contextualise religious practice in cultural settings.

3. Concept Mapping (Structuring Talk for Learning)

- Learners draw a two-part concept map:
 - Side A: Common AIR beliefs (spirit protection, sacred days, ancestor reverence).
 - Side B: Islamic practices influenced by them (amulets, drumming, healing rituals).
- Use arrows to show links.
- **Expected outcome:** Learners synthesise complex cultural and religious influences visually and logically.

4. Experiential Learning (Field Research / Media Reflection)

- Learners observe or watch videos of Islamic events (e.g., marriages, funerals, naming ceremonies).
- They identify AIR elements such as herbal rituals, drumming, or communal healing.
- Learners prepare reflective reports on whether these practices align with Islam or culture.
- **Expected outcome:** Learners develop cultural sensitivity and discernment.

5. Building on What Others Say (Structured Dialogue / Pyramid Discussion)

- Each learner notes one practice they've observed in Islam that seems AIR-influenced.
- Step 1: Share with a partner.
- Step 2: Discuss in a small group.
- Step 3: Present group insights to class.
- Teacher summarises differences in accommodation vs. rejection among sects.
- **Expected outcome:** Learners practise respectful dialogue and deepen inter-religious analysis.

Key Assessment (DoK)

DoK Level 1: Identify two AIR practices that appear in Ghanaian Muslim communities.

DoK Level 2: Explain how Tijaniyya and Qadiriyya Sufis accommodate AIR influences.

DoK Level 3: Analyse differences in response to AIR between Sunni reformists and Ahmadiyya.

DoK Level 4: Write an essay or prepare a presentation on how AIR–Islam interaction in Ghana demonstrates both cultural blending and religious distinction.

Hint

Assign Portfolio Assessment for the academic year by Week 4. Portfolio should be submitted by Week 22. See Appendix B of this Section and Teacher Assessment Manual and Toolkit pages 22–25 for more information on how to organise a portfolio assessment.

SECTION 1 REVIEW

In this section, learners have been introduced to the emergence and diversity of Islamic groups in Ghana. The section began with an exploration of the major Islamic groupings (Sunni, Shia, Ahmadiyya, Tijaniyya, Qadiriyya) and their key features. Learners traced the historical emergence of these groups through trade, migration, education, and missionary activities, and created timelines that highlighted their influence on Ghanaian society. They also examined the differences in interpretation, emphasis, and practices among the sects, and analysed how these differences shape religious identity and unity within the Ghanaian Muslim community.

An important aspect of the section was the study of African Indigenous Religion (AIR) influences on Islam, where learners reflected on cultural adaptations, syncretic practices such as the use of charms, communal healing, naming ceremonies, and how different sects either accommodate or resist these influences.

The pedagogical and assessment strategies used in this section provided opportunities for learners to collaborate in group projects, engage in guided discussions, role-play historical encounters, construct concept maps, and undertake community research. These approaches enabled learners to develop critical thinking, communication, research, and analytical skills while also building digital literacy and creativity.

Learners also cultivated attitudes such as tolerance, respect for diversity, empathy, perseverance, and peaceful coexistence. By engaging with the history and diversity of Islamic groups in Ghana, they came to appreciate the role of religion in shaping cultural identity and social cohesion.

The knowledge gained, skills developed, and values nurtured in this section will contribute significantly to learners' preparation for responsible citizenship, adult life, future careers, and further studies.



APPENDIX A: GROUP PROJECT

Group Project: *Islamic Groupings in Ghana – History, Beliefs, and Practices*

Project Duration: 5 weeks

Group size: 4–6 learners

Project Overview

You will work in groups to research and present a comprehensive project on **Islamic groupings in Ghana**, exploring their history, beliefs, practices, and influences. Your work will combine **research, analysis, and creativity** to produce a report, visual presentation, and oral defence of your findings.

Step-by-Step Approach

Week 1: Project Launch & Topic Allocation

1. Teacher introduces project aim and expected outcomes.
2. Groups are formed (4–6 members each).
3. Each group selects **one or more focus indicators** (or the teacher assigns them):
 - Islamic Groupings in Ghana
 - Historical Emergence of Islamic Groups in Ghana
 - Differences in Interpretation, Emphasis, and Practices within Ghanaian Islam
 - Influence of African Indigenous Religion (AIR) on Islamic Groupings
 - The Natural Environment and the Nature of Allah
4. Groups brainstorm initial ideas and assign roles (researcher, note-taker, presenter, visual designer, etc.).

Week 2: Research Phase

1. Conduct library/internet research (or interviews with community elders, Islamic clerics, or religious leaders).
2. Collect information on chosen topic(s).
3. Record sources of information (to acknowledge them in final report).
4. Teacher checks in to monitor progress and guide.

Week 3: Analysis & Collaboration

1. **Groups discuss their findings and make connections:**
 - Compare different Islamic groups and their practices.
 - Analyse historical emergence and AIR influences.
 - Relate natural environment to concept of Allah in Ghanaian Islam.
2. Draft outlines of project work (report + presentation).

- Teacher gives feedback on outlines.

Week 4: Project Development

- Groups write their final report (4–6 pages).**
 - Introduction
 - Main discussion (organized by chosen indicators)
 - Analysis (similarities/differences, influences, significance)
 - Conclusion and personal reflections
- Design visual aids: posters, charts, PowerPoint slides, or cultural artifacts.
- Practice oral presentation as a group.

Week 5: Presentation & Submission

- Each group presents their project (10–15 minutes).
- Submit written report and visuals.
- Peer groups ask questions after each presentation.
- Teacher evaluates using rubric.

Sample Rubric for Assessment (20 Marks)

| Criteria | Excellent (4 marks) | Good (3 marks) | Fair (2 marks) | Needs Improvement (1 mark) |
|---|--|---|---|--|
| Content Knowledge | Deep, accurate, and well-researched understanding of Islamic groups, history, practices, and influences. | Accurate with minor gaps; shows good understanding. | Basic understanding with some inaccuracies. | Limited or incorrect understanding. |
| Analysis & Critical Thinking | Excellent analysis of differences, influences, and connections to environment & beliefs. | Good analysis with some insights. | Limited analysis; mostly descriptive. | Minimal or no analysis. |
| Organization & Teamwork | Report and presentation are well structured; group shows strong collaboration. | Organized with clear teamwork. | Some organization; teamwork uneven. | Disorganized; little evidence of teamwork. |
| Creativity & Presentation | Visuals/PowerPoint/posters are original, clear, and engaging. Presentation confident and interactive. | Clear presentation with visuals; fairly engaging. | Limited creativity or visuals; presentation somewhat unclear. | Poor visuals; weak presentation. |

| | | | | |
|-------------------------------------|---|-------------------------------|--|----------------------------------|
| Language & Communication | Clear, fluent, correct use of terms; confident oral expression. | Mostly clear with few errors. | Some errors, communication not always clear. | Frequent errors; hard to follow. |
|-------------------------------------|---|-------------------------------|--|----------------------------------|

Total: 20 marks



APPENDIX B: Portfolio Assessment

Task: Compile and submit a comprehensive portfolio that represents your work for the entire academic year. The portfolio should include a selection of exercises/assignments, project work, reflective pieces, and both mid-semester and end of semester examination papers.

Structure and Organisation of the Portfolio

As part of the structure of the portfolio assessment, make sure the following information has been provided:

1. **Cover Page with:**
 - a. learner's name
 - b. class
 - c. subject
 - d. period/date, etc.
2. Table of Contents which has the list of items included with page numbers.
3. Brief description/background of items such as background information for each included artefact, etc.

Learners' works to be included in the Portfolio

1. Class Exercises/Assignments
2. Project works
3. Reflective Pieces
4. Mini-research work
5. Mid-semester examination papers
6. End of semester examination papers, etc.

Mode of Administration for Portfolios

1. Clearly explain the purpose of the portfolio and its various components to the learners. Provide examples and templates for each section to guide them in their work.
2. Set up regular review sessions, every 4 weeks, to monitor learners' progress. During these checkpoints, they offer feedback and guidance to help them improve their portfolios.
3. Share the scoring rubrics with the learners and thoroughly explain how their work will be evaluated.
4. Set the final due date for portfolio submission in Week 22 of the academic calendar. Offer a grace period for learners to make revisions based on the final feedback they receive.

Mode of submission/presentation

1. Clearly inform all learners of the final deadline for portfolio submission to ensure that all work is completed and submitted on time.
2. Learners should organise their portfolios in a clear and logical manner, with each section clearly labelled and easy to access.

3. Learners may submit their portfolios either in physical form or via the school's online submission system.
4. For digital submissions, learners should upload their portfolios either as a single file or in well-organised folders within the online platform.
5. Ensure the portfolio contains all required components: assignments, projects, quizzes, tests, reflective pieces, mini-research work, as well as mid-semester and end of semester examination papers.

Feedback strategy

1. Schedule regular meetings to review learners' progress, set new goals, and make any necessary adjustments to their learning strategies.
2. Provide helpful comments throughout the learning process to support learners' development. Ensure that learners clearly understand how to use this feedback to continually improve their work and achieve better results.

Scoring rubric/ Marking scheme

| <i>Learner's pieces of work</i> | <i>Items</i> | <i>Marks per Item</i> | <i>Total Marks</i> |
|---|--------------|-----------------------|--------------------|
| <i>Assignments/Exercises</i> | <i>2</i> | <i>1 mark each</i> | <i>2 marks</i> |
| <i>Projects works (Individual/ Group)</i> | <i>2</i> | <i>2.5 marks each</i> | <i>5 marks</i> |
| <i>Mini-project work</i> | <i>1</i> | <i>2 marks</i> | <i>2 marks</i> |
| <i>Reflective Piece</i> | <i>1</i> | <i>2 marks</i> | <i>2 marks</i> |
| <i>Mini-research Work</i> | <i>1</i> | <i>2 marks</i> | <i>2 marks</i> |
| <i>Mid-semester Examination Papers</i> | <i>2</i> | <i>2 marks each</i> | <i>4 marks</i> |
| <i>End of semester Examination Paper</i> | <i>1</i> | <i>3 marks</i> | <i>3 marks</i> |
| <i>Total Marks</i> | | | <i>20 marks</i> |

SECTION 2

Strand: Study of Religion, God's Creation and Humankind

Sub-Strand: The Nature Of God And His Creation

Learning Outcome: Explain the nature of God from His creation and attributes from the perspectives of Islam and AIR, and identify the moral values in his nature.

Content Standard: Demonstrate understanding of the nature of God in Islam and AIR and indicate how to apply the moral values in them to life.

Hint



The Recommended Mode of Assessment for Week 6 is **Mid-semester Examination**. Refer to **Appendix C** at the end of Section 2 for further information on how to go about the mid-semester examination.

INTRODUCTION AND SECTION SUMMARY

This section builds upon the foundations of religious studies by examining the Islamic understanding of God and introducing comparative perspectives with AIR. The purpose of the section is to deepen learners' theological knowledge while showing its relevance for everyday moral and spiritual life.

Learners will explore the doctrine of Tawhid (Oneness of God), the significance of Allah's Beautiful Names and attributes, and the theological debates that have historically shaped Muslim thought. They will also study AIR's understanding of God as the Supreme Being and identify similarities and differences with Islam. Finally, learners will reflect on how divine attributes such as justice, mercy, forgiveness, and patience shape human morality and daily conduct.

By the end of this section, learners will be able to articulate the centrality of Tawhid in Islam, engage respectfully with theological diversity within Islam and across traditions, and demonstrate the practical moral relevance of belief in Allah.

Weeks covered by the section are

- **Week 5:** The Natural Environment and the Nature of Allah
- **Week 6:** The attributes of Allah
- **Week 7:** Islamic Conceptions over the nature of Allah
- **Week 8:** Tawhid – The Core Islamic Theology
- **Week 9:** Islamic and AIR Perspectives on the Nature of God
- **Week 10:** Application of moral values in the attributes of Allah

SUMMARY OF PEDAGOGICAL EXEMPLARS

Teachers are encouraged to use learner-centred pedagogies that make abstract theological concepts concrete and relevant. Strategies such as Qur'an-based guided discussions, comparative debates, group presentations, role-plays, and concept mapping will support learners in developing critical understanding. Experiential activities (e.g., interviews with elders or imams, observation of cultural practices) and digital pedagogy (creative presentations, visual posters) will enhance engagement.

Differentiated tasks should ensure inclusivity, especially by encouraging learners with varied strengths (oral, visual, written) to contribute meaningfully. Gender balance and respect for learners' religious diversity are to be prioritised in group assignments and discussions.

ASSESSMENT SUMMARY

Formative assessment is emphasised to measure progress in understanding theological and moral concepts. Suggested strategies include:

- Concept maps (e.g., Tawhid and its aspects, theological schools).
- Posters and skits demonstrating Allah's attributes.
- Reflective journals on practising divine values.
- Venn diagrams comparing Islam and AIR.
- Class debates on literal vs metaphorical interpretations of divine attributes.

Assessment should cover a range of Depth of Knowledge (DoK) levels, from simple recall of Qur'anic verses to higher-order synthesis in comparative essays and ethical action plans. Teachers are encouraged to make use of the Teacher Assessment Manual and Toolkit (TAMT) for designing innovative and learner-friendly assessments.

WEEK 5

Learning Indicator: *Explain how the natural environment reveals the nature of God*

FOCAL AREA: **THE NATURAL ENVIRONMENT AND THE NATURE OF ALLAH**

Islam teaches that the natural world is filled with signs (ayat) that point to the existence, power, and attributes of Allah. The Qur'an repeatedly calls believers to reflect on the heavens, the earth, and all creatures as manifestations of God's wisdom and mercy. By observing the order of the seasons, the beauty of creation, and the balance of life systems, Muslims are encouraged to deepen their faith and strengthen their relationship with Allah.

Key Words

- Ayat (Signs)
- Tadabbur (Reflection)
- Attributes of God
- Mercy
- Power
- Beauty
- Order
- Qur'an

Key Concepts

1. Qur'anic References to Nature as Signs of Allah

- a. Surah Adh-Dhariyat (51:20–21): “And on the earth are signs for the certain [in faith] and in yourselves. Then will you not see?”
- b. Surah An-Nur (24:35): Allah described as “the Light of the heavens and the earth.”
- c. Surah Al-Baqarah (2:164): Detailed description of natural phenomena—creation of the heavens and earth, alternation of night and day, rainfall, ships on the sea—as signs for those who reflect.

2. Nature as a Reflection of God's Attributes

- a. **Power:** Storms, earthquakes, and mountains reflect divine strength.
- b. **Mercy:** Rain, crops, and fertile soil show God's compassion.
- c. **Beauty:** Flowers, colours of the sky, and diversity of creatures point to divine artistry.
- d. **Order and Wisdom:** Seasons, gravity, and balance in ecosystems reflect God's perfect design.

3. Islamic Worldview of Nature

- a. The universe is viewed as a **signpost** leading humans to recognise their Creator.

b. Everything in creation serves a purpose and demonstrates Tawhid (Oneness of Allah).

4. Reflection (Tadabbur) as Worship

a. Observing nature is itself an act of devotion.

b. Reflection builds gratitude, humility, and spiritual growth.

5. Practical Implications

a. Protecting the environment is part of a Muslim's responsibility as Khalifah (steward) of the earth.

b. Ignoring or misusing natural resources goes against Qur'anic teachings.

Learning Tasks

1. Identify three Qur'anic verses that speak about signs of Allah in nature.
2. Explain how the sun or rainfall reflects God's mercy.
3. Compare how storms and flowers each reveal different attributes of God.
4. Create a short reflection on a natural feature you see daily (e.g., sunrise, trees, rivers) and what it teaches about Allah.
5. Discuss why reflecting on nature can strengthen a Muslim's faith.

Pedagogical Exemplars

1. Talk for Learning (Guided Qur'an-based Discussion)

- Begin with the question: *"What does nature teach us about God?"*
- Read or recite selected Qur'anic verses (e.g., 88:17–20, 2:164).
- Guide learners to identify which natural features are mentioned and which attributes of Allah they reflect.
- **Expected outcome:** Learners connect Qur'anic teachings with real-world natural signs.

2. Concept Mapping (Structuring Talk for Learning)

- Write "Nature as a Reflection of God" at the centre of the board.
- Learners create branches: *Power, Mercy, Beauty, Order*.
- Under each branch, learners add examples (e.g., "Rain → Mercy," "Mountains → Power") with Qur'anic references.
- **Expected outcome:** Learners organise abstract ideas into visual and memorable frameworks.

3. Experiential Learning (Observation and Reflection Walk)

- Take learners outside to observe trees, insects, sky, or water sources.
- Ask them to note: *"What does this feature reveal about Allah?"*
- Learners share reflections orally or write short journals.
- **Expected outcome:** Learners internalise spiritual lessons through personal experience.

4. Group Work / Collaborative Learning

- Assign groups different natural phenomena (e.g., sun, rivers, mountains, plants).
- Each group links its assigned element to an attribute of God and finds a Qur’anic verse to support it.
- Groups present through posters, poems, or mini-exhibits.
- **Expected outcome:** Learners practise inquiry, collaboration, and creative expression.

