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THESIS: ATTITUDES OF DAGBON MUSLIM YOUTH

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ABSTRACT

The main goal of this specific study is to thoroughly ascertain and comprehend how young Muslims residing in the Dagbon region perceive and make sense of their surrounding environment by meticulously observing their personal emotions and reactions. This research explores their everyday experiences, strongly held convictions, and the different methods they engage with and contribute to their communities in significant ways. My aim was to explore the intricate interactions between traditional values and contemporary ideas, ultimately influencing and shaping individual perceptions. We employed various methods, including surveys, comprehensive interviews, and focus groups conducted in designated communities throughout Dagbon, to collect valuable information and data. The results clearly showcase a diverse array of opinions and perspectives among the youth, highlighting the richness of their viewpoints. They also illustrate the vital and pivotal role that education holds in their lives and futures, along with the significant influence that religious teachings exert on their values and beliefs.

ACKNOWLEDGEMENT

I would like to convey my appreciation to all the young Muslims from Dagbon who took part in this research and shared their experiences with us. We are particularly grateful to the elders and community leaders for their assistance throughout our study. I also wish to thank my colleagues, academic advisors, and funding organizations for enabling this research to take place. Finally, I want to acknowledge my friends and family for their constant encouragement during this journey.

CERTIFICATION

I hereby affirm that the research titled "Attitudes of Dagbon Muslim Youth" was carried out under my supervision and adheres to ethical standards of research and academic integrity. All references have been correctly cited, and the information provided is genuine.

Supervisor's Name: ⎯⎯⎯⎯⎯⎯⎯⎯⎯⎯⎯⎯⎯⎯⎯⎯⎯⎯

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DECLARATION

I, Abdul-Basit Abdul-Wahab, confirm that this research is fully original and has not been submitted for recognition towards any other degree or certification. Each source and reference utilized has been accurately credited. The ethical guidelines set by Institute of Knowledge Integration Academy are adhered to in this research. Any mistakes or oversights in this study are solely my responsibility.

List of Abbreviation

CRC	Convention on the Rights of the Child
ACRWC	African Charter on the Rights and Welfare of the Child
MDGs	Millennium Development Goals
IDEs	In-Depth Explanations
FGRs	Focus Group Respondents

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CHAPTER ONE:
INTRODUCTION

1.1 Background of the Study

Young people have consistently been regarded as the promise of any community, possessing the potential to initiate social, economic, and political change. In Dagbon, a culturally vibrant and traditional area in northern Ghana, Muslim youths significantly contribute to the formation of the societal framework. Dagbon is traditionally linked with deeply entrenched customs, Islamic education, and distinctive cultural rituals. However, with the region's modernization and exposure to global influences, the youth in Dagbon encounter changing perspectives regarding their lives and various aspects such as education, politics, religion, peace, and social behaviors like begging.

In recent decades, the young people in the region have faced socio-economic inequalities, political turmoil, and limited educational progress. As a result, the perspectives of the youth on these issues have become crucial in shaping the developmental direction of the area. This study aims to investigate the attitudes of Muslim youth in Dagbon towards knowledge, education, politics, peace, religion, and begging. By analyzing this demographic, the research intends to uncover the underlying factors influencing their attitudes and behaviors related to these topics and how these beliefs impact their lives and society at large.

1.2 Problem Statement

In recent years, there has been a noticeable shift in the attitudes of the youth across many regions of Ghana, including Dagbon. While traditional values and teachings have consistently influenced their perspectives, contemporary influences and external factors have introduced complex alterations in their views on significant matters of particular concern is the growing disconnection of some Muslim youths from conventional education and the rising politicization among the youth, and an expanding disparity between spiritual education and the practicalities of daily life. Furthermore, a sign of economic and social challenges faced by the young population.

Nonetheless, amidst all these observable trends, there is a deficiency in comprehensive studies specifically addressing the perspectives of Muslim youth in Dagbon regarding such pressing

issues. This research seeks to bridge this gap by exploring the attitudes, perceptions, and behaviors of Muslim youth in a holistic way, aiming to gain a clearer understanding of how their religious convictions, socio-cultural context, and exposure to contemporary influences inform their views on education, employment and careers, politics and governance, religious and cultural equity, technology, and globalization.

1.3 Context of the Study

Dagbon is a traditional region in northern Ghana, recognized for its Islamic heritage and diverse cultural communities. This area is primarily Muslim and possesses deep roots in Islamic customs along with a vibrant cultural existence. However, in spite of its rich historical and cultural background, Dagbon faces numerous socio-economic challenges, including widespread poverty, poor-quality education, and political unrest in certain regions of the area.

The recent times have witnessed fresh cultural influences brought about by globalization and modern communication technologies affecting the younger generation. Migration to urban areas, engagement with social media, and the dissemination of Western ideologies have all influenced shifts in values and behaviors among Dagbon young people. The young individuals also confront the realities of the local political landscape, social turmoil, and the evolving significance of religion within society. This context is essential for understanding the mindset of Muslim youth in the region and how they perceive these various facets of their lives.

1.4 Scope of the Study

This study focuses on Muslim young adults between 18 and 35 years old in the Dagbon region of northern Ghana. It explores their perspectives on knowledge, education, politics, peace, faith, and begging. The research encompasses both rural and urban settings within Dagbon to capture a wide range of views and includes both males and females to ensure diversity in the sample.

1.5 Limitations of the Study

Despite the study being rich in insights, it does have some limitations. Firstly, the focus is on Muslim youth in the Dagbon region, which may not fully reflect the perspectives of youth in different areas of Ghana or in varied religious settings. Secondly, the research relies on self-reported data, which can be influenced by biases such as social desirability bias, where participants tend to provide responses, they believe are more acceptable. Thirdly, since the study is cross-sectional, it cannot capture changes in attitudes over time. Lastly, due to constrained resources, the sample size is limited, which might impact the ability to generalize the findings. Nevertheless, the study provides vital information about the attitudes of Muslim youth in Dagbon, useful for guiding future policy and interventions.

1.6 Terminologies of the Study

1. Muslim Youth: Pertains to individuals aged 18-35 who practice Islam and live in the Dagbon region. This demographic is defined by its reaction to traditional religious doctrines as well as emerging socio-political realities.

2. Knowledge and Education: Pertains to both formal and informal instruction, encompassing education, spiritual guidance, and the acquisition of skills and knowledge that influence a person's perspective and opportunities in life.

