

Research Article:

An Explorative Study on The Role of Muslim Women in Islamic Education in Al Noor Islamic School, Aberdeen, United Kingdom

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ABSTRACT

The increased prevalence of Islamic education in the United Kingdom (UK) generates a heightened awareness of the responsibility to educate the populace about Islam. Despite this, the reality that many mosques in the UK prohibit women from entering poses a difficulty. Conversely, specific mosques grant unrestricted access to women to facilitate the dissemination of Islamic education to children. The present study examines the strategies employed by women to surmount the challenges presented by mosque rejection with the goal of establishing a structured mosque school. The researcher focuses on the Al Noor Islamic School (ANIS), a mosque school located in Spital, Aberdeen, with the intention of determining how Muslim women carry out their pedagogical duties in the UK. This qualitative study concluded, through interviews with several Al Noor school teachers, that the ability of women to teach Islamic education at ANIS is due to their possession of a solid education and their ability to organise systematic school administrations and regulations. It can assure the successful establishment of the mosque school in the UK by taking this action. This research is expected to generate greater awareness regarding the importance of Muslim women assuming the role of Islamic education instructors in mosques. Additionally, it will afford these women the opportunity to gain knowledge and practice more effective Islamic observances while in the UK.

Keywords: Islamic education, Muslim, mosque, school, women

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INTRODUCTION

During the prophetic era, there were a significant number of Muslim women who transmitted hadith at an extraordinary rate. As an illustration, A'isha, the spouse of the prophet, was a highly esteemed scholar whom the Prophet's associates sought counsel from. Women are permitted to pursue knowledge alongside men and other women in Islam. It is incumbent upon individuals who possess credentials as educators to impart the knowledge they have acquired to others (Asfaruddin, 2016). Even though Muslim women in Britain have been studying the faith since a young age, their participation in mosque worship is restricted for a variety of reasons (Baumann & Contractor, 2015). One area where Muslim women face significant disadvantages is in the realm of employment (Velayati, 2022). Women who aspire to join the Mosque community do not intend to incite unrest or instigate a revolution; rather, their objective is to restore the Muslim faith and practice to its fundamental principles. Early Mosque communities held men and women in equal regard, and women actively participated in the mosque environment. Baumann and Contractor (2015) state that the early prophetic Mosque was a thriving, active and compassionate hub for the entire community, irrespective of age, gender, ethnicity or social standing. There is a claim that the contributions made by Muslim women to Islamic education are frequently disregarded, inadequately represented, or marginalised. This has generated scholarly discourse regarding the contribution of women, among those who study Muslims in Britain.

Additionally, the issue of women prohibition to enter the mosque is clearly discussed, especially in the United Kingdom (UK) mosque (Wise Muslim Women [WMW], 2024). This is because of some culture like Pakistan community consider that Muslim women do not have space outside from home (Khan, 2016). Similarly with Al Noor Islamic School (ANIS) school, the Muslim who attend the mosque mostly from Pakistan country. Thus, this influence them to practice the same taboo, which is prohibiting women to enter and participate in religious activity in mosques. This study explores the unique phenomena that happen in ANIS, in which Muslim women can freely participated to become educators to impart Islamic education towards the children. Moreover, this is an exploratory qualitative investigation of the role of Muslim women in Islamic education in the UK. It concentrates on Muslim women attending Aberdeen, Scotland's ANIS. Additionally, this study seeks to ascertain the strategies that have been employed to transform a mosque school into a systematic institution.

LITERATURE REVIEW

Empowering Educators: Muslim Women's Role in Islamic Education Transmission

Within the Islamic faith, women bear the primary responsibility for the family. Additionally, they must raise their children in accordance with Islamic principles. According to Ray (2010), if the breadwinner role is predominantly expected of men, then women should be

most revered and accountable for the role they assume as mothers in imparting religious instruction and transmitting values to the next generation. Muslim women are permitted to spend their weekends at the mosque instructing children at the Al Noor school. Even though they are expected to spend time at home, it has been demonstrated that they serve an essential role outside the home as well.

As a result of the proliferation of Islamic movements, a considerable number of women engage in these activities. One way in which they disseminate Islamic knowledge is through religious gatherings called *halaqah*. Amran (2014) examines the devotion of women in Scotland and provides an illustration of women engaging in *halaqah* circle activity. Furthermore, she develops her arguments with women concerning the regulations governing entry to the mosque. Notwithstanding the contributions that women make to the body of Islamic knowledge, they continue to encounter obstacles, including restricted access to mosques (WMW, 2024). In contrast to other mosques in the UK, Muslim women are permitted to enter and instruct at the Aberdeen Mosque. This singularity ought to serve as a model for other mosque committees to emulate. Due to the greater perseverance with which Muslim women sacrifice their time for the sake of Islam, the research will emphasise the crucial role that Muslim women play in the Islamic upbringing of future generations in the UK. It is crucial to note that despite the apparent informality of this mosque school organisation, such endeavours should be supported in the name of Islamic educational empowerment.