5. Digital Pedagogy (Multimedia Exploration)

- Show a short documentary or slide show on natural wonders (e.g., water cycle, galaxy, animal migrations).
- In pairs, learners discuss: “*What does this feature tell us about Allah?*”
- Teacher facilitates plenary reflections, linking back to Qur’anic verses.
- **Expected outcome:** Learners engage with multiple senses, deepening critical thinking and faith reflection.

Key Assessment (DoK)

DoK Level 1: Identify one Qur’anic verse that refers to nature as a sign of Allah.

DoK Level 2: Explain how rainfall shows Allah’s mercy.

DoK Level 3: Analyse how the order of seasons reflects God’s wisdom.

DoK Level 4: Create a short presentation, essay, or artwork showing how natural features in Ghana (e.g., Lake Volta, Harmattan winds, cocoa farms) can be understood as signs of Allah’s attributes.

Hint



The recommended mode of assessment for Week 5 is **Essay**. Refer to the question of Assessment Level 4 under the key assessment for an example of a task for the essay. See the Teacher Assessment Manual Toolkit page 74 on how to use the debate to assess learners.

WEEK 6

Learning Indicator: *Analyse the nature of God through His attributes as espoused by Islam*

FOCAL AREA: **THE ATTRIBUTES OF ALLAH (ASMA'UL HUSNA)**

The nature of Allah is best understood through His **Beautiful Names (Asma'ul Husna)** and attributes, which are revealed in the Qur'an and Hadith. These names describe His essence, actions, and relationship with creation. They reflect qualities such as mercy, justice, power, and knowledge, which Muslims contemplate to strengthen their faith and align their lives with divine guidance. By studying these attributes, learners will see how Allah is unlike any human being, and how reflecting on His names fosters deeper spirituality and moral responsibility.

Key Words

- Asma'ul Husna
- Ar-Rahman (The Most Merciful)
- Al-'Adl (The Just)
- Al-Khaliq (The Creator)
- Ar-Razzaq (The Provider)
- Tanzih (Transcendence/Uniqueness of Allah)
- Surah Al-Ikhlās
- Surah Al-Hashr (59:22–24)

Key Concepts

1. **Asma'ul Husna (The 99 Beautiful Names of Allah)**
 - a. Represent the perfect and complete qualities of Allah.
 - b. Help believers connect with Allah in prayer and daily life.
 - c. Examples: Ar-Rahman (The Most Merciful), Al-Hakeem (The All-Wise), Al-Basir (The All-Seeing).
2. **Theological Significance of the Attributes**
 - a. Each attribute reveals something about Allah's nature.
 - b. **Ar-Rahman / Ar-Raheem:** Allah's mercy extends to all creatures.
 - c. **Al-'Adl (The Just):** Allah never wrongs His creation.
 - d. **Al-Khaliq (The Creator):** Allah is the originator of all things.
 - e. **Ar-Razzaq (The Provider):** Allah sustains every creature.
3. **Uniqueness of Allah's Attributes (Tanzih)**
 - a. Allah's attributes are unlike human qualities—He is beyond comparison.

- b. Qur'an 112:4: *“And there is none comparable to Him.”*
- c. Human beings may have knowledge or mercy, but Allah's knowledge and mercy are absolute and unlimited.

4. Qur'anic and Hadith Descriptions of Allah

- a. Surah Al-Ikhlās (112:1–4): Declares Allah's Oneness and incomparability.
- b. Surah Al-Hashr (59:22–24): Lists names such as Al-Malik (The Sovereign), Al-Quddus (The Pure), Al-Aziz (The Mighty).
- c. Hadith encourages Muslims to learn and internalise the names of Allah as part of faith.

5. Practical Relevance for Believers

- a. Knowing Allah as *Al-Ghafoor* (The Forgiving) encourages repentance.
- b. Reflecting on *Al-'Adl* (The Just) inspires fairness and honesty in daily life.
- c. Believing in *Ar-Razzaq* (The Provider) cultivates trust in divine provision.

Learning Tasks

1. List five of Allah's Beautiful Names and explain their meanings.
2. Identify a Qur'anic verse that mentions an attribute of Allah and explain its significance.
3. Compare how Allah's justice differs from human justice.
4. Reflect on which attribute of Allah influences your personal life the most and why.
5. Discuss why understanding Allah's uniqueness (*tanzih*) is important in Islam.

Pedagogical Exemplars

1. Talk for Learning (Qur'an-anchored Class Discussion)

- Start with: *“What words do Muslims use to describe Allah?”*
- Read verses from Surah Al-Hashr (59:22–24) and Surah Al-Ikhlās.
- Guide learners to unpack the meanings of names such as Ar-Rahman, Al-'Adl, and Al-Khaliq.
- **Expected outcome:** Learners acquire theological vocabulary and conceptual understanding.

2. Concept Mapping (Structuring Talk for Learning)

- Learners draw a concept map with “Attributes of Allah” at the centre.
- Categories: Mercy & Compassion, Justice & Wisdom, Power & Majesty, Knowledge & Awareness.
- Add Qur'anic references and reflections under each.
- **Expected outcome:** Learners visualise the organisation of divine attributes and link them to scripture.

3. Group Work / Collaborative Learning

- Divide class into groups; each is assigned 3–5 attributes.
- Groups research meanings, Qur’anic appearances, and practical implications.
- Present through posters, skits, or slides.
- **Expected outcome:** Learners build cooperative inquiry and moral application skills.

4. Experiential Learning (Personal Reflection and Journaling)

- Learners select one or two attributes that resonate with them.
- Write short journal reflections: *“How does this attribute help me know Allah better?”*
- Optional: Share insights in small groups.
- **Expected outcome:** Learners connect belief with personal transformation.

5. Digital Pedagogy (Creative Expression)

- Learners prepare a short multimedia piece (e.g., digital poster, voice note, video clip) explaining one divine attribute.
- Must include a Qur’anic verse, meaning, and a life application example.
- **Expected outcome:** Learners integrate technology with faith reflection, building digital literacy and communication skills.

Key Assessment (DoK)

DoK Level 1: State the meaning of Ar-Rahman and Al-Khaliq.

DoK Level 2: Explain how the attribute Ar-Razzaq shapes Muslim trust in God.

DoK Level 3: Analyse why Allah’s attributes cannot be compared to human qualities.

DoK Level 4: Create a presentation or essay on how selected attributes of Allah (e.g., justice, mercy, provision) should influence the values and actions of Muslim youth in Ghana today.

Hint



The Recommended Mode of Assessment for Week 6 is **Mid-semester Examination**. Refer to **Appendix C** at the end of Section 2 for further information on how to go about the mid-semester examination.

WEEK 7

Learning Indicator: *Examine theological approaches and debates over the nature of God in Islam*

FOCAL AREA: ISLAMIC CONCEPTIONS OVER THE NATURE OF ALLAH

Throughout Islamic history, scholars have debated how best to understand and describe the nature of God. While all Muslims agree on Allah's Oneness (Tawhid), they differ on how to interpret His attributes as mentioned in the Qur'an and Hadith. Some schools emphasise literal readings, others prefer metaphorical interpretations, while others strike a balance between reason and revelation. Exploring these debates introduces learners to the richness of Islamic theology and equips them to appreciate both unity and diversity in Muslim thought.

Key Words

- Ash'ariyyah
- Mu'tazilah
- Maturidiyyah
- Salafiyyah/Athariyyah
- Tanzih (Incomparability)
- Tashbih (Anthropomorphism)
- 'Aql (Reason)
- Naql (Revelation)

Key Concepts

1. Key Theological Schools

- a. **Ash'ariyyah:** Affirm divine attributes without asking "how" (*bi la kayf*); avoid likening Allah to His creation.
- b. **Mu'tazilah:** Rationalist school stressing God's justice and unity; interpret anthropomorphic descriptions metaphorically.
- c. **Maturidiyyah:** Similar to Ash'ariyyah but place more weight on reason alongside revelation.
- d. **Salafiyyah/Athariyyah:** Literal affirmation of God's attributes, without interpretation or delving into details.

2. Literal vs. Metaphorical Interpretations

- a. Qur'an 5:64 mentions "God's hand is above their hands."
- b. **Literalists** affirm God has a "hand" but in a way befitting Him, not like humans.
- c. **Metaphorical interpreters** view it as a symbol of power, authority, or support.

3. Tanzih and Tashbih

- a. **Tanzih (Incomparability):** Allah is beyond human comparison (Qur'an 42:11 – “There is nothing like unto Him”).
- b. **Tashbih (Anthropomorphism):** Over-associating God with human qualities is rejected.
- c. Theological schools differ on how to avoid tashbih while affirming divine attributes.

4. Reason (‘Aql) and Revelation (Naql)

- a. Mu'tazilah: give priority to reason when interpreting difficult texts.
- b. Ash'ari and Maturidi: combine reason with revelation, but revelation takes precedence.
- c. Salafi: rely strictly on revelation without rational reinterpretation.

5. Interpretation of Qur'an and Hadith

- a. Example: Surah Al-Ikhlās (112) affirms God's uniqueness.
- b. Qur'an 59:22–24 describes God's names and attributes.
- c. Different schools interpret these verses with varying emphases, yet all affirm divine transcendence.

Learning Tasks

1. Identify the four major theological schools and summarise their approach to God's attributes.
2. Explain the difference between literal and metaphorical interpretation of Qur'anic verses.
3. Discuss the significance of *tanzih* in Islamic theology.
4. Compare how Ash'ariyyah and Mu'tazilah approach the description of Allah's attributes.
5. Reflect: Why do you think debates about God's nature matter for Muslim belief and practice?

Pedagogical Exemplars

1. Talk for Learning (Guided Class Discussion)

- Start with: “*Can we describe God using human-like terms?*”
- Present examples like “God's hand” and show how different schools respond.
- Teacher facilitates debate without forcing consensus, highlighting the importance of tolerance in theology.
- **Expected outcome:** Learners appreciate the diversity of thought within Islam.

2. Concept Mapping (Structuring Theological Approaches)

- Learners create a map titled “*Theological Approaches to God's Nature*”.
- Branches: Ash'ari, Mu'tazilah, Maturidi, Salafi.
- Under each: historical context, main position, Qur'anic examples.

- **Expected outcome:** Learners visualise and compare theological perspectives.

3. Group Work / Collaborative Learning

- Divide learners into four groups, each assigned a school.
- Tasks: research origins, positions on attributes, sample debated verses.
- Present through posters or oral reports.
- **Expected outcome:** Learners engage in inquiry, comparison, and peer learning.

4. Experiential Learning (Textual Analysis Workshop)

- Provide learners with verses such as Qur'an 5:64 (*God's Hand*).
- Assign interpretations from different schools for comparison.
- Learners debate respectfully, highlighting similarities and differences.
- **Expected outcome:** Learners develop scriptural reasoning and tolerance for multiple viewpoints.

5. Role Play / Debate Simulation

- Assign roles: Ash'ari, Mu'tazilite, Salafi, Maturidi scholar.
- Prompt: "*Should God's attributes be understood literally or metaphorically?*"
- Learners stage a debate, using theological vocabulary.
- **Expected outcome:** Learners build empathy, oral fluency, and critical thinking.

Key Assessment (DoK)

DoK Level 1: State the meaning of *tanzih* and *tashbih*.

DoK Level 2: Explain how the Mu'tazilah interpret divine attributes differently from the Salafiyah.

DoK Level 3: Compare the Ash'ari and Maturidi approaches to balancing reason and revelation.

DoK Level 4: Organise a mock debate or write an essay analysing how theological diversity contributes to the richness of Islamic thought.

Hint



The recommended mode of assessment for Week 7 is **Class Exercise**. Refer to the question of Assessment Levels 1 and 2 under the key assessment for examples of tasks. See the Teacher Assessment Manual Toolkit page 63 on how to go about the class exercise.

WEEK 8

Learning Indicator: Compare and contrast Islam and AIR's understanding of the nature of God

FOCAL AREA: **TAWHID – THE CORE OF ISLAMIC THEOLOGY**

The foundation of Islam is the belief in the absolute Oneness of Allah, known as **Tawhid**. This concept emphasises that Allah is one, eternal, incomparable, and beyond all human likeness. The Qur'an repeatedly affirms this truth, particularly in Surah Al-Ikhlās (112:1–4). Tawhid shapes every aspect of Muslim belief, worship, and life, ensuring that Allah alone is worthy of devotion without partners, intermediaries, or rivals. In this lesson, learners will explore Tawhid as the core of the Islamic worldview and understand how it defines the relationship between humans and Allah.

Key Words

- Tawhid (Oneness of God)
- Transcendence
- Eternity
- Incomparability
- Surah Al-Ikhlās

Key Concepts

1. Definition of Tawhid

- a. Tawhid means affirming the Oneness of Allah in His essence, attributes, and actions.
- b. It is the first pillar of Islamic belief, expressed in the Shahadah: *“There is no god but Allah, and Muhammad is His messenger.”*

2. Qur'anic Basis of Tawhid

- a. Surah Al-Ikhlās (112:1–4): *“Say: He is Allah, One. Allah, the Eternal Refuge. He neither begets nor is born. And there is none comparable to Him.”*
- b. Surah Al-Baqarah (2:163): *“And your god is one God. There is no deity except Him, the Most Compassionate, the Most Merciful.”*

3. Aspects of Tawhid

- a. **Tawhid al-Rububiyah (Oneness of Lordship):** Allah is the sole Creator, Sustainer, and Controller of the universe.
- b. **Tawhid al-Uluhiyyah (Oneness of Worship):** Only Allah deserves worship, prayer, and devotion.
- c. **Tawhid al-Asma wa al-Sifat (Oneness of Names and Attributes):** Allah's attributes (e.g., The Merciful, The Just, The Creator) are unique and cannot be compared to human qualities.

4. Significance of Tawhid

- a. Forms the basis of Islamic identity and practice.
- b. Protects against shirk (associating partners with Allah).
- c. Shapes Muslim ethics: believing Allah is the Just and All-Seeing motivates honesty, fairness, and accountability.

5. Practical Implications for Believers

- a. Worship directed solely to Allah.
- b. Trust in Allah's provision and mercy.
- c. Humility, since all power belongs to Allah alone.
- d. Strong sense of unity in the Muslim community, bound by belief in one God.

Learning Tasks

1. Define Tawhid in your own words.
2. Recite Surah Al-Ikhlās and explain its message about Allah's nature.
3. Identify the three aspects of Tawhid and explain each briefly.
4. Discuss why shirk (associating partners with Allah) contradicts Tawhid.
5. Reflect: How does belief in Tawhid affect the way Muslims live and worship?

Pedagogical Exemplars

1. Talk for Learning (Qur'an-anchored Discussion)

- Begin with: *"What do Muslims mean when they say 'There is no god but Allah'?"*
- Read Surah Al-Ikhlās together.
- Guide learners to unpack its meaning: Allah's Oneness, eternity, and incomparability.
- **Expected outcome:** Learners grasp the Qur'anic foundation of Tawhid.

2. Concept Mapping (Structuring Tawhid)

- Draw a map titled "Tawhid" with three branches: Lordship, Worship, Attributes.
- Learners provide examples for each (e.g., Creator of universe → Lordship).
- **Expected outcome:** Learners visualise the structure of Tawhid and its dimensions.

3. Group Work / Collaborative Learning

- Assign groups different aspects of Tawhid.
- Each group finds Qur'anic verses and prepares a simple presentation (poster, skit, or oral explanation).
- **Expected outcome:** Learners apply knowledge to Qur'anic sources and practise teamwork.

4. Experiential Learning (Personal Reflection)

- Learners write a short paragraph on how Tawhid affects daily life (e.g., praying, being honest, showing gratitude).
- Optional sharing in class to build collective reflection.
- **Expected outcome:** Learners connect theology with personal transformation.

5. Digital Pedagogy (Creative Expression)

- Learners design a digital poster or record an audio note explaining Tawhid using a Qur'anic verse.
- **Expected outcome:** Learners integrate technology, creativity, and theological understanding.

Key Assessment (DoK)

DoK Level 1: State the meaning of Tawhid.

DoK Level 2: Explain why Surah Al-Ikhlās is important in understanding Tawhid.

DoK Level 3: Compare the three aspects of Tawhid (Lordship, Worship, Attributes).

DoK Level 4: Create a reflective essay, poster, or presentation showing how Tawhid influences Muslim life in Ghana today.

Hint



The recommended mode of assessment for Week 8 is **poster**. Refer to the question of Assessment Level 4 under the key assessment for an example of a task for the poster. See the Teacher Assessment Manual Toolkit page 76 on how to use poster to assess learners.

WEEK 9

Learning Indicator: *Compare and contrast Islam and African Indigenous Religion's (AIR) understanding of the nature of God*

FOCAL AREA: ISLAMIC AND AIR PERSPECTIVES ON THE NATURE OF GOD

Both Islam and African Indigenous Religion (AIR) affirm belief in a Supreme Being who created and sustains the universe. Islam calls this belief **Tawhid**, the absolute Oneness of Allah, who is eternal, transcendent, incomparable, and without intermediaries. AIR traditions across Ghana (e.g., Akan, Ewe, Ga, Dagomba) also affirm a Supreme Being, variously named Nyame, Mawu, Odomankoma, or Naawuni. However, in AIR, worship often involves intermediaries such as ancestors and minor deities who serve as mediators between the people and the Supreme God. This lesson introduces learners to both similarities and differences, helping them to appreciate theological diversity while promoting mutual respect in Ghana's multi-religious context.