3. Politics: In this study, we refer to politics as the involvement and participation of young people in political processes, the perspectives on political leadership, membership in political parties, voting patterns, and engagement in political activism.

4. Peace: Relates to the perspectives and actions of young individuals concerning social unity, resolving conflicts, and maintaining peace within the family and community settings.

5. Religion: In the context of this research, religion pertains to Islamic faith, rituals, and the degree to which young Muslims observe their religious principles in daily life.

1.7 Goals and Purposes of the Research

1.7.1 Purpose of the Study

The primary aim of this study is to explore and analyze the perspectives of Dagbon Muslim youths regarding knowledge, education, politics, peace, religion, and begging. This research seeks to comprehend how these young individuals harmonize their beliefs, values, and social contexts, as well as how their attitudes influence their actions and decisions within the community.

Additionally, the research seeks to evaluate the ways in which socio-cultural, economic, and religious factors impact the views and beliefs of young people regarding the specified areas.

1.7.2 Objectives of the Study

1. To examine the perspective of Muslim youth in Dagbon regarding knowledge and formal education.

2. To explore the political views and levels of political involvement among Muslim youth in Dagbon.

3. To explore the impact of religion on shaping the perspectives of Muslim youth in Dagbon.

1.7.3 Research Inquiries of the Study

1. What are the perspectives of Muslim youth in Dagbon concerning formal education and the quest for knowledge?

2. In what ways do Muslim young people in Dagbon view and participate in politics, and what factors shape their political views?

3. How do religious convictions influence the mindset and actions of Muslim youth in Dagbon?

1.8 Structure of the Thesis

The dissertation is structured into five chapters, each focusing on a specific aspect of the study.

• Chapter One: Introduction: Provides the context, problem description, goals, research inquiries, and thesis structure.

• Chapter Two: Literature Review: This chapter presents an analytical overview of existing literature regarding the perspectives of young people, specifically Muslim youth, concerning knowledge, education, political engagement, peace, and social issues. It contextualizes the research within both global and local discussions on youth attitudes.

• Chapter Three: Methodology: This chapter outlines the research framework, the procedures for collecting data, and the analytical methods employed to gather and interpret the data for the study.

• Chapter Four: Data Examination and Discussion of Findings. This chapter outlines the findings from the study, along with the statistical and thematic analyses based on the data gathered.

• Chapter Five: Conclusion and Recommendations

The final chapter summarizes the key findings, draws conclusions, and offers suggestions to policymakers, educational institutions, and community leaders on addressing the issues and opportunities for Muslim youth in Dagbon.

CHAPTER TWO:
LITERATURE REVIEW AND THEORETICAL FRAMEWORK

2.0 Introduction

In this particular chapter, there is a thorough and extensive review conducted of the existing literature that pertains to the attitudes of Muslim youth toward a series of significant areas such as knowledge, education, politics, peace, and religion. The central purpose of this study is to investigate how past research has handled these fundamental issues within a variety of socio-cultural settings, with special focus on the experiences and perceptions of Muslim youth residing in northern Ghana, specifically in the Dagbon Region, which also possesses some distinctive cultural dynamics of its own. Aside from this, the review also attempts to determine gaps that may be inherent in the existing literature, thereby giving an overview of areas that should be investigated further, and offers a solid theoretical framework that will serve as a guiding foundation for analysis of the forthcoming research findings.

Aside from gaining a clearer understanding of the broader youth attitudes trends at the global scale, this particular chapter shall delve into some of the research that thoroughly examines the behavior of the youth, their socio-economic circumstances, and the significant role that religion plays in shaping and influencing these attitudes. Also considered would be the socio-political context within which the northern Ghanaian youth live their lives on a daily basis. This in-depth review would not only situate the study within the broader academic literature but also cast crucial light into the various factors that influence young people's attitudes in Dagbon.

2.1 Review of Literature

The Dagbon Muslim youths frequently accept and take Islamic-based healing practices as a significant aspect of their heritage and cultural identity. Their utmost faith in Allah is at the center of such practices, where various rituals and sacrifices have decided roles to play in ensuring health and wellness within their communities. This very spiritualized stance not only affects how they

define illness and healing processes but also indicates the paramount role of faith in every sphere of their lives and experiences. (Kwame & Mananu, 2023).

The Anbariya movement is a prime Salafi movement active in the Dagbon region, and it provides a great illustration of Muslim youth political engagement in the contemporary world. The movement has been actively involved in local chieftaincy disputes, as well as in more comprehensive political processes that impact the broader community. Their activism encompasses a unique blend of religious and political identities, and it illustrates the multifaceted nature of their activism. Furthermore, this activism is often linked to intercommunal competitions, appropriately illustrating how youth live and negotiate in complicated social worlds that organize their lives and relations (Saalfeld & Iddrisu, 2024).

Islam has significantly influenced Dagomba culture and language, and Arabic loans have enriched Dagbani. This language assimilation shows the youth's attachment to their Islamic culture, which affects their cultural expression and identity (Salifu, 2023).

Conversely, some may argue that the increasing influence of secular education and globalization poses challenges to traditional Islamic values among Dagbon youth, leading to potential conflicts in identity and belief systems. This tension highlights the dynamic nature of their cultural and religious landscape

2.1.1 Literature on the voice of Islam

Although poverty is a widespread issue in Muslim countries across the world (Clarke & Tittensor, 2014), Islam denounces begging as an undignified profession (Bhat, 2015; Soemitra, 2014). Islam opposes using children to beg in order to provide food for the family, even though religion has an impact on begging. It is also discouraged for kids to get involved in projects that affect their mental, emotional, and physical health. Abubakari and Al-Hassan (2015). Muslims are urged to work in order to support themselves and are discouraged from begging. (Adebayo & Hassan, 2013; Bhat, 2015; Wilson, 2013).

According to Budiman, Mohd Amin, and Adewale (2015), Olanipekun, Brimah, and Sanusi (2015), Weiss (2004), and Zoumanigui (2016), almsgiving to the impoverished is a core component of Islam. Insofar as anyone, including non-Muslims, do exploit this and employ any methods required to profit from the altruistic deed. One example is Ethiopia, where non-Muslims who beg at mosques on Fridays wear the headscarf to stick out to potential benefactors. (Abebe, 2009).

While those in Tamale avoid stigma, Muslim leaders in northern Ghana consider begging to be a shameful habit. They think that those who are begging profit from charity, and that governments ought to put laws in place to deal with this social problem. Weiss (2007) and Ekong (2016) stress the significance of health needs. (Magashi, 2015).