Benn (1998) examines the experiences of Muslim women who were pursuing teacher education and reveals that, due to their status as pupils in the British educational system, they frequently lacked awareness regarding religious infractions. In Western nations, British Muslims therefore establish supplementary institutions to impart a more comprehensive understanding of Islam. As Islamic education expands in the UK, commencing with the non-formal mosque school, the concept of supplementary schools in the British Muslim community and the establishment of mosque schools constitute a significant change in Muslim life, according to a previous study (Gent, 2006). Nevertheless, there is a dearth of discourse concerning the party responsible for funding its advancement. The mosque's emphasis on Islamic education encompasses a range of subjects, including memorisation of different sections of the Quran, comprehension of the meanings of Quranic texts, instruction on the life of the Prophet Muhammad, and instruction on Islamic history. As a result, these mosque-schools have evolved gradually from teaching only the Quran to attempting to close a much broader deficit in Muslim children's knowledge and development (Bhutta, 2002).

Furthermore, mosque organisations in the East London Mosque, Regent's Park Mosque, Birmingham Central Mosque, Victoria and Didsbury Mosque, and supplementary evening and weekend classes instructing children in English, mathematics and Islamic studies, as well as youth clubs, women's groups and funeral services, have been actively involved in the educational discourse regarding the nature of religious education. This demonstrates that women are fundamentally responsible for religious nurturing. Nevertheless, the discourse

surrounding their status as religious instructors has not been substantial. In addition, the narrative of Islamic knowledge has disproportionately emphasised the male character, while the contribution of Muslim women has been rendered invisible; Baumann and Contractor (2015) argue that it is necessary to recover the contribution of women. Prior research has concentrated on the transformation of Muslim women residing in Aberdeen because of migration. This study provides valuable insights into the five pillars that they adhere to. This research investigates the function of female educators within the context of a mosque school. Prior research has focused on the matter of regulations pertaining to the entry of women into mosques, a subject that has generated discontent and humiliation (Badri, 1998; Amran, 2014). The status of women within the mosque is considerably precarious (Warraich et al., 2016). Furthermore, it is worth noting that certain mosques have never accommodated women (Ali, 2013a). Consequently, it is possible to assert that additional research should be undertaken regarding the condition of Muslim women on the premises of a mosque. Therefore, the objective of this research is to address certain gaps that have been identified in the existing body of literature.

Furthermore, it has come to the attention of British Muslim women that they do not hold leadership positions within their communities (Baumann & Contractor, 2015). Therefore, as Islamic educators, this research investigates how women within Muslim communities respond to this circumstance. Amran's (2014) research in Scotland offers a fresh perspective on the ways in which Muslim women cultivate their religiosity. He asserts that a mosque is deemed essential for long-term educational objectives. Despite the study's emphasis on women's religious circles in Scotland, no mention is made of their pedagogical responsibilities. Scholars have exclusively concentrated on the piety and domestic prowess of Muslim women, neglecting to establish the leadership, knowledge production, and transmission roles of women.

Islamic Education in the United Kingdom (UK): The Structure and Role of Muslim Women in Preserving Religious Identity

There are five tiers of Islamic studies instruction. *Madrasas* (for Muslim children aged four to eleven), adult courses catering to Muslims aged eighteen and older, online courses, and Islamic circles are among the educational opportunities available. It is possible to study Islam at a seminary or university in the UK beginning at the age of eighteen. Practical courses, such as chaplaincy and faith matters, constitute the final category of Islamic studies instruction (Baumann & Contractor, 2015). This provides insight into the way Muslims establish Islamic education in the West. According to Gent (2006), once Muslim centres of population had been adequately established, courses were typically held at the local mosque or mosques as part of this provision. When we consider Islamic education for young children, we realise that it originated in the mosque. In the UK, the majority of mosques operate madrasas where children are instructed in the correct recitation of the Quran and Islamic doctrines and rituals. Teachers are selected from both the volunteer

pool and the imams. The program commences when children are three, four, or five years old and continues until they attain the specified proficiency level (Race and Diversity Unit [RDU], 2024).

The establishment of Muslim supplementary institutions in the UK is on the rise. This is due to the preservation of future generations' religious identity being a concern of Muslims. This is to ensure that members of the British Muslim community can collaborate with individuals from diverse cultural and historical backgrounds. An estimated 1600 Islamic supplementary schools exist in the UK; however, the precise figure becomes more challenging to ascertain due to the presence of independent schools situated in private residences and community centres. Determining the precise number of Muslim supplementary schools operational in Britain and obtaining a reliable count of the students enrolled in them pose significant challenges. (Ali, 2013b).