Key Words

- Tawhid
- Supreme Being
- Intermediaries
- Ancestor veneration
- Transcendence
- Mediation
- Attributes of God

Key Concepts

1. Islamic Concept of God (Tawhid)

- a. Allah is One, eternal, transcendent, and incomparable (Surah Al-Ikhlās 112:1–4).
- b. No partners or intermediaries in worship.
- c. Attributes: All-Knowing (Al-'Aleem), All-Just (Al-'Adl), Merciful (Ar-Rahman), Creator (Al-Khaliq).

2. AIR Concept of God

- a. Belief in a **Supreme Being** known by various names across ethnic groups (Nyame – Akan, Mawu – Ewe, Odomankoma – Fante, Naawuni – Dagomba).
- b. God is Creator, Sustainer, and moral Judge.
- c. Worship often includes **intermediaries**: ancestors, lesser deities, and spirits.
- d. Attributes of the Supreme Being are expressed in oral traditions and proverbs (e.g., God is just, all-seeing, merciful).

3. Similarities

- a. Both Islam and AIR affirm the existence of one Supreme Being as Creator and Sustainer.
- b. Both emphasise God’s justice, mercy, and power.
- c. Both traditions encourage moral responsibility and accountability to God.

4. Differences

- a. **Worship:** Islam insists on direct worship of Allah, while AIR frequently approaches God through intermediaries.
- b. **Accessibility:** In Islam, Allah is near to His servants (Qur’an 2:186), while in AIR, the Supreme Being is often considered distant, hence the reliance on spirits and ancestors.
- c. **Expression of Attributes:** Islam describes Allah’s attributes through Qur’an and Hadith, while AIR expresses God’s nature through proverbs, stories, and cultural symbols.

5. Religious and Social Implications

- a. Understanding both similarities and differences builds tolerance.
- b. Learners appreciate how religion shapes morality and community life in Ghana.
- c. Comparative reflection prevents misconceptions and encourages peaceful coexistence.

Learning Tasks

1. Define Tawhid in Islam and the concept of the Supreme Being in AIR.
2. Identify two similarities in how Islam and AIR describe God.
3. List two differences in how Islam and AIR worship God.
4. Give one Qur’anic verse and one AIR proverb that describe God.
5. Reflect on how recognising similarities and differences can promote religious tolerance in Ghana.

Pedagogical Exemplars

1. Talk for Learning (Comparative Class Discussion)

- Begin with the question: “Do Muslims and followers of AIR believe in the same God?”
- Guide learners through Qur’an 112:1–4 and AIR examples (e.g., proverbs like “*Nyame nwu na mawu*” – “God never dies so I will not die”).
- Encourage comparison of worship styles and approaches to God.
- **Expected outcome:** Learners practise respectful comparison and theological literacy.

2. Concept Mapping (Structuring Comparison)

- Learners create a Venn diagram with two circles: Islam and AIR.
- **Shared beliefs:** Supreme Being, Creator, moral Judge.
- **Differences:** Direct worship (Islam) vs. intermediaries (AIR).

- **Expected outcome:** Learners visualise commonalities and differences clearly.

3. Group Work / Collaborative Learning

- Group A: Research Islamic view of God using Qur'an and Hadith.
- Group B: Research AIR view using oral traditions, proverbs, and cultural practices.
- Groups present, then form mixed groups to compare findings.
- **Expected outcome:** Learners develop intercultural understanding and collaboration skills.

4. Experiential Learning (Oral History and Community Inquiry)

- Learners interview elders, imams, or traditionalists about God's nature.
- Compare findings from Islamic and AIR contexts.
- **Expected outcome:** Learners connect classroom knowledge with lived community perspectives.

5. Reflection Writing (Personal Integration)

- Learners write a short essay or journal entry: *“What do Islam and AIR teach me about God's justice and mercy?”*
- **Expected outcome:** Learners internalise lessons and connect them to personal moral growth.

Key Assessment (DoK)

DoK Level 1: Identify one Qur'anic verse and one AIR proverb about God.

DoK Level 2: Explain how Allah is described as transcendent in Islam and how AIR describes the Supreme Being.

DoK Level 3: Compare the accessibility of God in Islam and AIR, noting similarities and differences.

DoK Level 4: Create a comparative chart, essay, or presentation showing how Islam and AIR views of God can contribute to interfaith tolerance and peaceful coexistence in Ghana.

Hint



The recommended mode of assessment for Week 9 is **homework**. Refer to the questions of Assessment Levels 1, 2 and 3 under the key assessment for examples of tasks for the homework. See the Teacher Assessment Manual Toolkit page 46 on how to use homework to assess learners.

WEEK 10

Learning Indicator: *Apply moral values in the attributes of God in Islam*

FOCAL AREA: **APPLICATION OF THE ISLAMIC MORAL VALUES IN THE ATTRIBUTES OF ALLAH IN OUR LIVES**

In Islam, Allah’s Beautiful Names (Asma’ul Husna) reveal His nature and provide models for human conduct. By reflecting on attributes such as **Al-‘Adl (The Just)**, **Ar-Rahman (The Most Merciful)**, **Al-Ghaffar (The Forgiving)**, and **Al-Halim (The Forbearing)**, Muslims are encouraged to embody justice, compassion, forgiveness, and patience in their daily lives. This lesson shows how divine qualities guide moral behaviour, shaping ethical decisions at home, school, and in the wider community.

Key Words

- Al-‘Adl – The Just
- Ar-Rahman – The Most Merciful
- Al-Ghaffar – The Forgiving
- Al-Halim – The Forbearing
- As-Sabur – The Patient
- Moral values

Key Concepts

1. Key Moral Attributes of Allah

- a. **Al-‘Adl (The Just):** Allah’s fairness inspires Muslims to practise honesty and equity in their dealings.
- b. **Ar-Rahman (The Compassionate):** Allah’s mercy motivates believers to show kindness to the weak and vulnerable.
- c. **Al-Ghaffar (The Forgiving):** Allah forgives sins, teaching believers to forgive others.
- d. **Al-Halim / As-Sabur (The Forbearing/Patient):** Allah’s patience with humanity teaches Muslims endurance and self-control.

2. Moral Guidance for Human Conduct

- a. Justice in conflict resolution (treating all sides fairly).
- b. Compassion in caring for the needy and disadvantaged.
- c. Forgiveness in friendships, family life, and school relationships.
- d. Patience in hardship, exams, or community service.

3. Application in Real-Life Situations

- a. **Conflict Resolution:** Acting fairly and forgiving wrongs reflects Allah’s justice and mercy.

- b. **Charity and Kindness:** Showing care to the needy mirrors Allah’s compassion.
- c. **Honesty and Accountability:** Being truthful in schoolwork, business, and relationships echoes divine justice.
- d. **Perseverance:** Facing difficulties with patience reflects Allah’s forbearance.

Learning Tasks

1. Identify four moral attributes of Allah and explain what each means.
2. Describe one real-life situation in which fairness (Al-‘Adl) can be applied.
3. Explain why Muslims should forgive others if Allah is Al-Ghaffar.
4. Role-play a situation where patience (As-Sabur) is needed and explain how it reflects God’s attribute.
5. Reflect on how practising Allah’s attributes makes communities peaceful and just.

Pedagogical Exemplars

1. Talk for Learning (Guided Ethical Dialogue)

- Begin with: *“How should knowing Allah is the Just and Merciful affect the way a Muslim behaves?”*
- Discuss examples of fairness, kindness, and honesty.
- **Expected outcome:** Learners connect theology to daily moral life.

2. Concept Mapping (Structuring Talk for Learning)

- Learners create a map linking divine attributes to moral actions:
 - Al-‘Adl → fairness
 - Ar-Rahman → kindness
 - Al-Ghaffar → forgiveness
 - As-Sabur → patience
- **Expected outcome:** Learners visualise abstract values as concrete behaviours.

3. Group Work / Collaborative Learning

- Groups select one attribute, prepare a skit showing how it can be practised in school, home, or community.
- Examples: a fair prefect, forgiving a classmate, helping the sick.
- **Expected outcome:** Learners practise creative application of values.

4. Experiential Learning (Role Play and Reflection)

- Learners act out scenarios (e.g., resolving a quarrel fairly, forgiving someone).
- After role-play, learners reflect: *“Which attribute of Allah did this role-play show?”*
- **Expected outcome:** Learners connect moral lessons to divine attributes.

5. Project-Based Learning (Ethical Action Plan)

- Learners design a one-week action plan titled “*Living God’s Names*”.
- Each learner chooses one moral attribute to practise (e.g., patience with siblings, honesty in tests).
- They journal experiences and share reflections.
- **Expected outcome:** Learners integrate values into daily life, building moral responsibility.

Key Assessment (DoK)

DoK Level 1: List two attributes of Allah that guide human conduct.

DoK Level 2: Explain how Ar-Rahman (The Compassionate) shapes kindness.

DoK Level 3: Analyse how forgiveness (Al-Ghaffar) can change relationships in school or community.

DoK Level 4: Create a reflective journal or class project showing how one attribute of Allah was practised in real life and its impact.

Hint



The recommended mode of assessment for Week 10 is **reflective journal**. Refer to the question of Assessment Level 4 under the key assessment for an example of a task for the journal.

SECTION 2 REVIEW

In this section, learners deepened their study of the nature of God in Islam and explored comparative perspectives with AIR. They began with Tawhid, affirming Allah’s absolute Oneness as the foundation of Muslim belief and practice. They then studied the Beautiful Names of Allah, understanding how each attribute reveals God’s essence and guides human conduct. Learners were introduced to Islamic theological schools and debates, learning how scholars historically interpreted God’s attributes through reason (*‘aql*) and revelation (*naql*).

The section also provided opportunities to compare Islam and AIR, showing both shared beliefs in a Supreme Being and differences in worship practices, accessibility, and the role of intermediaries. Finally, learners applied divine attributes such as justice, mercy, forgiveness, and patience to everyday moral contexts, realising how theology shapes ethics and community life.

Through pedagogical strategies such as group work, debates, role-plays, concept mapping, and reflective writing, learners developed critical thinking, intercultural understanding, communication, and problem-solving skills. They also nurtured values of tolerance, respect for diversity, honesty, empathy, and peaceful coexistence.

The knowledge gained, skills developed, and attitudes cultivated in this section contribute to learners’ holistic growth as morally responsible individuals prepared for adult life, interfaith dialogue, and further studies.



APPENDIX C: MID-SEMESTER EXAMINATION

Structure

Forty (40) objective test items comprising multiple choice questions.

Sample principles to consider in developing Multiple Choice Questions

1. Keep questions simple and clear.
2. Match questions to indicators and content.
3. Add believable wrong answers (distractors).
4. Make sure there is only one correct answer.
5. Include questions with DoK levels.
6. Make questions practicable whenever possible.
7. Use fair and bias-free language for all learners.

Sample Table of Specification

| Week | Focal Area | Type of Question | DoK Level | | | | Total |
|-------|--|------------------|-----------|----|----|---|-------|
| | | | 1 | 2 | 3 | 4 | |
| 1 | Islamic Groupings in Ghana | Multiple Choice | 3 | 3 | 3 | - | 9 |
| 2 | Historical Emergence of Islamic Groups in Ghana | Multiple Choice | 2 | 3 | 3 | - | 8 |
| 3 | Differences in Interpretation, Emphasis, and Practices within Ghanaian Islam | Multiple Choice | 3 | 3 | 2 | - | 8 |
| 4 | Influence of AIR on Islamic Groupings in Ghana | Multiple Choice | 2 | 4 | 2 | - | 8 |
| 5 | The Natural Environment and the Nature of Allah | Multiple Choice | 2 | 3 | 2 | - | 7 |
| Total | | | 12 | 16 | 12 | | 40 |

SECTION 3

Strand: Religious Beliefs, Practices, Moral Values And Human Development

Sub-Strand: Worship And Moral Values For Development

Learning Outcome: Describe how AIR has influenced Islamic worship in Ghana and analyse the values inherent in Islamic worship

Content Standard: Demonstrate understanding of worship in Islam and elements of AIR's influence, to deduce and apply values inherent in them.

Hint



The **End of First Semester Examination** will be conducted in Week 12. Refer to **Appendix D** of this Section for a Table of Specification to guide you to set the questions. Set questions to cover all the indicators covered for at least weeks 1 to 11.

Assign **Individual Project Work** for the academic year by Week 14. The project should be submitted by Week 19. See **Appendix E** of this Section and Teacher Assessment Manual and Toolkit for more information on how to organise a group project.

INTRODUCTION AND SECTION SUMMARY

This section introduces learners to the core practices of Islamic worship ('ibādah), beginning with the Five Pillars of Islam and extending to supplementary acts of devotion such as du'ā', dhikr, Qur'an recitation, and prostration (sujūd). Learners examine how these acts of worship are firmly rooted in the Qur'an and Hadith, ensuring that devotion is guided by scripture and not left to human invention.

The section also explores how Islamic worship in Ghana has been influenced by African Indigenous Religion (AIR), leading to practices such as protective prayers, water rituals, and the role of mallams as spiritual leaders. Learners reflect critically on how these influences may either complement or conflict with Islamic orthodoxy.

Finally, learners synthesise the moral values embedded in worship, such as honesty, humility, patience, generosity, and gratitude, and discuss how to apply them in school, home, and community life. By the end of this section, learners will have both a strong theological grounding in Islamic worship and an appreciation of its practical ethical dimensions.

Weeks covered by the section are

- **Week 11:** The Five Pillars of Islam as acts of worship.
- **Week 12:** Elements of worship in Islam

- **Week 13:** AIR influences on Islamic worship in Ghana
- **Week 14:** Moral values in Islamic worship

SUMMARY OF PEDAGOGICAL EXEMPLARS

The section uses interactive and reflective pedagogies to make worship concrete, scriptural, and practical for learners. Approaches include

- **Talk for Learning:** guided discussion using Qur’anic verses and community examples.
- **Concept Mapping:** visual organisation of worship practices, scriptural bases, and moral values.
- **Group Work:** cooperative research on pillars, scriptural texts, and AIR influences.
- **Experiential Learning:** watching videos or observing local ceremonies for cultural reflection.
- **Role Play/Drama:** applying worship values to moral dilemmas in school or home life.
- **Project-Based Learning:** creative exhibits (e.g., “The Pillars We Stand On,” “Living God’s Names”).

These strategies ensure that learners do not only memorise rituals but also **internalise worship as a guide for character formation**.

ASSESSMENT SUMMARY

Assessment throughout this section emphasises formative and performance-based strategies. Suggested activities include

- Recalling Qur’anic verses and Hadith related to worship.
- Creating posters and charts linking worship acts to moral values.
- Group presentations on AIR influences in Islamic worship.
- Journals reflecting on personal practice of values such as honesty or patience.
- Debates on whether certain cultural practices align with or contradict Islam.
- Essays or projects on applying worship values to solve social issues in Ghana.

The assessments cover a range of Depth of Knowledge (DoK) levels, from simple recall of the Five Pillars to synthesising moral values and applying them to real-life contexts. Teachers are encouraged to adapt assessment methods to learners’ abilities and use the Teacher Assessment Manual and Toolkit (TAMT) for creative inspiration.

WEEK 11

Learning Indicator: Explain how the Five Pillars of Islam are performed

FOCAL AREA: THE FIVE PILLARS OF ISLAM AS ACTS OF WORSHIP ('IBĀDAH)

The Five Pillars of Islam are the foundation of Muslim faith and practice. They represent acts of worship ('ibādah) that connect believers to Allah, guide moral conduct, and build community life. Each pillar—Shahadah (Declaration of Faith), Salat (Daily Prayers), Zakat (Almsgiving), Sawm (Fasting during Ramadan), and Hajj (Pilgrimage to Mecca)—is a practical demonstration of submission and devotion to Allah. Learners will explore how each pillar is performed, its spiritual meaning, and its significance for individuals and society.

Key Words

- Shahadah
- Salat
- Zakat
- Sawm
- Hajj
- 'Ibādah (Worship)
- Submission

Key Concepts

1. Shahadah (Declaration of Faith)

- a. Statement: *“There is no god but Allah, and Muhammad is His Messenger.”*
- b. Said sincerely, it marks entry into Islam.
- c. Significance: affirms Tawhid and the Prophet’s mission.

2. Salat (Daily Prayers)

- a. Performed five times daily at fixed times.
- b. Involves standing, bowing, prostration, and recitation of Qur’an.
- c. Significance: maintains constant connection with Allah and disciplines life.

3. Zakat (Almsgiving)

- a. Compulsory giving of a portion of wealth to the needy (usually 2.5%).
- b. Ensures social justice and care for the less fortunate.
- c. Significance: purifies wealth and fosters community solidarity.

4. Sawm (Fasting in Ramadan)

- a. Abstaining from food, drink, and immoral acts from dawn to sunset.

- b. Promotes self-control, empathy for the poor, and spiritual renewal.