Religious instructors and society are often blamed for the beggars in communities. Society has not helped Almajiranci because they have no other choice. Because of outdated traditions, Sunni Muslims and religious scholars view begging as anti-Islamic. The fact that some Quranic teachers force their pupils to beg implies that mallams are involved. Despite living with mallams and studying the Quran, Almajiri have similar experiences and job environments.

Mallams who are unable to pay may not be held responsible for allowing children to beg for education because their services are free and usually rely on charity or kindness. (Einarsdottir & Boiro, 2015; Magashi, 2015; Thorsen, 2012). (Tufeiru, 2016).

In the social and religious lives of the followers of Dagbon's traditional African religion, the Tindana (Earth Priest), who serves as the protector of the Earth Shrine, has a position of great respect and significance. One the Earth Priest is called the Tindana in the language of the

Dagbamba people, Dagbani. Through a covenant with the earth deity or, in certain cases, with the bush spirits, Earth Priests are believed to be the original occupants or descendants of the original occupants of the given territory (Carola, 2006: 18). The inhabitants of northern Ghana are especially prone to this notion. Several Voltaic Peoples believe that the Tindana's spiritual role was based on their ancestry from the initial resident (Abdallah, 2015).

2.1.2 Literature on Child Education and Parental Responsibility

The literacy rate in Ghana's northern area has not been encouraging, given that the local average for individuals aged 11 and up was 4.9%, compared to the national average of 21.9% (Samuel et al., 2013). Just 19.5% of persons in the Northern area are literate in both English and a Ghanaian language, while 62.5% are illiterate in either language, according to the survey, which looked at data from the Ghana Statistical Service's 2010 Population and Housing Census (PHC). According to Samuel et al. (2013), the district in which the study was conducted had a dismal literacy rate of 6%. The region's literacy problems are further illustrated by these figures (Scarboro et al., 2013).

Moreover, children who engage in begging develop humility (Omeni, 2015). Researchers, child rights advocates, agencies, and organizations use discourses to characterize children's plight, however Milne (2015) notes that these discourses are adult hypotheses and are therefore debatable. Although the universality of child rights is debatable, these discourses do not fairly reflect the situation of children whose opinions are disregarded in issues that affect them. (Tufeiru, 2016).

Table 2.1 A Comparative Table

Presenting modern strategies across national, continental, and international platforms and their focus on young Muslim populations.

	CRC1989 (Global)	ACRWC1990 (continental)	ACT 560 1998(Ghana)	MDGs (Global) MDG2
Education	present	present	present	present
Child labor	Present	present	present	present
Youth Responsibility	absent	present	absent	absent
Parent's Responsibility	present	present	present	absent
Government's Responsibility	present	present	present	present

2.1.3 Literature on the Positive Resources

Although there are fewer studies that concentrate on the beneficial resources that child beggars depend on to survive, certain research findings have provided the fundamental causes of children's ongoing involvement in begging despite a variety of challenging situations. According to John (2015), children in Africa participate in projects that benefit their family. It has been noted that the financial situation of their family is one of the factors contributing to children's involvement in begging. They think that because their families are impoverished, begging is a way for them to

positively contribute to their income. (Abebe, 2008). The children's ability to handle the milieu of begging can also be explained by group dynamics. They are impressed by the interactions that take place between the begging kids in the field. In order to appreciate that sign of independence, they constantly desire to join one another where they can freely hang out with their coworkers. The youngsters always want to be with their coworkers because they perceive it as rewarding, and these group dynamics are significant social mechanisms. (Abebe, 2008; Ballet et al., 2010). Another coping strategy that the beggars use is to reframe begging as referring to employment or business. For instance, begging has been euphemized to mean commerce or labor in Ghana and Ethiopia (Abebe, 2008; Kassah, 2008). Rebranding begging benefits the beggars because it is no longer viewed as a stigmatizing bad phenomenon but rather as a respectable business endeavor requiring skills and persistence. The beggars, on the other hand, are elevated from a lower position to one of revaluation. (Kassah, 2008).

2.2 Theoretical Framework

The lack of written materials, particularly during the precolonial era, is one of the main issues a Western-trained historian encounters when studying African history for academic credit. But rather than giving in and reverting to a Eurocentric view of the "darkness" of African history, African historians and Africanists have embraced the task of attempting to rebuild the continent's past using other sources. Using oral traditions critically is one of the most significant strategies employed by African historians and Africanists. There has been significant contact between academics in the fields of anthropology, sociology, linguistics, and history. Therefore, a multidisciplinary approach is necessary while conducting historical study on a topic in African history. The availability of sources for study on Muslims and the process of Islamization in Ghana

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is biased and primarily reflects the country's North-South division, although overall, the situation is less problematic than in other regions. The Voltaic basin lacks the relative abundance of written sources that are accessible for the precolonial history of the coastal regions and even Asante. Ivor Wilks' 1995 lectures, One Nation, Many Histories, are therefore important. The most direct representation of contemporary Ghanaian historical writing can be found in Ghana Past and Present (1996): The emphasis is on the South, with a comment on the "northern factor," which had an influence in the past but was eventually eclipsed by Ashanti's ascent. On the other hand, what was Ghana's "northern factor?" There is still more to be done, even with the 1960s research concentration and the groundbreaking efforts of Wilks and others to uncover the history of Ghana's northern areas. However, Wilks himself pointed out that when it comes to internal sources, such as the writings of Muslim thinkers from at least the seventeenth century, northern history does, in fact, have a far better position than southern history(Weiss, 2023).

Disagreements and violence led to the establishment of the Dagbon state. Historical narratives state that the Dagomba are derived from Na Gbewaa. Three of Na Gbewaa's sons fought over who should take their father's reign after the death of Na Gbewaa and his first son. They eventually broke up and became independent states. Sitobu, the next eldest, established the Dagbon kingdom, while Tohugu established the Mamprugu kingdom. Ngmantambo, the youngest, established the kingdom of Nanumba. One The precise date of the Dagbon kingdom's establishment is a matter of debate. Nonetheless, every source would suggest a date in the range of 1300–1400 C.E. The process of gaining skin has been fraught with controversy and occasionally violent struggle even after the Dagbon state was established. For instance, there was a conflict between two of Na Zokuli's sons about who would inherit the skin upon his death (1609-1627). Oracle arbitration was ultimately used to settle the disagreement. Na Gungobli was selected by the oracles (1627-1677).