Challenges and Contributions of Muslim Women in United Kingdom (UK) Islamic Education

There are approximately 230 mosques in the UK, and according to 2016 statistics, more than two-thirds of the madrassas surveyed employ imams, while one-third employ instructors with no overseas or domestic training (Mosque Directory, 2016). This indicates that the provision of Islamic education for children is predominantly carried out by males, with women making a mere 20% of contributions in this domain. Possibly because 53% of weekend classrooms are in mosques. In the UK, women's participation in the teaching profession is diminished due to restricted access to mosques.

In support of this assertion, Davids elucidates that the obstacles faced by Muslim women, including prohibitions on their pursuit of knowledge and access to mosques, are not attributable to a deficiency in Islam but rather to deficiencies in Islamic education (Davids, 2015). Furthermore, there is a claim that Muslim women residing in Britain are seeking Islamic education to reclaim their autonomy and voice in opposition to patriarchy (Cherti, 2011). These marginalised groups demonstrate their legitimate entitlement to acquire and disseminate Islamic knowledge. Nevertheless, Muslim women encounter a significant barrier when attempting to engage in religious observances within the mosque. Males perceive them as a cause for concern, and this prejudice detrimentally affects the perception of Muslims. It is important to highlight that in contrast to modern customs, the *Hadiths* from the prophetic era suggest that men and women studied the *Quran* in the same location, typically the mosque (Baumann & Contractor, 2015).

An Overview of the Aberdeen Mosque School

Approximately six weekend Islamic institutions existed in Aberdeen historically. Among these was an institution from Libya. A married couple established the organisation in a structure in the vicinity of Bucksburn, Aberdeen. Abir, an interviewed Libyan teacher

from ANIS, stated that she had taught at the Libyan institution for approximately four years prior (Personal interview, 14 February 2016). Approximately 70% of the faculty members identified as female, and the educational institution catered to Muslim pupils. However, Libyan pupils were granted preference and were exempt from payment of any fees. Additionally, Abir asserted that the curriculum was designed in accordance with the educational system of Libya, with the intention of better preparing Libyan citizens for future endeavours in their native country. Nonetheless, the educational institution ceased operations due to the deficient calibre of instruction. She stated that the instructors lacked formal training in teaching and were occasionally quite severe with students. Therefore, pupils ceased attending The School. Abir acknowledged that this had transpired with her own children, who resisted attending school due to their animosity toward the instructors. Consequently, teacher training is critical to ensure that educators acquire the most effective methods of instructing children. The educational institution had ceased operations because of financial constraints. Due to the exemption of Libyan citizens from paying school fees, the educational institution lacked adequate financial backing to sustain its high standards. Abir further stated that the children appeared to be overwhelmed by the curriculum. Therefore, children ultimately abstained from attending school.

Furthermore, the Spital mosque in Aberdeen has been the venue for numerous Islamic activities, and the city is home to five distinct types of institutions, the majority of which are directed by Muslim women. Saturday evenings are devoted to a women's *halaqah* (Muslim assembly) presided over by a woman who teaches Quranic exegesis. An Arabic school is also organised on Fridays by an Arabic woman, and all 15 instructors are women; the school also utilises *igra* books (which offer a rapid method for learning to read the Quran), *Tajweed* rules (which govern pronunciation during Quran recitation), and Quran memorisation. An imam teaches the memorisation class every Tuesday and Thursday at the mosque; the students are boys and females approximately 15 years old. In addition, every Thursday evening, the mosque hosts a General Certificate of Secondary Education (GCSE) course taught by four women instructors, all of whom are also employed at ANIS. The students, who are approximately 15 years old or older, will receive national accreditation upon successful completion of all courses, according to the instructors (Personal interview, 19 March 2016).

ANIS commenced operations on Saturdays and Sundays since its inception in 1984, employing exclusively female instructors. At the present time, the student body comprises one hundred individuals, while the personnel are approximately 30. According to Nazia, a volunteer and instructor at ANIS for the past two decades, the organisation's founder was a Bangladeshi imam (Personal interview, 13 February 2016). Nazia, who was born in England, was early in her Islamic education at a mosque located in London. She disclosed that her previous instructors were all males, and that upon her arrival in Aberdeen, she was taken aback to discover that ANIS was primarily managed by women. Nazia

further expounded that the imam of the Spital mosque and his spouse Farida initiated the instruction of Muslim children at ANIS. Additionally, the imam instructed Muslim women in the correct way to peruse the Quran.

METHODS

Research Design

This study utilised a qualitative technique, specifically a case study design, to gain a thorough understanding of the role of Muslim women in ANIS. This strategy facilitates the researcher in analysing the portrayal of individuals and provides a thorough explanation of the specific topics being studied (Starman, 2013). This paradigm allows for a thorough examination of the complex and often enigmatic components of educators' subjective experiences (Williams & Moser, 2019).