5. Hajj (Pilgrimage to Mecca)

- a. Obligatory once in a lifetime for those who can afford it.
- b. Involves rituals such as Tawaf (circling the Kaaba), Sa'i (running between Safa and Marwa), and standing at Arafat.
- c. Significance: symbol of unity, equality, and total submission to Allah.

Learning Tasks

1. List the Five Pillars of Islam.
2. Describe briefly how each pillar is performed.
3. Explain the spiritual significance of Zakat and Sawm.
4. Discuss how Salat disciplines a Muslim's daily life.
5. Reflect on how Hajj demonstrates unity and equality among Muslims.

Pedagogical Exemplars

1. Talk for Learning (Guided Religious Discussion)

- Start with: *“Why are the Five Pillars called acts of worship?”*
- Use Qur'anic verses and Hadiths (e.g., on Salat and Zakat) to explain.
- Learners connect each pillar to worship and submission to Allah.
- **Outcome:** Learners link ritual practices to faith and devotion.

2. Concept Mapping (Structuring Talk for Learning)

- Draw “Five Pillars as Worship” at the centre.
- Branches: Shahadah → belief, Salat → prayer, Zakat → generosity, Sawm → self-discipline, Hajj → unity.
- Learners add explanations and moral lessons.
- **Outcome:** Learners visualise how each act of worship builds faith.

3. Group Work / Collaborative Learning

- Groups research one pillar: what it is, how performed, its meaning, and impact.
- Present using posters, role-play, or slides.
- **Outcome:** Learners practise teamwork and deepen understanding of each pillar.

4. Experiential Learning (Video/Virtual Reflection)

- Show short videos of Muslims praying, giving Zakat, fasting in Ramadan, or performing Hajj.
- Learners reflect: *“What does this act show about devotion and submission?”*
- **Outcome:** Learners develop empathy and real-life appreciation of rituals.

5. Project-Based Learning (Faith-in-Action Exhibit)

- Class exhibit: “Worship in Islam: The Pillars We Stand On.”
- Each group creates an artefact or display (e.g., prayer mat, Zakat box, fasting journal, Hajj model).
- **Outcome:** Learners express creativity and showcase collective understanding.

Key Assessment (DoK)

DoK Level 1: Name the Five Pillars of Islam.

DoK Level 2: Explain how Muslims perform Salat and Sawm.

DoK Level 3: Analyse how Zakat builds community solidarity.

DoK Level 4: Create a project or essay showing how practising all Five Pillars together shapes a Muslim’s spiritual, moral, and social life.

Hint



*The recommended mode of assessment for Week 11 is **group discussion and presentation**. Refer to the questions of Assessment Levels 1, 2 and 3 under the key assessment for examples of tasks for the assessment. See the Teacher Assessment Manual Toolkit page 52 on how to go about this assessment mode.*

WEEK 12

Learning Indicator: *Analyse elements of worship in Islam to deduce their scriptural references*

FOCAL AREA: **ELEMENTS OF WORSHIP IN ISLAM**

Islamic worship (‘ibādah) is not merely ritual but a divinely guided practice rooted in the Qur’an and Hadith. Every act of worship—prayer, fasting, charity, pilgrimage, or remembrance—is supported by clear scriptural guidance that provides both its form and its purpose. This lesson helps learners identify the scriptural references for key acts of worship, understand their meaning, and deduce how they shape a Muslim’s relationship with Allah.

Key Words

- ‘Ibādah (worship)
- Salat (prayer)
- Zakat (almsgiving)
- Sawm (fasting)
- Hajj (pilgrimage)
- Du‘ā’ (supplication)
- Dhikr (remembrance)
- Sujūd (prostration)
- Qur’an & Hadith

Key Concepts

1. Salat (Prayer)

- a. Qur’an 2:43: *“Establish prayer and give Zakat and bow with those who bow.”*
- b. Qur’an 29:45: *“Indeed, prayer restrains from immorality and wrongdoing.”*
- c. Hadith: Prophet Muhammad (SAW) specified five daily prayers and their timings.
- d. **Purpose:** Connects believer with Allah and disciplines life.

2. Zakat (Almsgiving)

- a. Qur’an 9:60: specifies recipients of Zakat (poor, needy, wayfarer, etc.).
- b. Qur’an 2:267: command to spend from good things earned.
- c. **Purpose:** Purifies wealth, reduces inequality, supports community.

3. Sawm (Fasting during Ramadan)

- a. Qur’an 2:183: *“O you who believe, fasting is prescribed for you as it was prescribed for those before you, that you may attain taqwa.”*
- b. **Purpose:** Builds self-control, empathy, and piety.

4. **Hajj (Pilgrimage to Mecca)**
 - a. Qur'an 3:97: obligation to perform Hajj for those able.
 - b. Hadiths explain rites like Tawaf and standing at Arafat.
 - c. **Purpose:** Symbolises unity, submission, and spiritual renewal.
5. **Du‘ā’ (Supplication)**
 - a. Qur'an 40:60: *“Call upon Me; I will respond to you.”*
 - b. **Purpose:** Direct communication with Allah, expressing needs and gratitude.
6. **Dhikr (Remembrance of Allah)**
 - a. Qur'an 13:28: *“Indeed, in the remembrance of Allah do hearts find rest.”*
 - b. Qur'an 33:41: *“O you who believe, remember Allah often.”*
 - c. **Purpose:** Cultivates mindfulness, inner peace, and constant awareness of God.
7. **Qur'an Recitation**
 - a. Qur'an 73:4: *“Recite the Qur'an with measured recitation.”*
 - b. **Purpose:** Source of guidance, reflection, and spiritual nourishment.
8. **Sujūd (Prostration)**
 - a. Qur'an 96:19: *“...prostrate and draw near [to Allah].”*
 - b. **Purpose:** Symbol of humility and submission to Allah.

Learning Tasks

1. Identify Qur'anic verses that command Muslims to pray, fast, and give Zakat.
2. Explain the purpose of Sujūd as an act of worship.
3. Match each element of worship with its scriptural reference.
4. Discuss how Dhikr (remembrance) brings peace of mind according to the Qur'an.
5. Reflect on how scriptural guidance makes worship more meaningful.

Pedagogical Exemplars

1. **Talk for Learning (Guided Scriptural Dialogue)**
 - Begin with: *“Where in the Qur'an or Hadith do we find guidance for worship?”*
 - Provide verses for Salat, Zakat, Sawm, and ask learners: *“What does this verse teach us about worship?”*
 - **Outcome:** Learners link worship practices directly to scripture.
2. **Concept Mapping (Structuring Talk for Learning)**
 - Learners create a central map: *“Elements of Worship.”*
 - Branches: Salat → Qur'an 2:43; Zakat → Qur'an 9:60; Sawm → Qur'an 2:183; Hajj → Qur'an 3:97; etc.
 - **Outcome:** Learners visualise connections between text and practice.

3. Group Work / Collaborative Learning

- Assign each group an element of worship.
- Tasks: find Qur'anic verses and Hadith, explain meaning, and link to practice.
- Present through posters, recitations, or skits.
- **Outcome:** Learners practise tafsir-like analysis and collaborative research.

4. Inquiry-Based Learning (Verse Analysis Workshop)

- Provide learners selected verses (e.g., Qur'an 2:183 on fasting).
- Learners interpret in groups: *“What practice does this verse prescribe? Why?”*
- **Outcome:** Learners develop scriptural reasoning and interpretation skills.

5. Experiential Learning (Scripture in Practice Reflection)

- Show video of Muslims praying, fasting, or giving Zakat.
- Learners identify scriptural basis and reflect: *“What does this act teach about our relationship with Allah?”*
- **Outcome:** Learners connect belief, text, and lived practice.

Key Assessment (DoK)

DoK Level 1: State one Qur'anic verse about Salat or Sawm.

DoK Level 2: Explain the purpose of Zakat according to the Qur'an.

DoK Level 3: Analyse how Hajj demonstrates Qur'anic values of unity and submission.

DoK Level 4: Create a comparative chart or essay showing how different forms of worship (prayer, fasting, charity) are linked to scriptural commands and how they shape Muslim life.

Hint



The **End of First Semester Examination** will be conducted in Week 12. Refer to **Appendix D** of this Section for a **Table of Specification** to guide you to set the questions. Set questions to cover all the indicators covered for at least weeks 1 to 11.

WEEK 13

Learning Indicator: *Examine ways in which African Indigenous Religion (AIR) has influenced Islamic worship in Ghana*

FOCAL AREA: AIR INFLUENCES ON GHANAIAN ISLAMIC WORSHIP

The practice of Islam in Ghana has been shaped not only by the Qur'an and Hadith but also by the cultural environment in which it is lived. As Islam spread into Ghanaian communities deeply rooted in African Indigenous Religion (AIR), certain traditional practices and cultural expressions found their way into Islamic worship. These influences can be seen in healing rituals, protective prayers, communal worship patterns, music, and the roles of religious leaders. While some of these adaptations complement Islamic spirituality, others raise debates about orthodoxy and syncretism. This lesson helps learners identify these influences, reflect on their meaning, and evaluate their place in Islamic practice.

Key Words

- Syncretism
- Ruqyah (spiritual healing)
- Charms/amulets
- Zikir (remembrance sessions)
- Spiritual leaders/mallams
- Cultural expressions
- Protection rites

Key Concepts

1. Elements of Worship Reflecting AIR Influence

- **Communal prayers** in mosques often resemble AIR communal gatherings, with call-and-response and rhythm.
- **Herbal baths and water rituals** are used for purification or healing, echoing AIR cleansing rites.
- Special water (*ruqyah*) prayed over by mallams may parallel AIR spiritual water rituals.

2. Syncretic Practices

- Use of **charms, talismans, and amulets** with Qur'anic verses, resembling AIR protective objects.
- Burning of **incense** and spirit-related invocations in some zikir sessions reflect AIR ritual symbolism.
- Healing rites that combine Qur'anic recitations with indigenous protective rituals.

3. Cultural Expressions in Worship

- **Music and drumming** used during zikir and religious festivals echo AIR traditions of rhythm and dance in spirituality.
- **Special attire and dress codes** in some ceremonies show continuity with traditional Ghanaian customs.
- **Spiritual leadership** roles of mallams sometimes resemble AIR priests in mediating between the unseen and human needs.

4. Complementary vs. Conflicting Adaptations

- Complementary: use of local language in prayer, music, and dress makes Islam relatable and culturally rooted.
- Conflicting: charms, spirit-invocations, and ancestor-like mediations are criticised by reformist Muslims as contrary to Tawhid.
- These tensions reflect the dynamic interaction between orthodoxy and culture in Ghanaian Islam.

Learning Tasks

1. Identify two AIR-influenced practices in Ghanaian Islam.
2. Explain how herbal baths or ruqyah reflect AIR heritage.
3. Compare the role of mallams in Islam with that of AIR priests.
4. Discuss one practice that may complement Islam and one that may conflict with Islamic orthodoxy.
5. Reflect on how cultural influences can enrich or challenge religious purity.

Pedagogical Exemplars

1. Talk for Learning (Comparative Discussion)

- Begin with: *“Have you observed Islamic practices in your community that seem similar to African Indigenous Religion?”*
- Learners share observations of rituals such as charms, protection prayers, or special water use.
- Facilitate debate on whether these practices are Islamic, Indigenous, or blended.
- **Outcome:** Learners develop critical comparative skills.

2. Experiential Learning (Observation and Reflection)

- Show a documentary or clip of Ghanaian Islamic practices (e.g., zikir sessions, naming ceremonies).
- Learners identify AIR elements (drumming, dress, protective rites).
- Reflection: *“Which practices align with Islam, and which may conflict?”*
- **Outcome:** Learners practise cultural interpretation and reflective analysis.

3. Group Work / Collaborative Learning

- Groups investigate themes such as healing practices, language use, or roles of mallams.
- Each group presents on AIR influence and its alignment with Islam.
- **Outcome:** Learners understand both cultural blending and orthodoxy debates.

4. Concept Mapping (Structuring Talk for Learning)

- Two-column map:
 - **AIR practices** (libation, trance, ancestor veneration).
 - **Islamic parallels** (du‘ā’, ziyārah, ruqyah).
- Arrows drawn to show similarities, influences, or contradictions.
- **Outcome:** Learners synthesise patterns of influence visually.

5. Inquiry-Based Learning (Case Study Exploration)

- Learners research a Ghanaian prayer centre, mallam, or community known for blending AIR and Islam.
- Collect oral testimonies, reports, or interviews (where possible).
- Present findings on cultural influence and religious authenticity.
- **Outcome:** Learners build research, inquiry, and fieldwork skills.

Key Assessment (DoK)

DoK Level 1: List two AIR practices visible in Ghanaian Islamic worship.

DoK Level 2: Explain how charms or amulets are used in both AIR and Islam in Ghana.

DoK Level 3: Analyse which AIR-influenced practices complement Islamic teachings and which conflict.

DoK Level 4: Write an essay or present a case study analysing AIR influence in your community’s Islamic practices and propose ways Muslims can preserve culture while staying true to Tawhid.

Hint



*The recommended mode of assessment for Week 13 is **Case Study**. Refer to the question of Assessment Levels 4 under the key assessment for an example of task for the case study. See the Teacher Assessment Manual Toolkit page 25 on how to use case study to assess learners.*

WEEK 14

Learning Indicator: *Synthesise moral values inherent in Islamic worship and how to apply them*

FOCAL AREA: **MORAL VALUES IN WORSHIP AND THEIR APPLICATION**

Islamic worship (*‘ibādah*) is not only ritual but also a training ground for moral and ethical living. Each of the Five Pillars of Islam and other devotional acts cultivate virtues that shape personal character and promote social responsibility. For example, *Ṣalāh* (prayer) builds discipline and humility, *Ṣawm* (fasting) teaches patience and empathy, *Zakāh* (almsgiving) fosters generosity and justice, and *Ḥajj* (pilgrimage) strengthens equality and unity. Learners will explore how worship in Islam develops these values and discuss practical ways of applying them in daily life at school, home, and community.

Key Words

- Moral values
- Discipline
- Humility
- Self-control
- Generosity
- Gratitude
- Social responsibility

Key Concepts

1. Moral Values in the Five Pillars

- a. *Ṣalāh (Prayer)*: Teaches punctuality, honesty, humility, and mindfulness.
- b. *Ṣawm (Fasting)*: Cultivates patience, self-control, empathy for the poor.
- c. *Zakāh (Almsgiving)*: Builds generosity, justice, care for the vulnerable.
- d. *Ḥajj (Pilgrimage)*: Promotes equality, tolerance, unity, perseverance.
- e. *Shahādah (Faith Declaration)*: Nurtures sincerity, loyalty, and devotion to Allah.

2. Moral Intentions Behind Worship

- a. Every act of worship is designed to purify the heart and character.
- b. Qur’an 29:45: *“Indeed, prayer restrains from immorality and wrongdoing.”*
- c. Fasting strengthens resilience and helps avoid sinful behaviour.
- d. Almsgiving addresses selfishness by promoting social justice.

3. Character and Social Responsibility

- a. Worship cultivates inner virtues (e.g., honesty, gratitude) that manifest in outward conduct.

- b. These virtues shape learners into responsible citizens who care for others, respect authority, and act fairly.

4. Application in Daily Life

- a. **In School:** Practising honesty in exams, kindness to peers, punctuality.
- b. **At Home:** Showing gratitude to parents, helping siblings, patience in chores.
- c. **In Community:** Supporting the needy, being fair in trade, promoting peace.

Learning Tasks

1. Identify one moral value from each of the Five Pillars of Islam.
2. Explain how *Ṣawm* can help a learner control anger.
3. Discuss how *Zakāh* promotes social responsibility.
4. Suggest three ways worship values can be applied at school.
5. Reflect on how practising humility in *Ṣalāh* can improve relationships.

Pedagogical Exemplars

1. Talk for Learning (Moral Dialogue)

- Start with: *“How does worship in Islam make someone a better person?”*
- Link *Ṣalāh* to discipline, *Ṣawm* to patience, *Zakāh* to generosity.
- Learners share personal or observed examples.
- **Outcome:** Learners connect worship to everyday moral living.

2. Experiential Learning (Personal Reflection and Journaling)

- Learners keep a one-week journal on how worship influences choices (e.g., resisting cheating, forgiving others).
- End with a class sharing session.
- **Outcome:** Learners develop self-awareness and see worship as transformative.

3. Group Work / Collaborative Learning

- Assign groups one pillar each.
- Task: identify moral values, scriptural references, and real-life applications.
- Create a “Worship-to-Character” chart and present.
- **Outcome:** Learners link ritual with ethics and practise teamwork.

4. Role-Play / Drama (Moral Decision-Making)

- Groups dramatise scenarios:
 - A student tempted to cheat but remembers honesty from prayer.
 - A friend offends another, who forgives, inspired by Allah’s attribute *Al-Ghaffar*.
- **Outcome:** Learners see how moral values from worship guide real-life decisions.

5. Concept Mapping (Structuring Talk for Learning)

- Central theme: “Islamic Worship and Morality.”
- Branches: *Ṣalāh* → *humility*; *Ṣawm* → *patience*; *Zakāh* → *generosity*; *Hajj* → *equality*.
- Learners add examples of application at home, school, community.
- **Outcome:** Learners visualise the ethical dimensions of worship.