The argument over which of Na Gungobli's sons would succeed him resurfaced after his death. This time, they agreed to submit to the arbitration of the king of the Mamprusis. As has been pointed out, the founder of the Mamprusi state was the elder brother of Sitobu, the founder of the Dagbon state. The Dagomba, therefore, consider the Mamprusis as their brothers. It is on this basis that they agreed to submit to the arbitration of the king of Mamprugu. The then king of the Mamprusis, Na Atabia chose the youngest of the claimants to the skin at that time, Na Zangina (1648-1677), to be their king. It was Na Zangina who was to introduce Islam to Dagbon. Even after Na Zangina, conflict continued to characterize the accession to the skin, which has endured to this day. Indeed, power can and does engender conflict. And in the case of succession to the Dagbon skin, it has been characterized by conflict for centuries. It is this conflict that resulted in the communal violence in Yendi between March 25 and 27, 2002. This paper is a historical survey of this centuries old conflict. The paper particularly details the involvement of governments, from Kwame Nkrumah (1954-1966) to J.E.A Mills (2009 to date). The aim of the paper is to point out the futility of these political involvements and to suggest alternative ways by which permanent peace can be restored to the Dagbon state.

Islam has had a significant impact on the Dagomba people ever since it was introduced to Dagbon in 1700 with the conversion of Na Zangina. There are strong Islamic influences on Dagomba customs and traditions. Prophet Muhammad's birth is commemorated or coincided with by the Dagomba people's most significant event, Damba. Based on the accounts of Yendi traders, Joseph Dupuis, the British Consul in Kumasi, categorized Dagbon as one of the "governments which are either purely Moslem (sic) or countries where the Koranic (sic) law had been received and serves for the civil code of the believer and infidel" as early as 1820.3. Islamic and Dagomba customs are intertwined. Islamic influences can be seen in naming, marriage, and funeral customs. The

Dagomba themselves, in fact, hardly ever call one of their own "chefira," a mashup of the Arabic word "kafir," which means "unbeliever." As a result, the Dagomba distinguish between three degrees of Islamic devotion. First, people who are literate in Arabic and Islam and who so officiate at weddings, funerals, and births. Jingpuhriba, which translates to "those who pray," is the second group of people who recite the Muslim ceremonial prayer. Last but not least are Dagbangdabba, or persons who actively engage in traditional rituals while simultaneously identifying as Muslims. Dagbon's Muslim population was 79%, according to Ghana's 2000 Population and Housing Census. Four Because(Of & Culture, 2011).

2.2.1 Attitudes of Youth towards Politics

Much research has been done on young people's political engagement, especially in relation to how political participation affects a country's future. Concern and excitement have been raised about young people's involvement in politics in Africa. Lack of access to political education, disenchantment with the political system, and illiteracy are some of the reasons why political participation is frequently restricted in many northern Ghanaian regions.

Many young people in northern Ghana, notably Muslim youth, exhibit low levels of political participation, according to a Kwasi (2020) survey. This is frequently because they do not trust political leaders and feel that their demands and government policies do not align. Additionally, the region's ethnic conflicts and political violence have influenced young people's perceptions of politics, with some choosing to be minimally involved or disengaged.

Examining how religion, cultural values, and local sociopolitical dynamics affect Muslim youth's inclination to participate in political processes, cast ballots, and support local or national development is necessary to comprehend their political views in Dagbon.

2.2.2 Attitudes of Youth towards Peace and Conflict Resolution

The attitudes of young people toward peace and conflict resolution are crucial in areas like Dagbon that are prone to conflict. Youth have frequently been caught in the crossfire of the region's historical ethnic and political conflicts, either as victims or as perpetrators of violence. Nonetheless, Islam promotes tolerance, peace, and the settlement of disputes; it is crucial to investigate how these principles influence the conduct of Muslim adolescents in the area.

Although many Muslim teenagers in northern Ghana are eager for peace and unity, sociopolitical tensions and a lack of chances for youth engagement frequently resulted in frustrations, according to research by Mohammed and Abdulai (2018). This annoyance can show up in a number of ways, such as participation in neighborhood disputes or acts of violence or disinterest in the community's attempts to promote harmony.

Understanding Dagbon Muslim youth's views on conflict and reconciliation requires knowing how they see peace both as a social necessity and as a religious obligation.

2.2.3 Religious Influence on Attitudes

Islam has a significant influence on how young people in Dagbon live their lives. Religious values influence young people's perceptions of society concerns including politics, education, and peace in addition to guiding personal beliefs and behaviors. According to earlier research, Islamic teachings place a strong emphasis on knowledge acquisition, the value of education, and the necessity for young people to improve society.

However, there can be significant differences in how these religious teachings are understood and applied, particularly when confronted with contemporary issues. According to a study by Ofori

(2016), for example, some Muslim adolescents in northern Ghana find it difficult to balance Islamic principles with the demands of contemporary living. especially when it comes to political engagement and education. Islamic teachings frequently stress the value of education and peace, but further research is required to see how Dagbon youth actually put these ideals into practice.

2.3 Conceptual Framework of Attitude

In the psychosocial realm of academia, attitude is used extensively. Despite being widely used, modern psychologists and authors do not all agree on how to define attitude. Although the vast diversity of the past has subsided, the phrase still has two different meanings. Concepts of probability place emphasis on the regularity with which persons react to attitudinal stimuli in specific ways. Latent process conceptions assume that such response consistencies are manifestations of "underlying" variables, which also mediate or define the form of attitudinal behavior. Each of these viewpoints is linked to a number of logical conclusions. Recent attitude study findings seem to be at odds with the latent process paradigm (DeFleur & Westie, 1963).

Furthermore, according to Bain, the term "attitude" has recently gained widespread usage among sociologists, social psychologists, and educational writers. It is an excellent illustration of an unclear or poorly defined concept applied in a vague, pseudo-scientific way. This leads to perplexity, often confusion. In a recently published text, the word "attitude" appears in nearly every chapter, yet the author never defines it or even explains what he means by it. When research publications on "Attitudes" start to appear and the word is given technical connotations, it becomes imperative to critically scrutinize it. If the usage were only literary or customary, this might be ignored. Now, according Bain, W. I. Thomas was among the first social psychologists to attempt defining attitude in an objective, non-normative way so that it might be applied as a scientific research instrument. Although educational psychologists and other psychologists had been using the term loosely and without critical thought for a few years, attitudes did not play a significant role in sociological literature until the publication of the seminal monograph on The Polish Peasant. The expression (Bain's) that best captures Thomas' point of view is, "An attitude is the subjective reaction to a value." By giving sociology, the study of social uniformities, or values, and social psychology the study of the subjective aspects of culture and attitudes, he distinguishes

the two fields. What unites them is that values derive their existence from attitudes; as a result, social psychology is superior to sociology. The analysis's outcome leads Bain to the conclusion that subjective information such as personal attitudes, sentiments, feelings, impulses, desires, and propensities to act is a necessary component of both social psychology and sociology. It goes on to say that the same attitude can lead to a variety of actions or none at all, as it can occasionally be merely a propensity to act. Alternatively, ten distinct attitudes could be the cause of ten persons acting in the same way.