Moreover, the inquiry focuses on the strategies employed by Muslim women in the UK to overcome obstacles in establishing mosque schools for Islamic education and securing entry to mosques. This research aims to clarify the intricate and various strategies used by these women using a qualitative case study approach. This will help us gain a thorough understanding of their experiences and challenges.

Sampling

Table 1. The informant's detail for Al Noor Islamic School (ANIS)

Number	Participants' details	Age
1	Informant 1	49 years old
2	Informant 2	35 years old
3	Informant 3	43 years old
4	Informant 4	50 years old
5	Informant 5	55 years old
6	Informant 6	28 years old
7	Informant 7	25 years old
8	Informant 8	39 years old

Active engagement in interviews with eight Muslim women, who represented a diverse array of origins and ranged in age from 25 to 60, was essential to the success of this research. Purposive sampling was implemented to guarantee that the research inquiries were satisfactorily addressed. The targeting and selection of cases that contain substantial pertinent information about the phenomenon under investigation is a frequently employed method in qualitative research (Palinkas, 2015).

To guarantee that the educators were representative of a diverse array of backgrounds and possessed varying levels of teaching experience, the researcher implemented an exhaustive selection process. The objective of this deliberate diversity was to cultivate a diverse array of perspectives and experiences to improve the quality of the insights. A forum for the exchange of thoughts and understandings was facilitated by such an approach, which illuminated aspects of feedback quality that are both universal and context dependent.

Pseudonyms were implemented in the data presentation to guarantee the confidentiality of the participants. The identities of each participant were maintained anonymously by assigning them a distinctive pseudonym. Furthermore, to preserve scientific integrity, observational data were meticulously identified and categorised. For instance, the sequence of observations was denoted by the coding of each observation as Informant1, Informant2 and so forth.

The integrity of the research was reinforced, and the privacy of the participants was protected by this systematic approach, which utilised pseudonyms and coded observational data (Ruggiano & Perry, 2019). By integrating a diverse array of experiences and viewpoints, the investigation offered a thorough comprehension of the obstacles and strategies that Muslim women implement in the field of Islamic education.

Data Collection

The primary method of data acquisition in this research was semi-structured interviews, which were employed to obtain scholarly viewpoints on the involvement of Muslim women in Islamic education. To facilitate transcription and recording, the interviews were prearranged to be conducted individually in a meeting room at a mosque in Aberdeen. This environment fostered an environment that was conducive to engaging in candid, transparent, and comprehensive conversations. The semi-structured format was chosen due to its adaptability, which facilitated adaptable discourse and encouraged each participant to explore their unique experiences, practices and perspectives (Ruslin et al., 2022). An interview guide was meticulously crafted to guarantee a thorough examination of critical themes and topics, such as the quality of feedback, perspectives and the substantial influence of teachers' methodologies and experience on the teaching of Islamic education. This guide was composed of a series of open-ended questions that were intended to elicit a diverse array of perspectives and insights from educators.

The most extensively recognised methods of analysis in qualitative empirical data are theme generation and theme coding. The original data for case studies was interpreted by the researchers using the interpretation procedure (PESI), a four-step approach; the raw empirical material, which consisted of texts from interviews, field notes from meetings, and observation and project reports, was organised and categorised in NVivo (Rashid et al., 2019) (Figure 1).