Key Assessment (DoK)

DoK Level 1: State two moral values taught by *Ṣawm* and *Zakāh*.

DoK Level 2: Explain how *Ṣalāh* promotes honesty and humility.

DoK Level 3: Analyse how *Zakāh* and *Ṣawm* both encourage social responsibility in different ways.

DoK Level 4: Design a personal or group project showing how Islamic worship can solve a moral problem in school or community (e.g., dishonesty, selfishness, lack of empathy).

Hint



Assign **Individual Project Work** for the academic year by Week 14. The project should be submitted by Week 19. See **Appendix E** of this Section and **Teacher Assessment Manual and Toolkit** for more information on how to organise a group project.

SECTION 3 REVIEW

In this section, learners examined the performance and meaning of Islamic worship. They began by studying the Five Pillars of Islam, understanding how each is performed and how they represent acts of devotion to Allah. They also explored the scriptural foundation of worship, identifying Qur’anic verses and Hadiths that guide prayer, fasting, almsgiving, pilgrimage, supplication, remembrance, and prostration.

The section further highlighted how African Indigenous Religion (AIR) has influenced Islamic worship in Ghana, with learners identifying syncretic practices such as protective charms, water rituals, and drumming in ceremonies. They reflected on whether these influences enrich or contradict Islamic orthodoxy, promoting awareness of cultural blending in religious practice.

Finally, learners synthesised the moral values within worship—such as patience, humility, generosity, honesty, and empathy—and discussed practical ways to apply them in school, home, and community contexts.

Through pedagogical activities such as debates, group work, role-plays, reflection journals, and project-based exhibits, learners developed critical thinking, collaboration, communication, and scriptural literacy skills. They also nurtured positive attitudes like tolerance, self-discipline, responsibility, and peaceful coexistence.

The knowledge, skills, and values gained in this section will enable learners not only to perform acts of worship correctly but also to live out their deeper meaning in shaping a just, compassionate, and morally responsible society.



APPENDIX D: END OF SEMESTER EXAMINATION

Structure

Duration for the examination: 2 hours

Total marks: 100

Sections

- i. Section A (40 marks): 40 multiple choice questions (45 minutes)
- ii. Section B (60 marks): 5 essay type questions for learners to answer any 3

Each question is rated 20 marks (75 Minutes)

Sample Table of Test Specification

| Week | Learning indicator | Type of Question | DoK Level | | | | Total |
|------|---|------------------|-----------|----|----|----|-------|
| | | | L1 | L2 | L3 | L4 | |
| 1 | Islamic Groupings in Ghana | Multiple Choice | 1 | 2 | 1 | - | 4 |
| | | Essay type | - | - | 1 | - | 1 |
| 2 | Historical Emergence of Islamic Groups in Ghana | Multiple Choice | 1 | 2 | 1 | - | 4 |
| | | Essay type | - | - | - | - | - |
| 3 | Differences in Interpretation, Emphasis, and Practices within Ghanaian Islam | Multiple Choice | 1 | 1 | 1 | - | 3 |
| | | Essay type | - | - | - | - | - |
| 4 | Influence of AIR on Islamic Groupings in Ghana | Multiple Choice | 1 | 1 | 1 | - | 3 |
| | | Essay type | - | - | - | - | - |
| 5 | The Natural Environment and the Nature of Allah | Multiple Choice | 1 | 1 | 1 | - | 3 |
| | | Essay type | - | - | - | - | - |
| 6 | The Attributes of Allah (Asma'ul Husna) | Multiple Choice | 1 | 1 | 1 | - | 3 |
| | | Essay type | 1 | - | - | - | 1 |
| 7 | Islamic Conceptions over the Nature of Allah | Multiple Choice | 1 | 1 | 1 | - | 3 |
| | | Essay type | - | - | - | - | - |
| 8 | Tawhid – The Core of Islamic Theology | Multiple Choice | 1 | 1 | 1 | - | 3 |
| | | Essay type | 1 | - | - | - | 1 |
| 9 | Islamic and AIR Perspectives on the Nature of God | Multiple Choice | 1 | 1 | 1 | - | 3 |
| | | Essay type | - | - | - | - | - |
| 10 | Application of the Islamic moral values in the attributes of Allah in our lives | Multiple Choice | 1 | 1 | 1 | - | 3 |
| | | Essay type | - | - | - | - | - |
| 11 | The Five Pillars of Islam as acts of Worship ('Ibādah) | Multiple Choice | 1 | 2 | 1 | - | 4 |
| | | Essay type | - | 1 | - | - | 1 |

| | | | | | | | |
|-------|------------------------------------|-----------------|----|----|----|--|----|
| 12 | Elements of Worship in Islam a. | Multiple Choice | 1 | 2 | 1 | | 4 |
| | | Essay type | - | 1 | - | | 1 |
| Total | | | 14 | 18 | 13 | | 45 |



APPENDIX E: INDIVIDUAL PROJECT

Individual Project: *Exploring Moral Values in the Five Pillars of Islam*

Duration: 5 weeks

Project Overview

In this project, you will work individually to explore the **moral values found in the Five Pillars of Islam** and reflect on how they can shape your personal life and relationships at school and in your community. At the end of the project, you will present a written report and a short oral reflection.

Step-by-Step Approach (5 Weeks)

Week 1: Identifying Values

- Task: Identify **one moral value** from each of the Five Pillars of Islam (Shahādah, Ṣalāh, Zakāh, Ṣawm, Ḥajj).
- Activity: Write a short description (2–3 sentences each) explaining the chosen value.
- Teacher check-in: Approve choices and give feedback.

Week 2: Personal Application

- Task: Explain how **Ṣawm (fasting)** can help you control anger.
- Activity: Write a half-page reflection on self-discipline, patience, and anger management.
- Teacher check-in: Discuss how personal examples can make the reflection stronger.

Week 3: Social Responsibility

- Task: Discuss how **Zakāh** promotes social responsibility.
- Activity: Write a one-page essay linking Zakāh to helping the poor, reducing inequality, and strengthening community.
- Teacher check-in: Provide feedback on clarity and examples.

Week 4: School Application

- Task: Suggest **three ways worship values** (honesty, respect, humility, discipline, etc.) can be applied at school.
- Activity: Make a short action plan (bullet points or a table) showing how you can practise these values daily.
- Teacher check-in: Review feasibility of suggestions.

Week 5: Reflection & Report Compilation

- Task: Reflect on how **practising humility in Ṣalāh** can improve your relationships with friends, teachers, and family.
- Activity: Write a half-page reflection.
- Final step: Compile all tasks (Weeks 1–5) into a **5–6 page project report**.
- Presentation: Prepare a **5-minute oral presentation** summarising key lessons learned.

Suggested Report Format

1. Cover page (Name, Title, Class, Date)
2. Introduction (purpose of the project)
3. Week-by-week tasks written up
4. Reflection (overall lesson learnt from the project)
5. References (if any)

Sample Rubric (20 Marks)

| Criteria | Excellent (4) | Good (3) | Fair (2) | Needs Improvement (1) |
|-----------------------------------|---|---|---------------------------------------|--|
| Content Accuracy | All five tasks are completed with deep understanding of Islamic values. | All tasks complete, with mostly accurate information. | Some tasks incomplete or with gaps. | Major inaccuracies; several tasks missing. |
| Critical Thinking | Clear explanations, strong reflections, and relevant examples given. | Some good reflections with examples. | Few examples; reflections are basic. | No meaningful reflection or analysis. |
| Application to Life/School | Excellent connections to personal life, school, and community. | Good connections, though not very detailed. | Limited application; ideas are vague. | No real-life connections made. |
| Organization & Clarity | Report is well structured, neat, and easy to follow. | Organized with minor errors. | Somewhat disorganized. | Poorly structured, hard to follow. |
| Presentation (Oral/Report) | Clear, confident, engaging oral presentation; neat final report. | Clear presentation; report mostly neat. | Presentation unclear; report untidy. | Weak presentation; report incomplete/untidy. |

SECTION 4

Strand: Religious Communities and Nation Building

Sub-Strand: Religious Communities, Gender and Nation Building

Learning Outcome: *Examine the challenges and opportunities for religious pluralism in Ghana and how they can be employed for nation-building.*

Content Standard: Demonstrate understanding of opportunities and challenges in religious pluralism for nation-building.

Hint



The recommended mode of assessment for Week 18 is **Mid-semester Examination**. Refer to **Appendix F** for further information on how to go about the mid-semester examination for the Second Semester.

INTRODUCTION AND SECTION SUMMARY

This section examines religious pluralism as a theological and practical reality in Ghana and beyond. Learners begin by defining pluralism and distinguishing it from tolerance and exclusivism. They then study Islamic teachings that support pluralism, drawing from the Qur'an (e.g., 2:256, 49:13, 5:48) and the Prophet Muhammad's (SAW) dealings with Christians and Jews in Madinah.

The section also considers opportunities and challenges of pluralism in Ghanaian society, including peaceful coexistence, interfaith collaboration, and mutual learning, alongside challenges like extremism, stereotyping, and politicisation of religion. Learners then explore how managing diversity contributes to nation-building, with examples such as the National Peace Council and interfaith cooperation in national events.

Finally, learners connect classroom study to real-life examples of pluralism in Ghanaian communities (e.g., Kumasi Zongo, Nima), West Africa (Senegal, Sierra Leone, Nigeria), and global contexts (India, Indonesia, USA, UAE). The section highlights the importance of leadership, laws, and education in promoting harmony and the role of both Islam and African Indigenous Religion (AIR) in supporting pluralism.

Weeks covered by the section are

- Week 15: Religious Pluralism.
- Week 16: Islamic teachings on pluralism.
- Week 17: Opportunities and challenges of pluralism in Ghana.
- Week 18: Religious pluralism and nation-building.
- Week 19: Religious Pluralism in Practice – Local and Global

SUMMARY OF PEDAGOGICAL EXEMPLARS

Teaching in this section emphasises dialogue, comparative analysis, and experiential learning. Suggested methods include:

- Talk for Learning: guided Qur'an-based discussions and debates on pluralism.
- Group Work: collaborative exploration of Qur'anic texts, historical examples, and Ghanaian case studies.
- Concept Mapping: visual mapping of opportunities, challenges, and global examples.
- Experiential Learning: interviews with community leaders, media analysis of interfaith events, or role-play of interfaith dialogues.
- Advocacy Simulations: learners role-play interfaith roundtables or peace councils to practise civic participation.

Teachers are encouraged to differentiate learning tasks to accommodate learners' strengths (oral, visual, written), ensure gender inclusivity, and draw on the religious diversity in their own classrooms as a resource.

ASSESSMENT SUMMARY

Assessment strategies in this section encourage critical thinking, application, and synthesis. Suggested activities include:

- Reciting and interpreting Qur'anic verses on pluralism.
- Group posters or charts on opportunities and challenges of pluralism.
- Essays on pluralism as a tool for nation-building.
- Reflection journals on interfaith experiences in learners' communities.
- Concept maps comparing pluralism in Ghana with global contexts.
- Advocacy projects proposing interfaith peacebuilding strategies.

Assessments are designed to cover a range of Depth of Knowledge (DoK) levels:

- Recall (Level 1): Naming Qur'anic verses on pluralism.
- Comprehension (Level 2): Explaining tolerance vs. exclusivism.
- Analysis (Level 3): Comparing opportunities and challenges of pluralism in Ghana.
- Application & Synthesis (Level 4): Designing community-based peace initiatives that use pluralism for national unity.

WEEK 15

Learning Indicator: Explain the concept of religious pluralism

FOCAL AREA: RELIGIOUS PLURALISM

Religious pluralism refers to the recognition and acceptance of the existence of diverse religious beliefs and practices within society, and the effort to promote peaceful coexistence among them. It goes beyond mere tolerance, which implies “putting up with” others, by affirming the value of diversity and encouraging dialogue and cooperation. Islam acknowledges religious diversity as part of God’s plan for humanity, emphasised in Qur’anic verses such as 49:13, 2:256, and 5:48. The Prophet Muhammad’s (SAW) approach in Madinah also provides a practical model of pluralism, as he engaged Jews, Christians, and pagans with fairness and respect. In Ghana, a religiously plural society, pluralism is crucial for unity, peace, and national development.

Key Words

- Religious pluralism
- Tolerance
- Exclusivism
- Dialogue
- Qur’an 49:13; Qur’an 2:256; Qur’an 5:48
- Constitution of Madinah

Key Concepts

1. Definition and Distinction

- a. **Religious Pluralism:** Recognition and positive engagement of multiple religions in one society.
- b. **Tolerance:** Allowing others to practise their religion without interference, but not necessarily affirming its value.
- c. **Exclusivism:** The belief that only one religion has the complete truth, rejecting others.

2. Qur’anic Foundations of Pluralism

- a. Qur’an 49:13: *“O mankind, We created you from a male and a female and made you into nations and tribes that you may know one another.”*
- b. Qur’an 2:256: *“There is no compulsion in religion.”*
- c. Qur’an 5:48: Allah has given each community a law and a way, to test them in what He has given.
- d. These verses emphasise diversity, freedom, and mutual respect.

3. Prophetic Example

- a. **The Constitution of Madinah:** recognised Jews, Christians, and Muslims as one community (ummah) with rights and duties.
- b. The Prophet’s interaction with the **Christians of Najran** showed dialogue and hospitality.
- c. His respectful coexistence with Jewish tribes in Madinah provided a model of interfaith cooperation.

4. Pluralism in Ghana

- a. Ghana is a religiously diverse country (Muslims, Christians, and practitioners of AIR).
- b. Examples of pluralism include: interfaith marriages, shared festivals, community peace committees, and national events where leaders of different religions pray together.
- c. Promoting pluralism strengthens peace, democracy, and social harmony.

Learning Tasks

1. Define religious pluralism and differentiate it from tolerance and exclusivism.
2. Identify two Qur’anic verses that promote religious pluralism.
3. Explain how the Prophet Muhammad (SAW) practised pluralism in Madinah.
4. Give two examples of religious pluralism in contemporary Ghana.
5. Reflect: Why is religious pluralism important for peace and development?

Pedagogical Exemplars

1. Talk for Learning (Guided Class Discussion)

- Begin with: “*Can people of different religions live peacefully together?*”
- Guide learners to define pluralism and distinguish it from tolerance.
- Share examples from the Prophet’s Constitution of Madinah.
- **Expected outcome:** Learners develop conceptual clarity and historical grounding.

2. Group Work / Collaborative Learning

- Assign groups topics: Qur’anic verses, historical examples, Ghanaian practices.
- Groups present via posters, role-play, or case studies (e.g., interfaith marriage).
- **Expected outcome:** Learners practise cooperative learning and cultural literacy.

3. Concept Mapping (Structuring Talk for Learning)

- Central node: “*Religious Pluralism*”.
- Branches: Definition, Qur’anic foundations, Prophetic examples, Ghanaian relevance.
- Learners fill branches with key points.
- **Expected outcome:** Learners visualise complex relationships clearly.

4. Experiential Learning (Interfaith Dialogue Simulation)

- Learners represent different religions in a mock interfaith dialogue.
- Discuss common values (e.g., peace, compassion, justice) and ways to work together.
- **Expected outcome:** Learners build empathy, communication, and civic responsibility.

Key Assessment (DoK)

DoK Level 1: State one Qur’anic verse that supports religious pluralism.

DoK Level 2: Explain the difference between tolerance and pluralism.

DoK Level 3: Analyse how the Prophet’s Constitution of Madinah reflects principles of pluralism.

DoK Level 4: Write a short essay or prepare a presentation on how religious pluralism can be promoted in Ghanaian schools and communities today.

Hint



*The recommended mode of assessment for Week 15 is **Essay**. Refer to the question of Assessment Levels 4 under the key assessment for an example of task for the essay. See the Teacher Assessment Manual Toolkit page 74 on how to use essay to assess learners.*

WEEK 16

Learning Indicator: *Examine Islamic teachings on religious pluralism*

FOCAL AREA: ISLAMIC TEACHINGS ON RELIGIOUS PLURALISM

Islam teaches respect for religious diversity and peaceful coexistence with people of other faiths. The Qur'an highlights principles such as no compulsion in religion (Qur'an 2:256), recognition of humanity's diversity (Qur'an 49:13), and affirmation of distinct communities (Qur'an 5:48). The Prophet Muhammad (SAW) demonstrated pluralism in practice through treaties, dialogue, and cooperation with Jews, Christians, and others in Madinah. Key values such as *tasamuh* (tolerance), *'adl* (justice), and *la ikrah fi al-din* (no compulsion in religion) underpin Islam's approach to pluralism. In modern Ghana, where Muslims live alongside Christians and practitioners of AIR, these teachings remain crucial for peace, unity, and development.