But there are a lot of definitions that back up research, and they shouldn't be ignored. The Italian term "attitudine," which is derived from the Latin word "aptus," which means fitness, is thus the source of the English word "attitude."

According to Cherry (2024) described attitude as "a collection of feelings, convictions, and actions toward a specific thing, person, event, or object." The way we view something or someone else is another way to characterize attitude. Psychologists define attitudes as a taught inclination to see and evaluate things in a particular manner, Cherry also said. An assessment of individuals, problems, things, regulations, or occurrences might be part of this. This phrase encompasses all of our thoughts, feelings, perceptions, beliefs, expectations, values, and intentions.

Ormeyer (1949), included the following academics along with their thoughts on the philosophy of attitude:

The nature of attitudes, according to Titchener, a proponent of the structuralist school, is "a cortical set, a nervous bias, behind everything, perhaps inherited and permanent, perhaps acquired and temporary." There are three ways in which this backdrop can manifest in consciousness: either as a vague, conscious attitude (passive imagination), or as a more or less specific plan, objective, ambition, or intention (active imagination). Sensations, pictures, and feelings are the basic processes that he believed make up conscious attitudes. Due of the introspection lists' inability to successfully examine attitudes through introspective procedures, attitudes were often viewed as unconscious mind manifestations.

Kaffka was still in Germany at the beginning of the twentieth century and was trying to use Gestaltism to explain attitudes. According to Kaffka, attitudes originate in the individual's ego and are perceived as forces that are directed toward an object. According to Dewey of the Functionalist

School, habit—which he views as being equivalent to attitude—is a sufficient foundation for social psychology. He maintains that attitudes are learned and active even when they are not controlling behavior.

He argues that attitudes are motives and further maintains that attitudes are self-active, resulting in action when opposing "inhibitory" inclinations are eliminated. According to Woodworth, attitude is "a set or disposition ... to act toward an object according to its characteristics so far as we are acquainted with them." His definition is therefore comparable to John Dewey's. When Thurstone writes: "The concept of 'attitude' will be used here to denote the sum-total of a man's inclinations and feelings, prejudice or bias, preconceived notions, ideas, fears, threats, and convictions about any specific topic....," he uses different words to describe attitudes, but its meaning is similar to that of Dewey and Woodworth. Thurstone's idea of measuring attitude seems to be simplified by the conviction that an opinion is the linguistic manifestation of an attitude.

An attitude, according to Doob, is "an implicit, drive-producing response considered socially significant in the individual's society and society."

Allport (1935) defined attitude as "a mental and neural state of readiness, organised through experience, and exerting a directive or dynamic influence upon the individual's response to all objects and situations with which it is related" (p. 784).

Ajzen (1975) defines an attitude as "a learned predisposition to respond in a consistently favorable or unfavorable manner with respect to a given object" (p. 6).

Eagly and Chaiken (1993) said; "Attitude is a psychological tendency that is expressed by evaluating a particular entity with some degree of favor or disfavor" (p. 1).

Simply defined, attitudes are generally positive or negative views of a person (including oneself) place, thing, or event (the attitude object).

2.4 Attitude in Islamic Viewpoint

A person's general temperament and approach to life, including their ideas, feelings, and behaviors, are referred to as their attitude in Islam. Islamic beliefs state that kindness, compassion, and a

positive outlook are traits of a healthy attitude. It is regarded as an essential component of faith and as a means of achieving success in the hereafter and spiritual fulfillment.

Al-Hasan al-Basri, a prominent Islamic scholar, defined a good attitude as performing acts of kindness, refraining from harm, and maintaining a cheerful disposition.

It all comes down to attitude. An individual's or a group's beliefs, sentiments, responses, and action patterns toward concepts, things, and people are referred to as their attitude. One's attitude is a reflection of their feelings and reactions to their surroundings. An attitude is a prepared mental state that has been taught and structured via experience. It has a particular impact on how a person reacts to other people, things, and circumstances. Learned behavior toward different elements of the environment is called attitude. These actions may be aimed against specific individuals, organizations, or services in a favorable or bad way.

"And when you are greeted with a greeting, greet (in return) with one better than it or (at least) return it (in a like manner)" is what Allah states in the Qur'ān. (Qur'ān 4:86). People with a thoughtful mindset are obviously instructed by this passage to respond to the greeting in a far better way, or at least to the same extent. This demonstrates how well Islam encourages people to have positive attitudes.

In the Qur'ān, Allah states: "Therefore, by Allah's grace, you were forgiving of them, O Muhammad." Additionally, they would have broken up with you if you had been harsh in your heart and impolite in your voice. Therefore, forgive them, ask for their forgiveness, and confer with them about the situation. Once you've made up your mind, trust in Allah. Allah does, in fact, love those who depend on Him. (Qur'ān 3:159). According to this passage from the Qur'ān, the main thing that drew many people to Islam was Prophet Muhammad's demeanor.

The author of this paper thinks that attitude is a confluence of elements, including beliefs and sentiments, which lead to actions or behaviors. A habitual behavior that persists throughout time is called attitude. In light of this, mathematically:

$$Attitude = Belief + Emotion + Action$$

CHAPTER THREE:
METHODOLOGY

3.0 Introduction

This chapter outlines the research design, procedures for data collection, and methods of analysis employed to study Dagbon Muslim youth attitudes through qualitative and quantitative analysis.

3.1 Research Design

This study used a mixed-methods research paradigm, combining qualitative and quantitative techniques to effectively collect the attitudes of Dagbon Muslim youngsters. Combining qualitative and quantitative approaches makes it easier to thoroughly examine the research problem, which makes it possible to triangulate data and support the validity of conclusions.

3.2 Quantitative Methodology

3.2.1 Survey Design

A quantitative questionnaire was constructed for the quantitative measurement of the attitude of Dagbon Muslim youth towards some of their religious and cultural practices. It had demographic sections, religious beliefs, cultural practice, and religious diversity awareness. Some items were adapted from tested measures to determine reliability and validity.