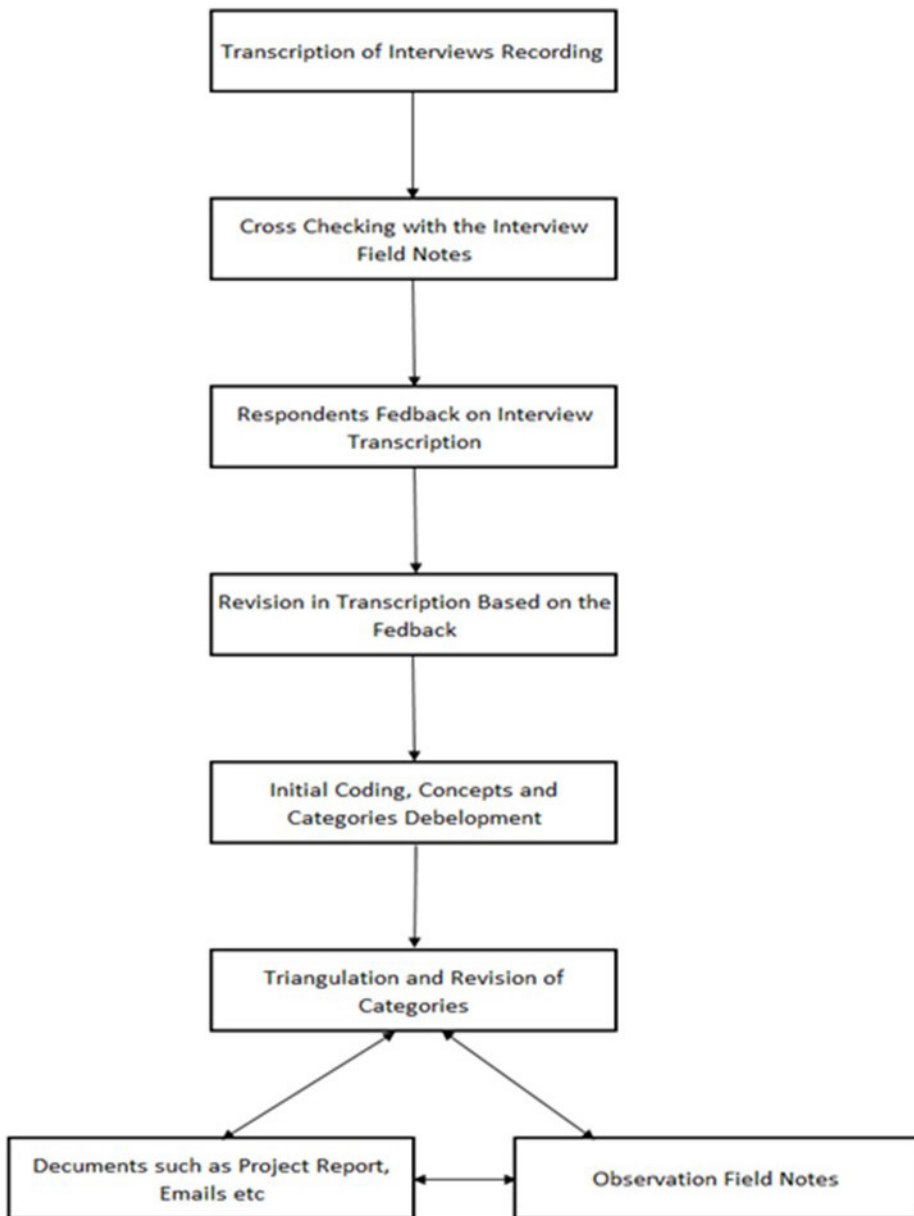


Figure 1. Empirical materials interpretation process for Role of Muslim Women in Islamic Education In Al Noor Islamic School, Aberdeen, United Kingdom (Adapted from Rashid et al., 2019)

This method enabled the comprehensive examination of transcripts from interviews, field notes from meetings and other materials, which were organised and arranged using NVivo software. The semi-structured interviews yielded an abundance of empirical data, which enabled a fully comprehensive interpretation.

The interviews initiated the initial examination of the text, which commenced with the classification of sub-concepts, followed by the development of main concepts, and ultimately the establishment of categories. This systematic approach to the data was guaranteed by this structured analysis. A triangulation of the interview results was subsequently conducted by the researchers, who reviewed the field notes and documents. This triangulation procedure was crucial for the validation of the findings and the assurance of the robustness of the interpretations.

The empirical material interpretation is represented by a limited number of frames that summarise the primary findings (Rashid et al., 2019). The interpretation procedure was comprised of numerous phases:

1. Interview transcription, which generates a textual dataset from the recordings.
2. Cross-checking with interview field notes to ensure accuracy and comprehensiveness.
3. Surveying respondents to verify the accuracy of the transcriptions.
4. Revising the transcriptions based on respondent feedback.
5. Initial coding, concept, and category development from the revised transcriptions.
6. Triangulation and revision of categories, which refine these categories using data from interviews.

The data was organised and sorted using NVivo software (Allsop et al., 2022).

The research inquiries were adequately addressed, and the findings were substantiated by multiple data sources because of this systematic categorisation and analysis of data. The researchers provided a comprehensive and nuanced comprehension of the involvement of Muslim women in Islamic education by integrating a variety of methods and sources. By utilising NVivo software, data organisation and classification were facilitated, thereby guaranteeing a comprehensive and systematic analysis.

The PESI approach ensured the reliability and robustness of the research findings by facilitating a structured and validated analysis of the data. The exhaustive nature of the research design and analysis is underscored by the triangulation model, as illustrated in Figure 1, which emphasises the integration of a variety of data sources and methodologies.

Data Analysis

A systematic method of identifying, elucidating, and scrutinising recurring patterns and themes inherent in the data was employed to undergo thematic analysis on the qualitative data obtained through interviews. The six-step framework outlined by Adu (2019) is followed in this analytical process, which includes the following steps: familiarising oneself with the data, developing initial codes, identifying main themes, performing an extensive analysis of the themes, accurately defining and labelling the themes and culminating in the production of the final report.

The qualitative data was analysed using an inductive approach, with a concentration on the direct extraction of themes and patterns from the narratives of participants and observational data. This method enables the findings to emerge organically from the unprocessed data, rather than imposing predefined categories or theoretical perspectives (Proudfoot, 2023).