Key Words

- Religious pluralism
- *Tasamuh* (tolerance)
- *'Adl* (justice)
- *La ikrah fi al-din* (no compulsion in religion)
- People of the Book
- Medina Constitution

Key Concepts

1. **Qur'anic Principles on Religious Diversity**
 - a. **Qur'an 2:256:** "There is no compulsion in religion." Religion is a matter of free choice.
 - b. **Qur'an 49:13:** Diversity in nations and tribes is for mutual recognition, not conflict.
 - c. **Qur'an 5:48:** God gave each community its own law and way to test them.
 - d. **Qur'an 109:6:** "To you your religion, and to me mine."
2. **Prophet Muhammad's Interactions with Other Faiths**
 - a. **Christians of Najran:** Welcomed into the Prophet's mosque for dialogue.
 - b. **Jews of Madinah:** Shared citizenship and mutual responsibilities under the Medina Constitution.
 - c. **Treaties:** Provided models of justice and peaceful coexistence.
3. **Islamic Concepts of Tolerance and Justice**
 - a. **Tasamuh (Tolerance):** Respecting other religions without forcing Islamic belief.

- b. **‘Adl (Justice):** Fairness to all, regardless of faith, as commanded in Qur’an 60:8.
- c. **La ikrah fi al-din:** A principle safeguarding freedom of belief.

4. Islam and Cooperation for the Common Good

- a. Qur’an 60:8: Encourages Muslims to act kindly and justly with those who do not fight them.
- b. Shared values—charity, justice, peace—provide common ground for interfaith collaboration.

5. Correcting Misconceptions

- a. Islam does not promote hostility towards non-Muslims; rather, it promotes dialogue and justice.
- b. Extremist interpretations misrepresent Islamic principles of pluralism.

Learning Tasks

1. Define religious pluralism in Islam and cite one Qur’anic verse supporting it.
2. Explain the Prophet’s approach to Christians of Najran or Jews of Madinah.
3. Differentiate between tolerance (tasamuh) and exclusivism.
4. Give one example of religious pluralism in contemporary Ghana.
5. Reflect: How can Islamic teachings on pluralism promote peace in Ghanaian schools and communities?

Pedagogical Exemplars

1. Talk for Learning (Guided Textual Discussion)

- Begin with: *“Does Islam support peaceful relations with non-Muslims?”*
- Use Qur’an 2:256, 49:13, and Hadith examples to guide discussion.
- Learners interpret verses and relate to Ghana’s plural society.
- **Outcome:** Learners build scriptural reasoning and civic understanding.

2. Group Work / Collaborative Learning

- Assign groups themes:
 - Group 1: No compulsion in religion (Qur’an 2:256).
 - Group 2: People of the Book and mutual respect.
 - Group 3: Medina Constitution and treaties.
 - Group 4: Contemporary Muslim societies and pluralism.
- Groups present via posters, role-plays, or simulations.
- **Outcome:** Learners deepen knowledge through teamwork.

3. Concept Mapping (Structuring Talk for Learning)

- Central theme: *“Islamic Teachings on Religious Pluralism.”*

- Branches: Qur’anic foundations, Prophetic examples, key values, contemporary relevance.
- **Outcome:** Learners visualise connections between text, history, and application.

4. Experiential Learning (Dialogue with Resource Person)

- Invite an imam or Muslim scholar involved in interfaith dialogue.
- Learners prepare questions and engage in discussion.
- **Outcome:** Learners connect classroom study to lived realities of pluralism.

Key Assessment (DoK)

DoK Level 1: State one Qur’anic verse on religious pluralism.

DoK Level 2: Explain the meaning of “no compulsion in religion.”

DoK Level 3: Analyse the Prophet’s Constitution of Madinah as a model of pluralism.

DoK Level 4: Write a short essay or create a presentation on how Islamic teachings on pluralism can contribute to peacebuilding in Ghana.

Hint



*The recommended mode of assessment for Week 16 is **Presentation**. Refer to the question of Assessment Levels 4 under the key assessment for an example of task for the presentation.*

WEEK 17

Learning Indicator: *Identify the opportunities and challenges of religious pluralism in Ghana*

FOCAL AREA: OPPORTUNITIES AND CHALLENGES OF RELIGIOUS PLURALISM

Religious pluralism refers to the coexistence of people from different religious backgrounds within one society. In Ghana, Islam, Christianity, and African Indigenous Religion (AIR) are all widely practised, creating opportunities for peace, cooperation, and mutual learning, but also posing challenges such as doctrinal conflict, stereotyping, and politicisation. This lesson helps learners appreciate the **significance of pluralism**, explore its benefits, identify its challenges, and evaluate how Islamic teachings can promote harmony amidst diversity.

Key Words

- Religious pluralism
- Coexistence
- Interfaith collaboration
- Tolerance
- Extremism
- National Peace Council

Key Concepts

1. Meaning and Significance

- a. Pluralism means recognising and valuing multiple religions within one society.
- b. It is important for maintaining peace, civic unity, and social harmony.

2. Opportunities of Religious Pluralism

- a. **Peaceful coexistence:** Ghana is known globally for its relative religious harmony.
- b. **Interfaith collaboration:** Muslims and Christians often work together in charity, education, and peace councils.
- c. **Mutual learning:** Shared experiences promote respect and understanding.
- d. **Civic tolerance:** Encourages citizens to live peacefully despite doctrinal differences.

3. Challenges of Religious Pluralism

- a. **Doctrinal conflict:** Differences in belief can cause tension.
- b. **Religious extremism:** Radical groups may exploit diversity to sow division.
- c. **Stereotyping and discrimination:** Minority faiths may face prejudice.
- d. **Politicisation of religion:** Using religion for political gain can fuel conflict.

4. Islamic Teachings Promoting Harmony

- a. Qur'an 2:256: "There is no compulsion in religion."
- b. Qur'an 49:13: Humanity's diversity is for mutual understanding.
- c. Prophet Muhammad's Constitution of Madinah promoted coexistence with Jews and Christians.
- d. Core values: justice ('adl), tolerance (tasamuh), and peaceful dialogue.

5. Ghanaian Examples

- a. **Opportunities:** Interfaith prayers at national events, collaboration in schools, Muslim-Christian marriages.
- b. **Challenges:** Occasional tensions over religious instruction in schools, or public use of religious symbols.
- c. **Institutions:** National Peace Council and Interfaith Councils promote dialogue and resolve disputes.

Learning Tasks

1. Define religious pluralism in the Ghanaian context.
2. Identify two opportunities and two challenges of pluralism in Ghana.
3. Give one Qur'anic teaching that promotes peaceful coexistence.
4. Provide one example of interfaith collaboration in Ghana.
5. Reflect: What role can learners play in promoting tolerance in their schools?

Pedagogical Exemplars

1. Talk for Learning (Guided Class Discussion)

- Prompt: "What happens when people of different religions live together in one community?"
- Discuss both opportunities (peace, collaboration) and challenges (conflict, discrimination).
- Use real-life cases from Ghanaian current affairs.
- **Outcome:** Learners critically examine pluralism in their context.

2. Group Work / Collaborative Learning

- Group 1: Social benefits of pluralism.
- Group 2: Challenges of pluralism.
- Group 3: Islamic responses.
- Group 4: Ghanaian interfaith initiatives.
- Present through skits, posters, or short reports.
- **Outcome:** Learners explore pluralism from multiple angles and practise teamwork.

3. Concept Mapping (Structuring Talk for Learning)

- Two-column map: **Opportunities vs. Challenges.**
- Add examples under each column (e.g., opportunities → charity collaboration; challenges → stereotyping).
- Learners connect arrows to show societal impact.
- **Outcome:** Learners develop analytical and visual thinking skills.

4. Experiential Learning (Community Research / Interviews)

- Learners interview religious leaders, elders, or watch media clips on interfaith relations.
- Reflect: “*What did this story teach us about unity and conflict in Ghana?*”
- **Outcome:** Learners apply classroom knowledge to real-world Ghanaian experiences.

Key Assessment (DoK)

DoK Level 1: State one opportunity and one challenge of religious pluralism in Ghana.

DoK Level 2: Explain how pluralism encourages civic tolerance.

DoK Level 3: Analyse how religious pluralism can both strengthen and threaten peace in Ghana.

DoK Level 4: Design a project or campaign for your school/community to promote peaceful coexistence among people of different religions.

Hint



The recommended mode of assessment for Week 17 is **campaign**. Refer to the question of Assessment Levels 4 under the key assessment for an example of task for the campaign.

WEEK 18

Learning Indicator: *Examine how the challenges and opportunities for religious pluralism can be used for nation-building*

FOCAL AREA: RELIGIOUS PLURALISM AND NATION-BUILDING

Religious pluralism presents both opportunities and challenges for national development. In Ghana, Muslims, Christians, and followers of African Indigenous Religion (AIR) live together in a multi-faith society. While differences in doctrine can sometimes create tension, pluralism also provides avenues for unity, shared values, civic tolerance, and interfaith collaboration. Nation-building is strengthened when citizens turn challenges into opportunities for peace, democratic participation, and social progress. Islam supports this vision through teachings on justice (‘adl), compassion (rahmah), consultation (shūrā), and service to humanity. This lesson helps learners see how religious diversity, when well managed, becomes a resource for Ghana’s development and democratic governance.

Key Word

- Nation-building
- Pluralism
- Interfaith collaboration
- Social cohesion
- Democratic governance
- Justice (‘adl)
- Consultation (shūrā)

Key Concepts

1. Unity and Tension in Diversity

- a. Pluralism creates **unity** through cooperation in festivals, charity, and dialogue.
- b. It also creates **tensions** through doctrinal differences, stereotyping, or religious extremism.

2. Pluralism as a Tool for Social Cohesion

- a. Shared values (peace, compassion, honesty) strengthen civic bonds.
- b. Interfaith collaboration in disaster relief, education, and health promotes national solidarity.
- c. Respect for diversity enriches national identity.

3. Managing Challenges for Nation-Building

- a. Addressing extremism and discrimination strengthens democracy.
- b. Interfaith dialogue reduces prejudice and fosters mutual trust.

- c. Ghana’s Constitution protects religious freedom, helping manage diversity constructively.

4. Ghanaian Examples

- a. **National Peace Council** facilitates interfaith dialogue during elections.
- b. Muslims and Christians collaborate in national prayers, peace marches, and humanitarian campaigns.
- c. Joint celebrations of Eid and Christmas highlight inclusivity.

5. Islamic Contributions

- a. Qur’an 49:13: Diversity is for mutual recognition, not division.
- b. Qur’an 2:256: No compulsion in religion.
- c. Prophetic practice of *Constitution of Madinah* as a plural society model.
- d. Islamic principles of justice, compassion, and mutual consultation promote civic responsibility.

Learning Tasks

1. Define religious pluralism and explain its role in nation-building.
2. Identify one opportunity and one challenge of pluralism in Ghana.
3. Explain how tolerance and interfaith collaboration promote social cohesion.
4. Give a Ghanaian example where pluralism has promoted national unity.
5. Reflect: How can you as a student promote pluralism in your school or community?

Pedagogical Exemplars

1. Talk for Learning (Guided Discussion)

- Start with: “*Can religious differences help build a nation?*”
- Link responses to Ghana’s Constitution and National Pledge, which uphold tolerance and inclusivity.
- Guide learners to see diversity as a strength for unity.
- **Outcome:** Learners understand the civic and national value of pluralism.

2. Group Work / Collaborative Learning

- Group 1: Opportunities for nation-building through cooperation.
- Group 2: Challenges and constructive solutions.
- Group 3: Islamic principles for nation-building.
- Group 4: Ghanaian case studies (e.g., Peace Council, joint festivals).
- Present via posters, skits, or short reports.
- **Outcome:** Learners practise collaboration and civic analysis.

3. Concept Mapping (Structuring Talk for Learning)

- Central theme: “*Religious Pluralism and Nation-Building.*”
- Branches: Opportunities, Challenges, Outcomes.
- Learners connect branches to show how pluralism shapes peace, democracy, and cohesion.
- **Outcome:** Learners synthesise ideas across religion, society, and politics.

4. Experiential Learning (Advocacy Simulation)

- Learners role-play a national interfaith roundtable.
- Roles: Muslim cleric, Christian pastor, youth leader, chief, policymaker.
- Task: Draft a communique on strategies to use pluralism for peace.
- **Outcome:** Learners practise empathy, problem-solving, and public speaking.

Key Assessment (DoK)

DoK Level 1: List two challenges and two opportunities of religious pluralism in Ghana.

DoK Level 2: Explain how tolerance promotes social cohesion.

DoK Level 3: Analyse how addressing extremism strengthens Ghana’s democracy.

DoK Level 4: Develop a project proposal or advocacy campaign for your community on using religious diversity as a resource for national development.

Hint



The recommended mode of assessment for Week 18 is **Mid-semester Examination**. Refer to **Appendix F** for further information on how to go about the mid-semester examination for the Second Semester.

WEEK 19

Learning Indicator: *Explore real-life examples of religious pluralism in local and global contexts*

FOCAL AREA: **RELIGIOUS PLURALISM IN PRACTICE – LOCAL AND GLOBAL**

Religious pluralism is not just a concept; it is lived out in communities, families, and institutions around the world. In Ghana, Muslims, Christians, and practitioners of African Indigenous Religion (AIR) often coexist peacefully in towns, schools, markets, and interfaith families. Globally, pluralism has been a source of both cooperation (e.g., interfaith councils in the USA, democracy in Indonesia) and conflict (e.g., tensions in Nigeria or India). By studying real-life examples, learners appreciate how leadership, laws, and education shape pluralism, and how both Islamic and African Indigenous teachings support peaceful coexistence.

Key Words

- Pluralism
- Interfaith institutions
- Social harmony
- Dialogue
- Conflict and cooperation
- Global citizenship

Key Concepts

1. Local Ghanaian Examples of Pluralism

- **Communities:** Nima (Accra), Hohoe, Kumasi Zongo, where multiple religions live side by side.
- **Social institutions:** interfaith marriages, shared burial grounds, joint participation in funerals, naming ceremonies, and festivals.
- **National institutions:** Ghana's Peace Council and Interfaith Councils.

2. West African and African Context

- **Senegal & Sierra Leone:** long histories of Muslim-Christian harmony.
- **Nigeria:** examples of both cooperation (e.g., interfaith peacebuilding) and violent conflict (e.g., Boko Haram crisis).

3. Global Context

- **India:** examples of both Hindu-Muslim coexistence and tensions.
- **Indonesia:** world's largest Muslim-majority democracy with pluralistic laws.
- **United States:** interfaith councils and freedom of religion enshrined in law.
- **United Arab Emirates:** interfaith tolerance promoted by state initiatives.

4. The Role of Leadership, Law, and Education

- Laws that protect religious freedom.
- Leaders who encourage tolerance and dialogue.
- Schools as spaces of interfaith friendship and collaboration.

5. Teachings Supporting Pluralism

- **Islam:** Qur'an 49:13 (diversity for mutual recognition), Qur'an 2:256 (no compulsion in religion).
- **AIR:** Emphasis on community solidarity, hospitality, and tolerance of different spiritual expressions.

Learning Tasks

1. Identify one Ghanaian community that demonstrates religious pluralism.
2. Explain how interfaith families contribute to peaceful coexistence.
3. Compare a positive and negative example of religious pluralism in West Africa.
4. Describe one interfaith institution that promotes harmony.
5. Reflect: What can Ghana learn from global examples of pluralism?

Pedagogical Exemplars

1. Talk for Learning (Guided Comparative Discussion)

- Start with: “*Where in Ghana have you seen people of different religions live and work together?*”
- Gather learners’ local observations (markets, schools, funerals).
- Expand with global examples (Nigeria, India, Indonesia, USA).
- **Outcome:** Learners link personal experiences to global citizenship.

2. Group Work / Collaborative Learning

- Group 1: Local Ghanaian examples (Nima, Kumasi Zongo, Hohoe).
- Group 2: West African examples (Senegal, Sierra Leone).
- Group 3: Global examples (UK, UAE, Indonesia).
- Group 4: Interfaith institutions (Ghana Peace Council, KAICIID, Religions for Peace).
- Groups present via reports, skits, or posters.
- **Outcome:** Learners practise collaboration and comparative analysis.

3. Experiential Learning (Media Analysis / Field Interview)

- Watch a short documentary or news clip of interfaith cooperation in Ghana (e.g., Christians rebuilding mosques, Muslims helping at Christmas).
- Alternatively, learners interview a local elder or religious leader about interfaith life.
- **Outcome:** Learners develop empathy, listening, and research skills.

4. Concept Mapping (Structuring Talk for Learning)

- Central node: “*Examples of Religious Pluralism.*”
- Branches: Local, Regional, Global, Institutions.
- Learners fill each branch with examples and outcomes (peace or conflict).
- **Outcome:** Learners visualise pluralism across different scales.

Key Assessment (DoK)

DoK Level 1: Mention one Ghanaian and one global example of religious pluralism.

DoK Level 2: Explain how shared social institutions promote pluralism in Ghana.

DoK Level 3: Compare how pluralism is managed in Ghana and Nigeria.

DoK Level 4: Develop a class project (poster, presentation, or exhibition) showing how lessons from Ghana and global contexts can inspire interfaith peacebuilding in your community.

Hint



The recommended mode of assessment for Week 19 is **exhibition**. Refer to the question of Assessment Levels 4 under the key assessment for an example of task for the exhibition. See the Teacher Assessment Manual Toolkit page 43 on how to use exhibition to assess learners.