3.2.2 Sampling Procedure

A stratified random sampling method was used to pick the respondents aged between 15 and 35 years from diverse communities in the Dagbon area. This was done to give representation across socio-economic strata, levels of education, and rural and urban areas. 35 questionnaires were administered, and the response rate was 85%, yielding 240 usable responses for analysis.

3.2.3 Data Collection

Data were gathered via face-to-face questionnaire and google form administration by trained research assistants for the purpose and who understood both English and Dagbani. This enabled question clarification and helped the respondents comprehend and correctly fill the survey.

3.2.4 Data Analysis

The quantitative data were subjected to descriptive and Thematic statistical analyses. Descriptive statistics such as frequencies and percentages gave a summary of the demographic characteristics and overall attitudes of the respondents. Thematic analysis was used to examine the qualitative data. Transcripts were inductively coded, and emerging themes were determined. This permitted an examination of the underlying causes of Dagbon Muslim youth attitudes and gave contextual meaning to the quantitative results.

3.3 Qualitative Methodology

3.3.1 Focus Group Respondents (FGRs)

In order to have a better understanding of the perceptions and attitudes of Dagbon Muslim youth, focus group discussions were organized. A FGRs, with 1–10 respondents, were held. Participants were chosen purposefully to achieve differences in age, gender, levels of education, and religious activities.

3.3.2 In-Depth Explanations (IDEs)

Besides the FGRs, 5 key informant took one-on-one interviews with respondents with no Formal Education and Junior High Students. The interviews were meant to situate the attitudes of the youth within Dagbon general socio-cultural and religious context.

3.3.3 Data Collection

Both IDEs and FGRs were conducted using semi-structured interview guides with scope for probing out salient themes as they emerged. All the interviews were tape-recorded with respondents' consent and transcribed verbatim for analysis.

3.4 Ethical Issues

Ethical approval for the study was provided by the respective institutional review board. All participants provided informed consent, explaining the purpose of the study, their rights, and the voluntary basis of participation. Anonymity and confidentiality were ensured throughout the study.

3.5 Limitations of the Study

While the mixed methods design offers an exhaustive analysis, some limitations remain. Response biases may be introduced in the survey as it is self-reported. Moreover, qualitative findings, as they are context-dependent, cannot be generalized to a larger population than the study population. These limitations were dealt with through methodological rigor and triangulation of data sources.

CHAPTER FOUR:
ANALYSIS AND INTERPRETATION OF RESULTS

4.1 Introduction

Through careful analysis of the data that has been gathered, the successful and thorough completion of this research is entirely dependent on it, as it will contribute significantly towards testing the hypothesis and ultimately provide the necessary answers to the research questions initially posed. The process of data interpretation is largely descriptive in nature, as was clearly outlined within the chapter preceding this one. In this present chapter, the results of this research are thoroughly analyzed, presented, and interpreted in detail. It must be remembered that two distinct stages are involved in the overall process of data analysis and interpretation. The first half of this report presents a thorough and in-depth quantitative analysis of the data that is primarily founded on the findings achieved via the questionnaires administered. The second half is a qualitative interpretation diligently extracted from what was learned in the focus groups and interviews conducted.

4.2 Quantitative Interpretation of Results

Analysis of Questionnaires of a total of 35 questionnaires administered and 286 respondents were gathered and used to interpret. The 286 Data gathered through the questionnaire was subjected to frequency counts. In other words, the subjects' responses for each individual question were added together to find the highest frequency of occurrence (i.e. the number of times that a particular response occurs). These responses to the questions, which are quantified, are then presented in percentage forms. This analysis is presented in tabular form. The researcher uses tables containing a variable and, in some cases, combines two or more variables in a single table.

Table 4.1 Age Statistics and Frequency of Group

	Age Group	Frequency	Percent
Valid	15-19	173	60.5
	20-24	31	10.8
	25-29	17	5.9
	29-24	1	.3
	30-34	18	6.3
	35-39	14	4.9
	40-44	12	4.2
	45-49	9	3.1
	50-54	9	3.1
	55 and above	2	.7
	Total	286	100.0

The statistics show that,

Young People's Dominance:

The majority of responders (173; 60.5%) are between the ages of 15 and 19.

This indicates that the study accurately reflects the opinions of teenagers in the Dagbon Muslim community.

Adults in their 20s to 29s:

20–24: 10 (3.5%) of the responses

25–29: 17 people (5.9%) responded

29–34: 22 (7.7%) responders

The proportion of young adults who answer is approximately 17.1%.

Age Groups in the Middle: 30–34: 18 responders (6.3%)

35–39: 14 interviewees (4.9%)

12 responders (4.2%) in 40–44

The proportion of older participants in these age categories is around 15.4%:

45–49: 9 responders (3.1 percent)

50–54: nine responders (3.1%)

Ages 55 and older: 2 responders (0.7%)

About 6.9% of responders are older.

Key Observations:

The survey is heavily skewed toward teenage respondents (15-19)