The initial stage of the process was to become acquainted with the data, which entailed multiple readings of the interview transcripts and field notes to ensure a thorough understanding of the material. The initial classifications were subsequently created to represent the data's significant features that were pertinent to the research questions. Shared characteristics were used to organise these codes into more comprehensive categories.

Themes were identified by observing the emergent patterns in the data. For instance, themes concerning educational practices, gender dynamics in mosque contexts, community support and the obstacles encountered by Muslim women educators were frequently discussed (Fereday & Muir-Cochrane, 2006). A thorough examination of the profundity and implications of each theme was conducted to guarantee a comprehensive comprehension.

To improve the reliability and validity of the analysis, a meticulously executed systematic approach to inter-coder reliability was implemented. This entailed the classification of a subset of the data by multiple researchers in a manner that was independent of one another, and the subsequent comparison and reconciliation of discrepancies to guarantee the consistency and accuracy of the coding process.

The final stage involved the creation of the final report, which was a comprehensive account of the findings, accompanied by direct statements from participants to substantiate the identified themes. This report encapsulated the nuanced comprehension of the experiences and challenges of Muslim women educators, providing a glimpse into their strategies for overcoming educational and gender-related obstacles in mosque contexts. The research assured a comprehensive and dependable analysis of the qualitative data by adhering to Adu's (2019) thematic analysis framework and utilising an inductive approach. This approach provided a solid foundation for the study's conclusions and implications.

FINDINGS AND DISCUSSION

Several themes emerge from the analysis of the interviews in relation to the research question, as demonstrated by this study. To enhance its institutional structure, ANIS employs which strategies? The principal begins by elaborating on the enhancement of the Quranic teaching method.

Alterations to the Instructional Approach of the Quran

Numerous other modifications have been implemented by the personnel to the educational institution's system. They have, for instance, altered their method of teaching the Quran. As an illustration of this principle, the institution had prioritised Quran reading instruction. However, they discovered that the system was ineffective and that, in accordance with *tajweed* regulations, students who were departing the school were unable to read the Quran correctly. Informant 1 asserts that she had only become cognizant of this development because every single one of her children had attended the school. Despite the instructors' best efforts to provide guidance, the children's recitation of the Quran was highly aberrant, notwithstanding its completion. As a result, the instructors laboriously attempted to evaluate each student individually and were astounded by the calibre and proficiency of the students' recitation.

Students will be influenced by a variety of reading methodologies. The instructors encountered challenges in the context of the Qur'an's teaching methods at the outset of the ANIS learning process. This is a result of the fact that most of the educators are from diverse countries and cultures. This results in a variety of instructional methods. Consequently, the management devises a strategy to ensure that the curriculum of al-Quran reading is uniform and that students can easily grasp the level of this subject. Other curricula associated with Islamic education are also coordinated with this approach. (Informant 1, 32 years old)

The staff was consequently compelled to perform the exceedingly challenging task of modifying the system. Thus, this was a portion of principal's responsibility; however, she encountered considerable opposition in her efforts to effect change, as her parents were dissatisfied with her minority status. According to her assertion, Malaysians comprised a minority within the Muslim minority, and her children were subjected to a period of harassment at school. It was extremely distressing because her children were harassed by fellow Muslims at the mosque school, possibly because the other students perceived them to be different from her children at their local school. Thus, they believed they had companions at their regular school from Monday to Friday, but not at their weekend school.

Informant 2 expressed great concern because she desired for them to have a positive environment, perspective and outlook regarding Islamic education. However,

Alhamdulillah, we were able to improve our discipline through perseverance, the support of our parents, and the comprehension of our educators.

Disciplined, not in the sense that others would fear or be afraid of you, but rather in terms of respect, which is an aspect that we place a great deal of emphasis on.
(Informant 2, 35 years old)

She observed that her children had all completed their weekend schoolwork and that they did not experience any discomfort in attending ANIS. Based on the interview, it is evident that implementing changes is difficult due to the initial divergence of opinion regarding the principal. Nevertheless, the implementation of instructional method modifications can be accomplished effectively due to the perseverance exhibited and the profound regard for fellow Muslims. Furthermore, there is a contention that employing diverse approaches to teaching and learning the Quran may result in a lack of awareness regarding the calibre of recitation. It is crucial to ensure that the teaching technique is synchronized so that the learning process can produce an effective result (Noh et al., 2014).

Additionally, the ANIS school upholds morally upright principles that enhance the overall standard of the educational system.

Integrity of Ethical Conduct Within the School

According to the Informant 1, her position as headmistress incentivized the staff to exhibit courteous conduct. Even though she has been described as a soft Malaysian sibling, she is a strict individual who cannot tolerate certain things. For instance, she did not tolerate impolite manners or inappropriate conduct, and she enforced stringent policies regarding students' and staff members' punctuality and regular attendance. Her experience indicated that some instructors arrived late from the very beginning, and that recruiting volunteers who were extremely dedicated to their work was difficult. Although there are still a few instances of this occurring today, the instructors will inform her in advance if they are delayed.