Section 4 Review

In this section, learners explored the concept and practice of religious pluralism at local, national, and global levels. They began by distinguishing pluralism from tolerance and exclusivism, grounding their understanding in Qur’anic teachings and Prophetic practice. They examined the opportunities (coexistence, collaboration, civic tolerance) and challenges (extremism, stereotyping, politicisation) that pluralism brings to Ghanaian society.

Learners also evaluated how religious diversity can contribute to nation-building, particularly when challenges are managed constructively through dialogue, law, and inclusive governance. Ghanaian case studies such as the role of the National Peace Council, interfaith marriages, and shared festivals were highlighted, alongside global examples from West Africa, Asia, and the West.

Through interactive activities such as debates, concept maps, role-plays, interviews, and media analysis, learners developed critical thinking, comparative reasoning, empathy, and civic responsibility. They also nurtured values of respect, tolerance, peaceful coexistence, and responsibility for national unity.

The knowledge, skills, and attitudes gained in this section will help learners become active citizens who see diversity as a strength and contribute to peace and development in Ghana and beyond.



APPENDIX F: MID-SEMESTER EXAMINATION

Structure of the Mid-Semester Examination (Second Semester)

Forty (40) objective test items comprising multiple choice questions.

Questions 1 – 40 (Multiple choice lettered A – D)

Sample principles to consider in developing Multiple Choice Questions

1. Keep questions simple and clear.
2. Match questions to indicators and content.
3. Add believable wrong answers (distractors).
4. Make sure there is only one correct answer.
5. Include questions with DoK levels.
6. Make questions practicable whenever possible.
7. Use fair and bias-free language for all learners.

| Week | Focal Area | Type of Question | DoK Levels | | | | Total |
|-------|---|------------------|------------|----|----|---|-------|
| | | | 1 | 2 | 3 | 4 | |
| 13 | AIR Influences on Ghanaian Islamic Worship | Multiple Choice | 3 | 3 | 2 | - | 8 |
| 14 | Moral Values in Worship and Their Application | Multiple Choice | 2 | 4 | 3 | - | 9 |
| 15 | Religious Pluralism | Multiple Choice | 3 | 3 | 2 | - | 8 |
| 16 | Islamic Teachings on Religious Pluralism | Multiple Choice | 2 | 3 | 2 | - | 7 |
| 17 | Opportunities and Challenges of Religious Pluralism | Multiple Choice | 2 | 3 | 3 | - | 8 |
| Total | | | 12 | 16 | 12 | - | 40 |

Sample Table of Specification

SECTION 5

Strand: Religion and Contemporary Issues

Sub-Strand: Religion and Sexual Morality

Learning Outcome: *Examine the teachings of Islam on sexual morality and explain how to apply the moral values in them within the context of contemporary sexual behaviours.*

Content Standard: Demonstrate an understanding of the teachings of Islam on sexual morality and the values inherent in them

Hint



*The Recommended Mode of Assessment for Week 24 is **End of semester Examination**. Refer to **Appendix G** at the end of this Section for further information on how to go about the end of semester examination.*

INTRODUCTION AND SECTION SUMMARY

This section focuses on Islamic teachings on sexual morality and their application in contemporary contexts. Learners are introduced to the basic concept of sexual morality and guided through Qur'anic and Hadith-based teachings that emphasise chastity (*'iffah*), modesty (*hayā'*), lawful marriage (*nikāh*), faithfulness, and self-restraint.

Lessons address contemporary forms of sexual immorality such as premarital sex, cohabitation, pornography, sexting, homosexuality, prostitution, and indecent exposure, exploring why these practices are prohibited in Islam and the harm they cause to individuals and society.

Moral values such as responsibility, repentance, dignity, and taqwā (God-consciousness) are then highlighted as central to guiding Muslim conduct in both private and public life. Learners are encouraged to consider how these values apply to modern behaviours like online interaction, peer relationships, and media consumption.

The section concludes with strategies for upholding Islamic ethics in the face of global pressures, stressing the role of family, school, community, and media in supporting youth to live morally in today's world.

Weeks covered by the section are

- **Week 20:** The concept of sexual morality
- **Week 21:** Contemporary forms of sexual immorality.
- **Week 22:** Sexual Morality in Islam, Local Cultures, and Global Trends
- **Week 23:** Moral Values in Islamic Teachings on Sexuality
- **Week 24:** Application of Islamic Sexual Ethics to Contemporary Life

SUMMARY OF PEDAGOGICAL EXEMPLARS

The section makes use of learner-centred pedagogies that connect Islamic teachings to contemporary life. These include:

- **Talk for Learning:** Guided Qur'an-anchored discussions on chastity, modesty, zina, and contemporary issues.
- **Group Work:** Exploration of themes such as sexting, pornography, and cultural taboos, followed by creative skits or posters.
- **Experiential Learning:** Case-based scenarios (e.g., peer pressure, media influence, premarital relationships) that demand moral decision-making.
- **Concept Mapping:** Linking sexual morality principles to contemporary behaviours and Qur'anic guidance.
- **Reflection Journaling (SEL):** Personal reflections on moral challenges and strategies for upholding Islamic values.

Teachers are encouraged to use sensitive, inclusive, and respectful approaches, being mindful of learners' diverse backgrounds, ages, and exposure to global debates. Class discussions should be framed around nurturing moral reasoning, empathy, and resilience against peer and media pressure.

ASSESSMENT SUMMARY

Assessment in this section emphasises both knowledge and practical moral reasoning. Suggested tasks include:

- Quoting and interpreting Qur'anic verses on chastity and modesty.
- Listing and explaining contemporary forms of sexual immorality.
- Group posters or skits demonstrating application of Islamic teachings to modern issues.
- Scenario analyses showing Islamic moral responses to peer pressure, media, and relationships.
- Personal reflection journals or essays linking Islamic values to daily life.

Assessments cover a spectrum of Depth of Knowledge (DoK) levels:

- **Level 1 (Recall):** Identify Qur'anic verses and Hadith on sexual morality.
- **Level 2 (Comprehension):** Explain why Islam prohibits premarital sex or pornography.
- **Level 3 (Analysis):** Analyse how Islamic moral values help youth resist contemporary pressures.
- **Level 4 (Application & Synthesis):** Develop a personal or community action plan for promoting sexual morality in schools or communities.

WEEK 20

Learning Indicator: *Examine the concept of sexual morality within local and global contexts*

FOCAL AREA: **SEXUAL MORALITY IN ISLAM, CULTURE, AND GLOBAL SOCIETY**

Sexual morality refers to values and behaviours that guide human sexuality according to ethical, cultural, and religious standards. It defines acceptable conduct in areas such as chastity, relationships, marriage, and gender roles. In Islam, sexual morality is rooted in the Qur'an and Sunnah, which emphasise chastity, lawful marriage, modesty, and avoidance of zina (fornication/adultery). Locally, Ghanaian societies uphold sexual morality through cultural practices like virginity rites, communal expectations of marriage, and taboos around premarital sex. Globally, debates around sexual morality include issues of sexual liberty, gender identity, and media influence. This lesson helps learners to critically compare religious, cultural, and global perspectives on sexual morality.

Key Words

- Sexual morality
- Chastity
- Zina (fornication/adultery)
- Modesty
- Marriage
- Virginity rites
- Global debates

Key Concepts

1. Concept of Sexual Morality

- a. General meaning: Rules and values guiding human sexuality.
- b. Aims at preserving dignity, protecting family structure, and ensuring responsible conduct.

2. Secular and Religious Perspectives

- a. **Secular views:** vary widely; emphasise consent, freedom, and individual rights.
- b. **Cultural (Ghanaian) perspectives:** virginity, fidelity, marriage rites, communal reputation.
- c. **Christian and AIR traditions in Ghana:** emphasise fidelity, chastity, and moral responsibility.

3. Islamic Perspective

- a. Qur'an 17:32: *“Do not approach adultery. Indeed, it is an abomination and an evil way.”*

- b. Qur'an 24:30–31: calls for modesty in men and women, lowering the gaze, and guarding chastity.
- c. Hadith: Encourages marriage for those able, to preserve chastity and dignity.
- d. Key values: chastity, lawful marriage, modesty, responsibility.

4. Local and Global Contexts

- a. **Local (Ghana):** rites of passage, virginity testing (controversial), marriage ceremonies, taboos on premarital sex.
- b. **Global:** debates on sexual liberty, LGBTQ+ rights, gender identity, influence of media and technology on sexuality.
- c. **Comparative lesson:** Islamic sexual morality provides guidance amidst cultural and global shifts.

Learning Tasks

1. Define sexual morality in your own words.
2. Identify one Qur'anic verse or Hadith that teaches sexual morality.
3. Discuss one Ghanaian cultural practice that reflects sexual morality.
4. Compare how Islam and secular global society define acceptable sexual behaviour.
5. Reflect: How can a Muslim youth apply sexual morality in the face of media and peer pressure?

Pedagogical Exemplars

1. Talk for Learning (Guided Ethical Discussion)

- Start with: “*What does it mean to be sexually moral in Islam?*”
- Discuss Qur'an 17:32 and Qur'an 24:30–31.
- Extend conversation to Ghanaian cultural influences (virginity, marriage rites) and global debates (sexual freedom, media).
- **Outcome:** Learners appreciate the religious, cultural, and global dimensions of morality.

2. Experiential Learning (Case-Based Learning)

- Present case studies:
 - A Ghanaian teenager facing peer pressure to engage in premarital sex.
 - Media influence encouraging sexual liberty.
 - A Muslim youth choosing marriage to protect chastity.
- Learners analyse cases and suggest Islamic moral responses.
- **Outcome:** Learners practise applying values to real-life dilemmas.

3. Concept Mapping (Structuring Talk for Learning)

- Central node: “*Sexual Morality in Islam.*”

- Branches:
 - **Teachings:** chastity, modesty, marriage, avoiding zina.
 - **Local context:** virginity rites, marriage customs.
 - **Global debates:** gender identity, media, secular sexual ethics.
- Learners populate branches with examples and verses.
- **Outcome:** Learners integrate religious, cultural, and global perspectives visually.

Key Assessment (DoK)

DoK Level 1: State one Qur’anic verse on sexual morality.

DoK Level 2: Explain why chastity is important in Islam.

DoK Level 3: Compare Ghanaian cultural practices on sexual morality with Islamic teachings.

DoK Level 4: Create a personal code of sexual morality drawing on Islamic, cultural, and global lessons for living responsibly in today’s world.

Hint



The recommended mode of assessment for Week 20 is **Critiquing**. Refer to the question of Assessment Levels 4 under the key assessment for an example of task for the Critiquing. See the Teacher Assessment Manual Toolkit page 58 on how to use Critiquing to assess learners.

WEEK 21

Learning Indicator: *Examine the concept of sexual morality within local and global contexts*

FOCAL AREA: CONTEMPORARY FORMS OF SEXUAL IMMORALITY

Sexual immorality refers to acts and behaviours that go against religious, cultural, and ethical standards of sexual conduct. In Islam, sexual morality is strongly emphasised through the Qur'an and Sunnah, which prohibit zina (fornication and adultery), homosexuality, indecent exposure, and other forms of immorality. In contemporary society, new forms of sexual immorality have emerged, influenced by media, technology, and shifting global values. These include pornography, cohabitation without marriage, LGBTQ+ relations, premarital sex, sexting, prostitution, and sexual harassment. While some societies justify these behaviours under “sexual freedom” or “rights,” Islam and Ghanaian cultural traditions view them as harmful to individuals, families, and communities.

Key Words

- Sexual immorality
- Zina (fornication/adultery)
- Pornography
- Cohabitation
- Premarital sex
- Homosexuality
- Sexting
- Prostitution
- Modesty

Key Concepts

1. Contemporary Forms of Sexual Immorality

- a. Premarital sex & pregnancy outside marriage: Increasing among youth, often normalised by peer pressure and media.
- b. Cohabitation: Man and woman living together without marriage rites, now common in urban settings.
- c. Pornography and sexting: Rapidly spread through the internet and smartphones, eroding modesty.
- d. Prostitution and transactional sex: Driven by poverty and globalised culture.
- e. LGBTQ+ relations: Promoted globally under sexual rights discourse, but rejected by Islam.
- f. Sexual harassment & exploitation: Misuse of power or technology to abuse others.

2. Cultural and Legal Perspectives

- a. Ghanaian culture traditionally views premarital sex, prostitution, and adultery as shameful.
- b. Ghanaian laws criminalise prostitution and protect against sexual harassment and child exploitation.
- c. However, exposure to global media and rights debates has created moral tensions.

3. Impact of Sexual Immorality

- a. Weakens family structures.
- b. Increases risk of STDs and teenage pregnancies.
- c. Promotes moral decline in communities.
- d. Erodes religious and cultural values.

Learning Tasks

1. Identify three contemporary forms of sexual immorality.
2. Give one Qur'anic verse that condemns zina.
3. Explain how pornography and sexting affect youth behaviour.
4. Suggest three ways young Muslims can resist sexual immorality.

Pedagogical Exemplars

1. Talk for Learning (Guided Ethical Discussion)

- Begin with: *“What are some examples of sexual immorality among youth today?”*
- Guide learners to list practices such as cohabitation, pornography, sexting, prostitution.
- Use Qur'an 17:32 and Hadith to anchor discussion.
- **Outcome:** Learners understand Islamic teachings in relation to modern realities.

2. Group Work / Collaborative Learning

- Group 1: Premarital sex and cohabitation.
- Group 2: Pornography and sexting.
- Group 3: Prostitution and transactional sex.
- Group 4: LGBTQ+ practices and harassment.
- Groups prepare posters or role-plays showing why Islam condemns these practices.
- **Outcome:** Learners practise teamwork and critical inquiry.

3. Experiential Learning (Case-Based Learning)

- Case 1: A student addicted to pornography struggles with concentration in school.
- Case 2: A young couple cohabiting without marriage faces family rejection.
- Case 3: A girl pressured into “sugar daddy” relationships.
- Learners discuss Islamic responses and propose solutions.

- **Outcome:** Learners build ethical decision-making and empathy.

4. Concept Mapping (Structuring Talk for Learning)

- Central theme: “*Contemporary Sexual Immorality.*”
- Branches: premarital sex, cohabitation, pornography, LGBTQ+, prostitution, sexting, harassment.
- Sub-branches: causes, impacts, Islamic prohibitions.
- **Outcome:** Learners visually organise and connect moral issues.

Key Assessment (DoK)

DoK Level 1: List two forms of contemporary sexual immorality.

DoK Level 2: Explain why cohabitation is considered immoral in Islam.

DoK Level 3: Analyse how globalisation and media have increased sexual immorality among youth.

DoK Level 4: Design a school or community campaign to raise awareness about resisting sexual immorality using Islamic and Ghanaian cultural values.

Hint



The recommended mode of assessment for Week 21 is **demonstration**. Refer to the question of Assessment Levels 4 under the key assessment for an example of task for the demonstration. See the Teacher Assessment Manual Toolkit page 49 on how to use demonstration to assess learners.

WEEK 22

Learning Indicator: *Examine the concept of sexual morality within local and global contexts*

FOCAL AREA: **SEXUAL MORALITY IN ISLAM, LOCAL CULTURES, AND GLOBAL TRENDS**

Sexual morality refers to the values, principles, and behaviours that regulate human sexuality according to religious, cultural, and social standards. In Islam, sexual morality is guided by Qur’anic injunctions and Hadith which emphasise chastity, modesty, lawful marriage, and the avoidance of zina (fornication and adultery). Ghanaian cultural traditions also reinforce values such as virginity, marriage rites, and sexual responsibility. Globally, however, shifting trends—such as discourses on sexual rights, LGBTQ+ debates, cohabitation, and premarital sex—have redefined sexual ethics in many societies. This lesson helps learners critically examine the intersections between Islamic teachings, local Ghanaian practices, and global perspectives on sexual morality.

Key Words

- Sexual morality
- Chastity
- Zina (fornication/adultery)
- Modesty
- Premarital sex
- Cohabitation
- Gender identity
- Media influence

Key Concepts

1. Islamic Perspective on Sexual Morality

- a. Qur’an 17:32: Prohibition of zina (fornication and adultery).
- b. Qur’an 24:30–31: Commands modesty, lowering the gaze, and guarding chastity.
- c. Hadith: Encourages marriage as a safeguard for chastity.
- d. Key values: lawful marriage, chastity, modesty, responsibility, and family stability.

2. Cultural and Religious Context (Local)

- a. Ghanaian cultures promote virginity, fidelity, and marriage rites as sexual boundaries.
- b. AIR and Christianity also stress sexual restraint, but with diverse practices and interpretations.
- c. Virginity rites (sometimes controversial) emphasise chastity before marriage.

3. Influence of Social Systems

- a. Family: Provides moral upbringing and guidance.
- b. School: Shapes sexual education—can either reinforce morality or introduce liberal values.
- c. Media/social media: Strong influence on youth sexual behaviour; can promote immodesty or be used for moral guidance.
- d. Community and law: Ghana’s legal and religious frameworks still largely discourage immorality.