There's a significant drop in representation after age 19

The distribution shows a gradual decline in participation as age increases

Very few respondents (less than 1%) are 55 or older
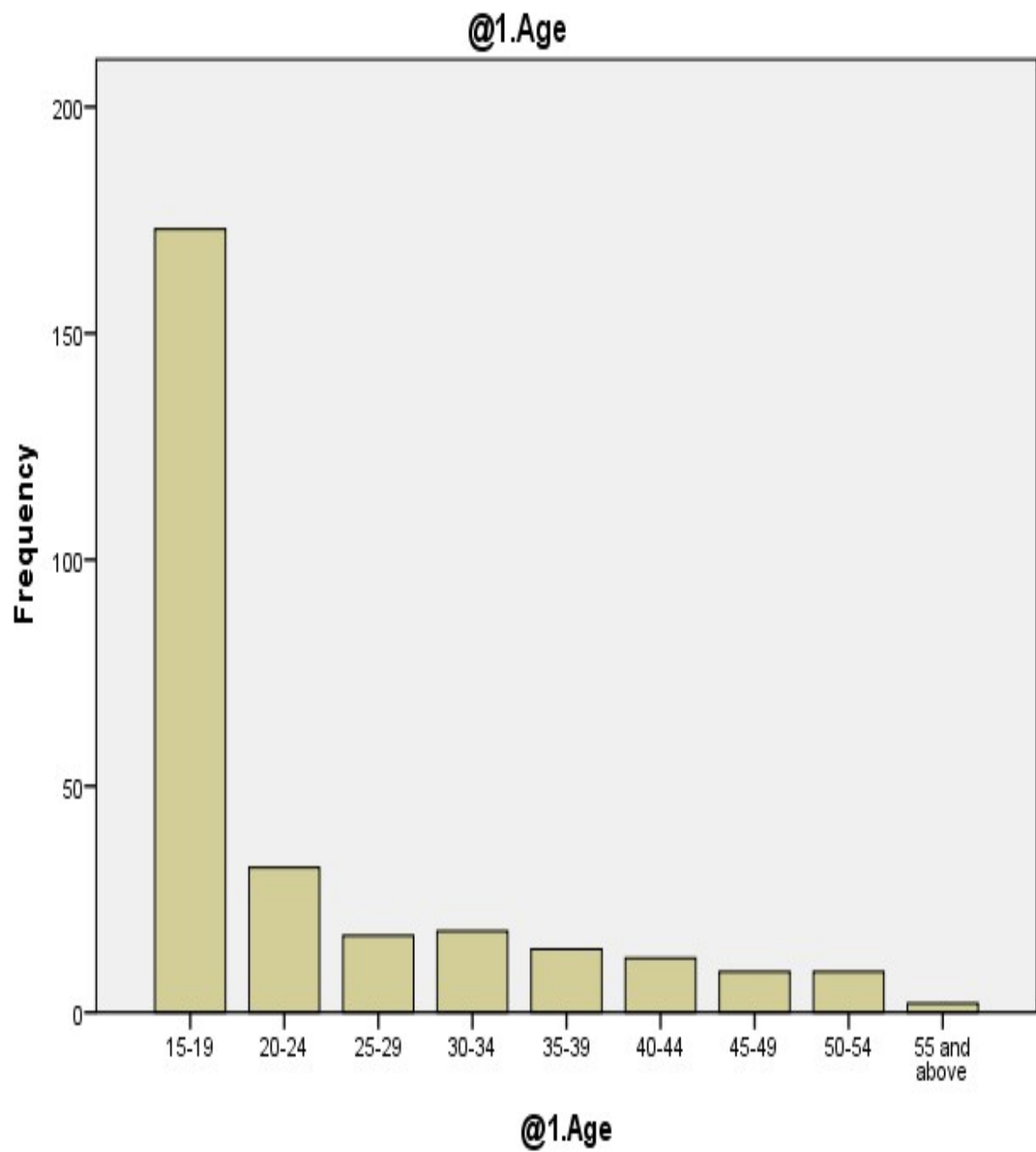
4.3 Bar Chart showing the Age Distribution

Figure 4.1 Age Distribution
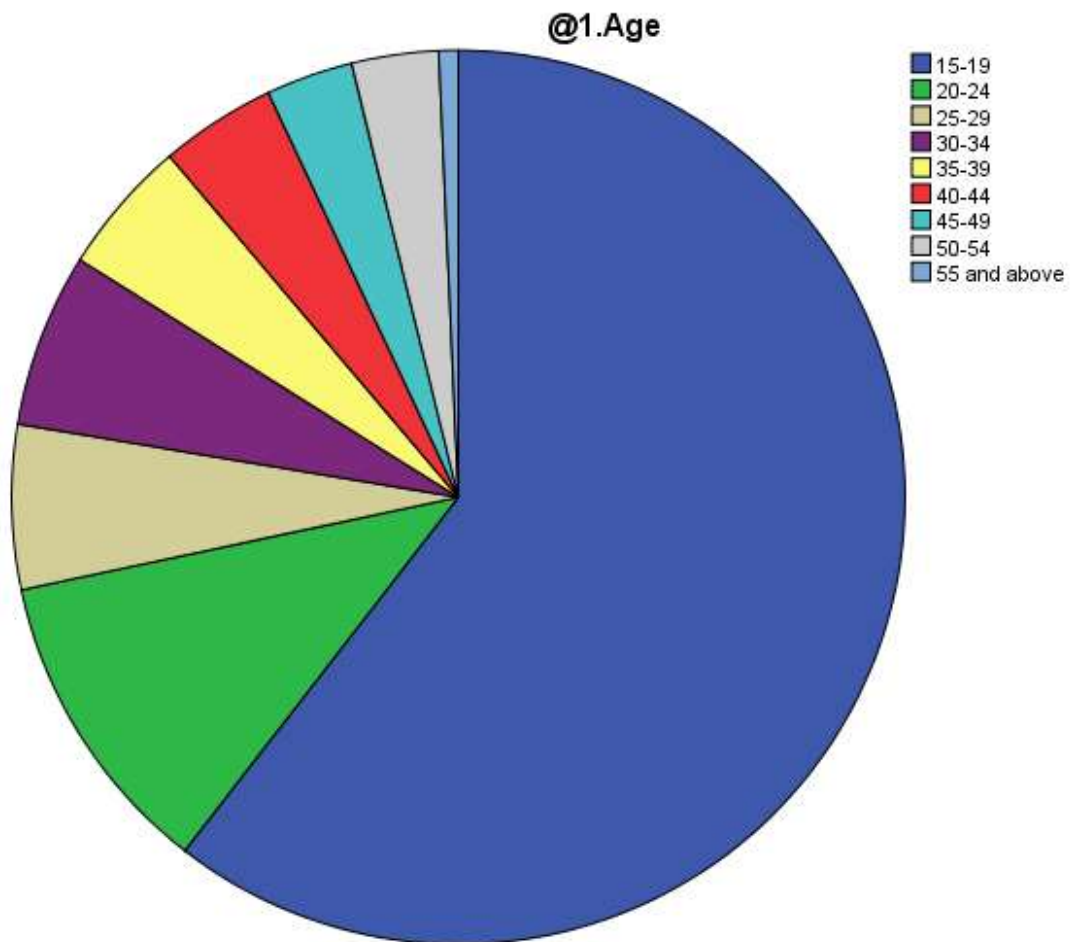
4.4 Pie chart showing age distribution percentages

Figure 4.2 Pie Chart showing age distribution percentages

Table 4.2 Gender Statistics

	Gender	Frequency	Percent
Valid	Female	124	43.4
	Male	162	56.6
	Total	286	100.0

The survey participants' gender distribution is as follows:

124 responders (43.4%) were female.

162 responders (56.6%) were male.