Following to the fact that we seek sincerity and, Alhamdulillah, blessings ensue; Allah makes it extremely difficult, but something inevitable will transpire, just as a storm in a teacup. (Informant 1, 32 years old)

Additionally, several of the instructors formerly wore inappropriate attire and neglected to adequately conceal their *aurah*.

They ought to dress modestly; I would not say that teachers are not modest; however, they do not serve as a model in this regard; we did not require a uniform." Although there was once a suggestion that educators ought to don abayas, we prefer that no one be required to do so because, you know, it is simple for others

to designate us. However, we do require that the instructors conceal their aurahs and wear loose clothing. (Informant 1, 49 years old)

This demonstrates that establishing a disciplined environment and promoting ethical conduct are crucial for providing students with a secure and conducive learning environment where they can engage in meaningful academic pursuits (Paschal, 2023).

Furthermore, it is disclosed that the ANIS school effectively manages its staff and students.

Management of Staff and Students

There were fewer than ten teachers when the school first opened because there was only a smattering of students. As a result, they did not require many instructors. But by 2006, when the school had more than 10 teachers and approximately 100 students. Additionally, ANIS organisation had developed a strong attachment to the institution. It is claimed that the school was extremely disorderly, with instructors constantly replacing one another. When new individuals arrived and were uncertain of how to proceed, the elders would simply impart their knowledge. As a result, parents expressed dissatisfaction with the instructors' instruction, asserting that it diverged significantly from one school of thought to another.

As a result, efforts were made by the school administration to enhance the calibre of the faculty. This is due to their awareness that while certain volunteers might lack official certification to instruct Islam, they possessed a solid Islamic foundation. ANIS administration asserts that regarding professional development, they recognised the instructors' absence of academic certification; nevertheless, they endeavoured to conduct in-house training to improve the calibre of instruction.

It was previously a very sporadic process; however, Alhamdulillah, we have secured a small amount of additional funding. (Informant 4, 50 years old)

It is acknowledged that the process was lengthy. This illustrates the significance of efficient administration to ensure that the quality of education is improved. Additionally, this component influences the academic performance of students and the quality of instruction (Hang, 2023).

Furthermore, this research establishes that the selection of learners is crucial to maximise the quality of the learning experience.

Selection of the Quality of the Students

Additionally, the calibre of students has grown. For instance, competent and self-controlling pupils were chosen to partake in the mosque school. To exemplify this

notion, they initially have more than 100 students. The quantity experienced a substantial decline between the years 2012 and 2013. They had over 150 students in 2012, while the quantity was satisfactory, the calibre was lacking. The pupils attended merely for the sake of attending; their parents did not make a formal commitment. The students' tardiness and completion of assignments were inconsequential, and the parents perceived this as an informal educational establishment.

Students' disciplinary issues are exacerbated by the absence of parental cooperation with the school. Therefore, the institution was compelled to implement stringent measures to prevent the inculcation of negative behaviors into the school's culture.

(Informant 1, 49-year-old)

According to the principal, administrators issued warning letters to students who generated significant disruptions in the classroom. Consecutive issuance of warning letters will result in their expulsion from the educational institution. Before that, the teacher in could determine whether or not the pupils encountered the identical issue with her own children. She observed that a few of the students were behaving erratically, but the school lacked the resources to address the issue due to the extremely limited school day. Moreover, the institution lacks the authority of a conventional school. The conduct of students is crucial to the maintenance of a secure and wholesome environment within the school organisation. Moreover, it additionally fosters favourable academic performance among the students (Akey, 2006).

Avoiding Prejudice

The principal acknowledged that there were numerous misunderstandings and grudges, and since individuals tend to designate others based on their opinions, they have been branded. She initiated "open-talk" as a solution, which permits anyone to communicate with the school administrators for Islamic purposes and allows them to be accessed by anyone. The author recognises that the staff began adopting appropriate communication methods, such as email and mobile phones, when the administrator began to implement them. Specifically, they emphasised the importance of using polite text and inviting the male mosque committee to meetings. Presently, the organisation is quite fortunate to have a male committee president who consistently values the opinions of the female staff members. As a result, they have successfully established trust with the mosque committee.

Additionally, the mosque organisation comprises a male educational committee that has recently developed an interest in ANIS. Because the educational president is also a lecturer, he is cognizant of ANIS's requirements and can ensure its seamless operation. Notably, the mosque's imam actively participates in Islamic education and conducts routine teacher training sessions for ANIS instructors. The researcher observed during his or her three-month fieldwork that the training is conducted weekly on Sundays at 1.30 pm, following the school day. The imam delivers a lecture to the instructors in the women's prayer hall

section after presiding over the *zuhr*. The instructors are required to complete a five-week period of attendance; after that, the imam will conduct the subsequent phase. This is done to ensure that the educators possess the necessary skills and knowledge to instruct the students using the appropriate curriculum and instructional methods. The principal prior imams. However, the most recent imam demonstrates a profound dedication and endorsement of the school's educational progress.