4. Islam’s Role in Navigating Challenges

- a. Encourages modesty, self-control, and lawful marriage.
- b. Promotes the family as the foundation for morality.
- c. Provides guidelines for navigating contemporary pressures with faith-based resilience.

Learning Tasks

1. Define sexual morality from an Islamic perspective.
2. Cite one Qur’anic verse and one Hadith that guide sexual morality.
3. Discuss one Ghanaian cultural practice that promotes sexual morality.
4. Identify two global trends that challenge Islamic teachings on sexuality.
5. Reflect: How can a Muslim youth in Ghana resist peer and media pressure while upholding sexual morality?

Pedagogical Exemplars

1. Talk for Learning (Guided Ethical Discussion)

- Begin with: “*What does it mean to be sexually moral in Islam?*”
- Use Qur’an 17:32 and 24:30–31 to guide discussion.
- Extend conversation to Ghanaian practices (virginity rites, marriage customs) and global debates (sexual rights, cohabitation, gender identity).
- **Outcome:** Learners practise moral reasoning across local and global contexts.

2. Group Work / Collaborative Learning

- Group 1: Sexual morality in Islam – teachings, rules, values.
- Group 2: Ghanaian cultural perspectives – taboos, rites of passage, chastity.
- Group 3: Global perspectives – secular values, UN discourses, Western practices.
- Group 4: Role of media and schools in shaping sexual norms.
- Present via poster, PowerPoint, or drama.
- **Outcome:** Learners gain a comparative and holistic understanding.

3. Experiential Learning (Case-Based Learning)

- Scenarios:

- A Ghanaian Muslim youth under peer pressure for premarital sex.
- Media glorifying cohabitation and sexual freedom.
- Classroom debates over modesty or LGBTQ+ issues.
- Learners role-play Islamic responses.
- **Outcome:** Learners practise critical thinking, empathy, and moral decision-making.

4. Concept Mapping (Structuring Talk for Learning)

- Central node: “*Sexual Morality in Islam.*”
- Branches:
 - Islamic teachings (chastity, marriage).
 - Local cultural expectations (rites, taboos).
 - Global debates (sexual rights, cohabitation, media).
 - Influences (family, school, media, community).
- **Outcome:** Learners visualise and integrate different perspectives.

Key Assessment (DoK)

DoK Level 1: State one Qur’anic teaching on sexual morality.

DoK Level 2: Explain how Ghanaian cultural traditions promote chastity.

DoK Level 3: Compare Islamic sexual morality with secular global perspectives.

DoK Level 4: Create a reflective essay or presentation on how a Muslim youth in Ghana can maintain sexual morality while navigating media influence and global pressures.

Hint



The recommended mode of assessment for Week 22 is **reflective essay**. Refer to the question of Assessment Levels 4 under the key assessment for an example of task for the reflective essay. See the Teacher Assessment Manual Toolkit page 74 on how to use reflective essay to assess learners.

WEEK 23

Learning Indicator: Analyse the moral values in the teachings of Islam on sexual morality

FOCAL AREA: MORAL VALUES IN ISLAMIC TEACHINGS ON SEXUALITY

Islamic teachings on sexual morality go beyond prohibitions; they nurture moral values that safeguard human dignity, promote social order, and guide believers towards God-consciousness (*taqwā*). Values such as chastity (‘*iffah*), modesty (*ayā*’), faithfulness, self-restraint, dignity, responsibility, respect for privacy, and repentance are embedded in the Qur’an and Hadith. These principles shape behaviour in both public and private spaces—controlling desires, ensuring modest interaction, and upholding family and community well-being. In modern contexts, these values apply to issues such as online interactions, premarital relationships, media use, and dressing. By internalising these values, Muslims cultivate personal integrity and contribute to a morally upright society.

Key Words

- Chastity (‘*iffah*)
- Modesty (*ḥayā*)
- Faithfulness
- Self-restraint
- *Taqwā* (God-consciousness)
- Responsibility
- Repentance (*tawbah*)

Key Concepts

1. Moral Values in Sexual Teachings

- a. **Chastity (‘*iffah*):** Guarding against zina; Qur’an 17:32 prohibits fornication.
- b. **Modesty (*ḥayā*)’:** Qur’an 24:30–31 instructs men and women to lower their gaze and dress modestly.
- c. **Faithfulness:** Upholding marital commitment and trust.
- d. **Self-restraint:** Controlling desires; fasting recommended as a shield (Hadith: “*O youth, whoever can marry should marry; whoever cannot should fast, for it will be a shield for him*”).
- e. **Respect for privacy:** Avoiding spying or exposing others’ faults (Qur’an 49:12).
- f. **Personal dignity:** Preserving honour and reputation.
- g. **Responsibility:** Sexuality within marriage ensures family and social responsibility.
- h. **Repentance (*tawbah*):** Islam provides hope through forgiveness after moral lapses.

2. Guidance in Public and Private Life

- a. Public spaces: modest dress, respectful conduct, avoiding indecent speech or action.
- b. Private spaces: discipline, faithfulness to spouse, respect for boundaries.

3. Connection with Broader Islamic Ethics

- a. Sexual morality tied to **taqwā (God-consciousness)**: awareness of Allah in every action.
- b. Upholds justice, compassion, and responsibility.

4. Contemporary Applications

- a. Online interaction: modest behaviour, avoiding indecent images or chat.
- b. Premarital relationships: guided by chastity and respect.
- c. Media consumption: avoiding pornography and immoral content.
- d. Dressing: guided by modesty and cultural appropriateness.

5. Role in Individual and Community Well-being

- a. Protects from shame, disease, and broken families.
- b. Promotes social trust, stable families, and moral cohesion.
- c. Strengthens identity and spiritual growth.

Learning Tasks

1. Identify three moral values embedded in Islamic sexual teachings.
2. Cite one Qur'anic verse that promotes chastity or modesty.
3. Explain how self-restraint guides behaviour among Muslim youth.
4. Analyse how repentance (tawbah) restores dignity after moral error.
5. Reflect: How can Islamic values guide online behaviour today?

Pedagogical Exemplars

1. Talk for Learning (Guided Moral Reflection)

- Begin with: “*Why do moral values matter in Islamic sexual teachings?*”
- Use Qur'an 17:32 and Qur'an 24:30–31 to discuss chastity and modesty.
- Encourage learners to link these values with daily life choices.
- **Outcome:** Learners develop scriptural reasoning and ethical reflection.

2. Group Work / Collaborative Learning

- Assign values to groups (e.g., chastity, modesty, responsibility, repentance).
- Each group identifies:
 - Relevant Qur'anic verses or Hadith.
 - Real-life application.

- Benefits to individuals and society.
- Presentations may be posters, skits, or moral case studies.
- **Outcome:** Learners practise teamwork and moral reasoning.

3. Experiential Learning (Role-play / Scenario Analysis)

- Scenarios:
 - A youth pressured to share indecent images.
 - A friend hiding a premarital relationship.
 - A student considering repentance after moral lapse.
- Learners role-play or discuss Islamic responses.
- **Outcome:** Learners develop empathy, decision-making, and moral application.

4. Concept Mapping (Structuring Talk for Learning)

- Central node: *“Moral Values in Islamic Sexual Teachings.”*
- Branches: chastity → no premarital sex; modesty → appropriate dressing; responsibility → family care; repentance → forgiveness after sin.
- **Outcome:** Learners visualise the interconnectedness of values.

Key Assessment (DoK)

DoK Level 1: State one Qur’anic verse on chastity or modesty.

DoK Level 2: Explain how modesty benefits both individuals and society.

DoK Level 3: Analyse the link between taqwā (God-consciousness) and sexual morality.

DoK Level 4: Write a reflective essay on how Islamic values can help youth resist negative online influences while upholding sexual morality.

Hint



The recommended mode of assessment for Week 23 is **discussion**. Refer to the question of Assessment Levels 3 under the key assessment for an example of task for the discussion. See the Teacher Assessment Manual Toolkit page 52 on how to use discussion to assess learners.

WEEK 24

Learning Indicator: Describe how to apply Islamic teachings on sexual morality within the context of contemporary sexual behaviours

FOCAL AREA: APPLICATION OF ISLAMIC SEXUAL ETHICS TO CONTEMPORARY LIFE

The rapid changes in global culture, media, and technology have introduced new sexual behaviours that often conflict with Islamic teachings. Practices such as online dating, sexting, pornography, cohabitation, homosexuality, and public displays of affection are widely visible in schools, communities, and the media. Islam provides timeless guidance rooted in the Qur'an and Sunnah to help Muslims navigate these challenges. Key values such as chastity ('iffah), modesty (ḥayā'), lawful relations through nikāh, taqwā (God-consciousness), and self-restraint are central to protecting believers' dignity and promoting social responsibility. This lesson equips learners with the ability to apply Islamic principles to contemporary issues, ensuring faithfulness to divine guidance while living in a modern context.

Key Words

- Chastity ('iffah)
- Modesty (ḥayā')
- Nikāh (lawful marriage)
- Zīnā (fornication/adultery)
- Taqwā (God-consciousness)
- Cohabitation
- Sexting
- Pornography
- Public displays of affection (PDA)

Key Concepts

1. **Overview of Islamic Teachings on Sexual Morality**
 - a. Qur'an 17:32: *“Do not approach fornication. Indeed, it is ever an abomination and an evil way.”*
 - b. Qur'an 24:30–31: Guidance to lower the gaze and guard modesty.
 - c. Hadith: Marriage encouraged as a safeguard for chastity; repentance encouraged after lapses.
 - d. Key teachings: chastity, modesty, lawful sexual relations (nikāh), avoidance of zina, prohibition of homosexuality, respect for privacy.
2. **Contemporary Sexual Behaviours**
 - a. Online dating & sexting.

- b. Pornography and media influence.
- c. Cohabitation and premarital sex.
- d. LGBTQ+ advocacy.
- e. Public displays of affection.
- f. Dress codes influenced by global fashion.

3. Applying Islamic Guidance

- a. **Sexting/pornography:** Guarding gaze, avoiding explicit content, seeking repentance.
- b. **Cohabitation/premarital sex:** Promoting lawful marriage (nikāh) and self-restraint.
- c. **LGBTQ+:** Islam maintains prohibition, but encourages respect for persons while upholding faith values.
- d. **Dress codes:** Modesty as a universal principle (ḥayā’).
- e. **Public displays of affection:** Respect for dignity and privacy.

4. Role of Self-Restraint and Taqwā

- a. Sexual morality linked to awareness of Allah in public and private.
- b. Responsibility for personal dignity and communal well-being.

5. Strategies for Upholding Sexual Ethics

- a. Practising self-control (fasting, prayer, remembrance of Allah).
- b. Choosing good company and avoiding corrupt influences.
- c. Responsible use of technology and media.
- d. Repentance and accountability when lapses occur.

Learning Tasks

1. Identify two Qur’anic teachings on sexual morality.
2. List three contemporary behaviours that conflict with Islamic teachings.
3. Apply Islamic guidance to one case of sexting or pornography.
4. Explain how taqwā helps a Muslim resist peer pressure in sexual matters.
5. Reflect: Suggest three strategies for upholding Islamic sexual ethics in your school or community.

Pedagogical Exemplars

1. Talk for Learning (Guided Ethical Dialogue)

- Prompt: *“How can young Muslims live morally in today’s world of changing sexual norms?”*
- Discuss sexting, online dating, cohabitation, and dress codes using Qur’an 24:30–31.
- Learners compare cultural and global influences with Islamic values.
- **Outcome:** Learners practise moral reasoning grounded in scripture.

2. Scenario-Based Learning (Experiential Learning)

- Scenarios:
 - A student receives indecent images on social media.
 - A peer pressures another into premarital sex.
 - A youth struggles with romantic feelings in school.
- Groups identify Islamic responses, moral consequences, and spiritual remedies.
- **Outcome:** Learners build decision-making, empathy, and moral accountability.

3. Group Work / Collaborative Learning

- Group 1: Sexting → Islamic guidance.
- Group 2: Pornography → Islamic response.
- Group 3: Dressing → modesty principles.
- Group 4: Public displays of affection → respect for dignity.
- Groups prepare posters/skits with Qur’anic/Hadith support.
- **Outcome:** Learners develop collaborative inquiry and contextual application.

4. Concept Mapping (Structuring Talk for Learning)

- Central node: *“Applying Islamic Morality to Modern Sexual Behaviours.”*
- Branches:
 - Problem/Behaviour → Islamic Principle → Action/Response.
- Example: *Pornography Guarding gaze (Qur’an 24:30) Avoid explicit content, seek repentance.*
- **Outcome:** Learners visually link moral challenges with Islamic responses.

5. Reflection Journaling (SEL Integration)

- Learners write anonymous reflections on challenges they see or face.
- They suggest which Islamic values (e.g., modesty, taqwā) could guide them.
- **Outcome:** Learners personalise lessons, building socio-emotional resilience.

Key Assessment (DoK)

DoK Level 1: State one Qur’anic verse on sexual morality.

DoK Level 2: Explain why sexting contradicts Islamic teachings.

DoK Level 3: Analyse how Islamic values apply to online behaviour and media consumption.

DoK Level 4: Design a personal or group action plan for resisting sexual immorality and promoting chastity, modesty, and responsibility in your community.

Hint

The Recommended Mode of Assessment for Week 24 is **End of semester Examination**. Refer to **Appendix G** at the end of this Section for further information on how to go about the end of semester examination.

SECTION 5 REVIEW

In this section, learners explored Islamic sexual morality in depth, starting with the foundational principles of chastity, modesty, lawful marriage, and avoidance of zina. They examined contemporary forms of immorality, including premarital sex, pornography, sexting, homosexuality, and cohabitation, and reflected on their harmful effects on individuals and society.

Learners also identified moral values embedded in Islam—faithfulness, responsibility, dignity, repentance, self-restraint, and taqwā—and analysed how these values guide both private and public conduct. They applied these values to modern issues such as media influence, online interactions, and peer pressure, learning strategies to uphold Islamic ethics despite global challenges.

Through dialogues, group presentations, scenario-based reflections, and journaling, learners developed skills of critical moral reasoning, empathy, and decision-making. They nurtured attitudes of modesty, respect, dignity, and accountability, equipping them to resist immoral influences and live responsibly as Muslims in contemporary society.

The knowledge gained, the values internalised, and the socio-emotional skills practised in this section will help learners contribute to building morally upright families, communities, and a society grounded in Islamic ethics.



APPENDIX G: END OF SEMESTER EXAMINATION

Structure

Duration for the examination: 2 hours

Total marks: 100

Sections of the examination: A and B

i. Section A (40 marks): 40 multiple choice questions (45 minutes)

ii. Section B (60 marks): 5 essay type questions for learners to answer any 3

Each question is rated 20 marks (75 Minutes)

Sample Table of Test Specification

| Week | Focal Area | Type of Question | DoK Level | | | | Total |
|------|---|------------------|-----------|----|----|----|-------|
| | | | L1 | L2 | L3 | L4 | |
| 13 | AIR Influences on Ghanaian Islamic Worship | Multiple Choice | 1 | 2 | 1 | - | 4 |
| | | Essay type | 1 | - | - | - | 1 |
| 14 | Moral Values in Worship and Their Application | Multiple Choice | 1 | 2 | 1 | - | 4 |
| | | Essay type | - | - | 1 | - | 1 |
| 15 | Religious Pluralism | Multiple Choice | 1 | 1 | 1 | - | 3 |
| | | Essay type | 1 | - | - | - | 1 |
| 16 | Islamic Teachings on Religious Pluralism | Multiple Choice | 1 | 1 | 1 | - | 3 |
| | | Essay type | - | - | - | - | - |
| 17 | Opportunities and Challenges of Religious Pluralism | Multiple Choice | 1 | 1 | 1 | - | 3 |
| | | Essay type | - | - | - | - | - |
| 18 | Religious Pluralism and Nation-Building | Multiple Choice | 1 | 1 | 1 | - | 3 |
| | | Essay type | - | - | - | - | - |
| 19 | Religious Pluralism in Practice – Local and Global | Multiple Choice | 1 | 2 | 1 | - | 4 |
| | | Essay type | - | - | - | - | - |
| 20 | Sexual Morality in Islam, Culture, and Global Society | Multiple Choice | 1 | 1 | 1 | - | 3 |
| | | Essay type | - | 1 | - | - | 1 |
| 21 | Contemporary forms of Sexual Immorality | Multiple Choice | 1 | 1 | 1 | - | 3 |
| | | Essay type | - | - | - | - | - |
| 22 | Sexual Morality in Islam, Local Cultures, and Global Trends | Multiple Choice | 1 | 1 | 1 | - | 3 |
| | | Essay type | - | - | - | - | - |

| | | | | | | | |
|-------|--|-----------------|-----------|-----------|-----------|--|-----------|
| 23 | Moral Values in Islamic Teachings on Sexuality | Multiple Choice | 1 | 2 | 1 | | 4 |
| | | Essay type | - | - | - | | - |
| 24 | Application of Islamic Sexual Ethics to Contemporary Life b. | Multiple Choice | 1 | 1 | 1 | | 3 |
| | | Essay type | - | 1 | - | | 1 |
| Total | | | 14 | 18 | 13 | | 45 |