Furthermore, the principal stated that she had to contend with individuals who exhibited prejudiced and stereotypical conduct. They accepted the challenge by uniting themselves as a group. She practised *husnuzon* (positive thought) in lieu of harbouring perpetually negative thoughts regarding another individual. For instance, instead of presuming the worst when someone says something that does not sound right, one should inquire directly with that individual.

Frequently, we develop our own opinions regarding individuals from diverse ethnicities and cultures prior to engaging in a face-to-face conversation. Therefore, I take the initiative to set up a conversation in the event of an issue in order to prevent misunderstandings among the instructors at ANIS. (Informant 7, 25 years old)

The imam and the vice president of the mosque committee had also embraced this notion. The positive educational relationship between the ANIS female instructors and the male mosque committee is possible today for this reason. It is stated that the school organisation and the mosque education committee hold regular meetings, and that at last they can collaborate on the advancement of Islamic education.

Imams alternate in this mosque. If the imam is required to relocate, for instance, there is a change of imam. In my opinion, it is imperative that we are receptive to providing Muslim women with the opportunity to impart knowledge to children. Their function is crucial in guaranteeing that Muslim children raised in the West are able to practice Islam effectively. It is imperative that other Muslim men comprehend this concept and refrain from harbouring any biases against individuals of diverse genders. (Informant 5, 55 years old)

From the imam conversation, this finding provides further support for the notion that having positive thoughts towards others can positively impact academic performance (Suud & Naimah, 2023). Furthermore, individuals with an open mind who recognise the significance of Islamic education contribute to the expansion of Islamic instruction at mosque schools for Muslim pupils. In conclusion, this research examines how the implementation of a structured teaching calendar and manual can assist ANIS in advancing the quality of Islamic education instruction and learning at mosque schools.

Academic Calendar and Teaching Manual

An additional measure that has contributed to the systematic development of ANIS is the implementation of an academic calendar and teaching manual. According to the principal, ANIS is the most significant resource in Aberdeen for Islamic education of youth. Although it is conducted in a mosque, they adhere to the academic calendar more efficiently than at the university, which is also beneficial to the faculty. The educational institution operates over the course of two semesters, with a mid-semester examination preceding the final examination and a mid-semester break. In addition, they host a day of consultations between parents and teachers, following which instructors are required to submit progress reports, followed by an awards ceremony.

Students and their guardians will gain a better understanding of the educational and instructional process at school through the utilisation of this semester calendar. Simultaneously, pupils are able to make early preparations through school activities, in addition to receiving support from their parents at home.

(Informant 8, 39 years old)

In addition, she has authored a teaching manual because a number of the instructors are tardy to class. The teaching manual development process entails the participation of seven educators who have devised a syllabus for the manual and devised guidelines for its instructors. Whoever is covering for a teacher in their absence will be prepared to educate. The principal compares it to a form of spoon-feeding, but it is beneficial, nonetheless. When queried about how she overcame the negative perception of women's participation in the mosque, the principal responded that she had faith in the bounty of Allah. In this manner, ANIS consistently receives assistance; just when she is about to give up, someone arrives to assist the educational institution. That is precisely how the educational institution has managed to persevere thus far. Furthermore, the implementation of the teachers' guide will facilitate the school administration in attaining improved pupil performance, as it was methodically structured in accordance with the relevant curriculum (Al-Maali & Siddiek, 2022). Therefore, this implementation has been demonstrated to be one of how ANIS achieves success as a mosque school.

CONCLUSION

This study suggests that the prevalence of Muslim women actively contributing to the preservation of Islamic knowledge for future generations is indicative of the current prominence of Islamic education in Western nations. In summary, this study recognises the substantial impact that the participation of a minority group has had on the expansion of weekend Islamic institutions in the UK. Furthermore, this research underscores the importance of education in altering individuals' perspectives regarding the problem of women being rejected at mosques. It is suggested that additional research be undertaken to investigate the educational initiatives implemented in mosques throughout the UK. This

will facilitate the engagement of the field of Islamic studies in efforts to enhance the quality of Islamic education, particularly in Western nations, through improved teaching and learning. The study's limitation is that it is exclusively focused on the ANIS school, which is attended by the Muslim community in Aberdeen, Scotland. It is advisable to broaden the scope of this research to include additional investigations of other mosque schools in Europe, to foster a more comprehensive comprehension of the practice of Islamic education in the Western world. It is suggested that educational specialists will devote more attention to the curriculum, methodology, and educator background in the mosque school in Britain in terms of pedagogical implications. This is due to the significant impact it will have on the quality of education for minority Muslim communities in the UK.

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