286 responders in all (100%)

This indicates that, with a slight majority of male respondents, the survey sample is fairly balanced. Because both genders are fairly represented, the results are more to be expected to represent the opinions of Dagbon Muslim women and men. The analysis's results are more reliable and representative of the larger young group because of the almost equal split, which also makes it possible to compare male and female responses in a meaningful way.
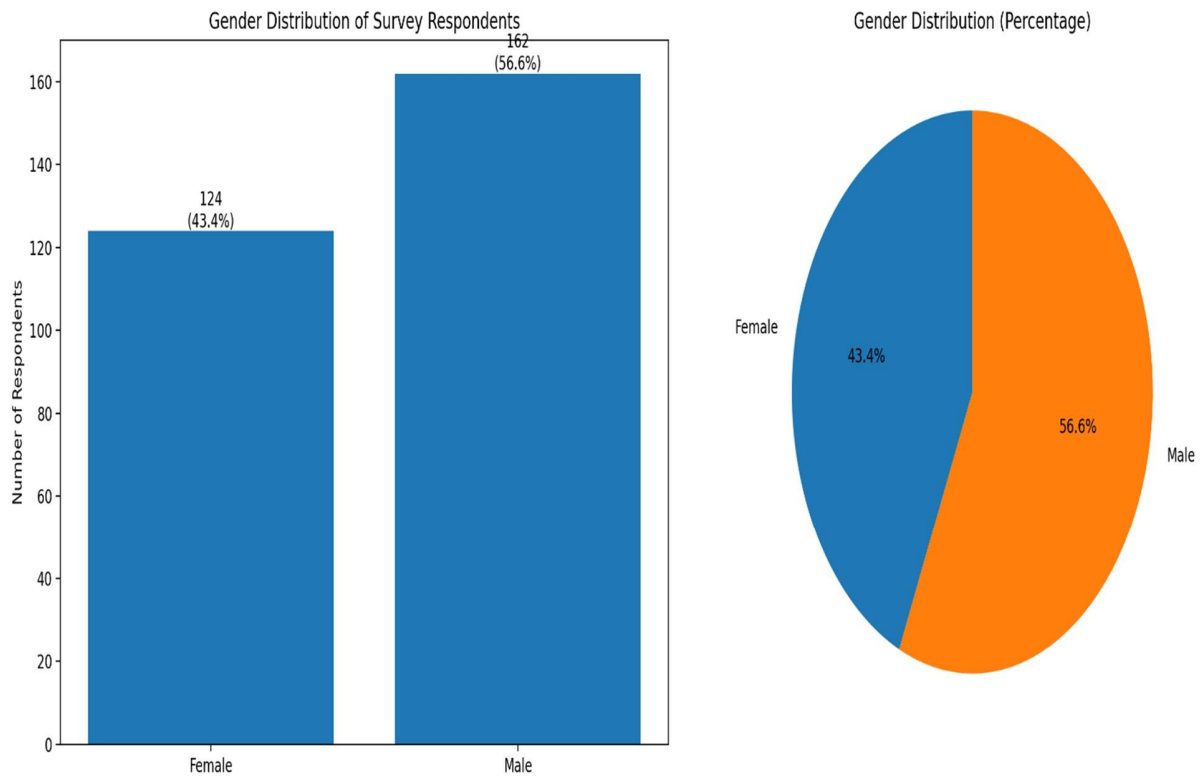
4.5 Both bar and pie charts showing gender distribution

Figure 4.3 Both bar and pie charts showing gender distribution percentages

Table 4.3 Educational Level

		Frequency	Percent
Valid	College/University	68	23.8
	Junior High	2	.7
	No Formal Education	1	.3
	Post-Graduate	39	13.6
	Senior High	176	61.5
	Total	286	100.0

By far the most common educational level, with the majority of responders (61.5%) having finished Senior High School.

The sample is composed of 13.6% post-graduate students and 23.8% college/university students or graduates.

Very few respondents have no formal education (0.3%) or only completed junior high (0.7%).

According to this distribution, the majority of the Muslim youth in Dagbon who were surveyed had at least a senior high school education, and a sizable percentage were enrolled in or had already finished higher education. This could have an impact on the survey's results because higher educational attainment may affect people's perceptions.
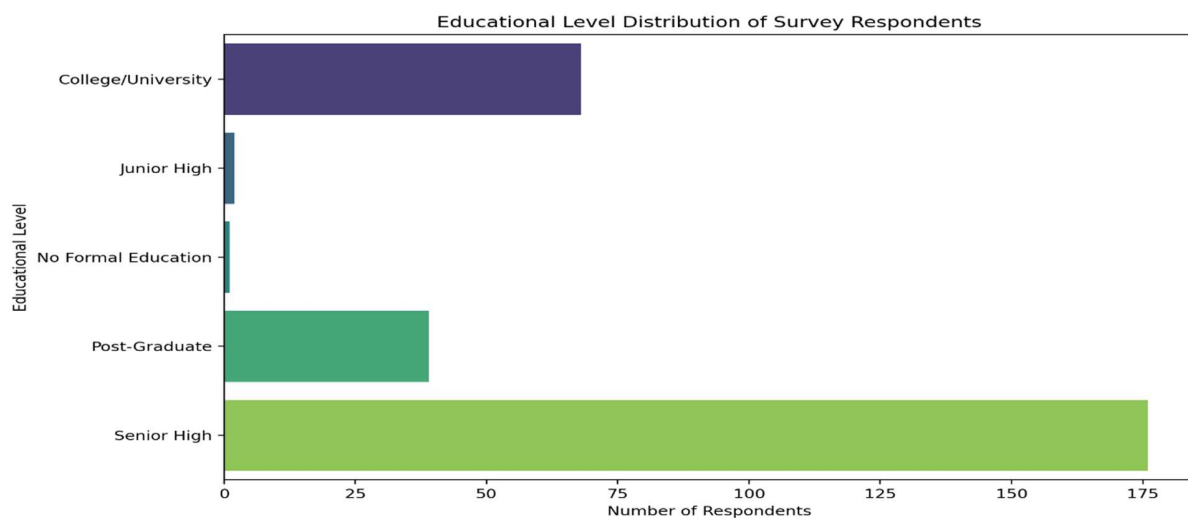

Figure 4.4 bar chart showing Educational Level

Table 4.4 Employment Status

		Frequency	Percent
Valid	Full-Time Employment	52	18.2
	Internship	2	.7
	Not Employed	25	8.7
	Part-Time Employment	20	7.0
	Student	187	65.4
	Total	286	100.0

Since most respondents (65.4%) are students, the study mostly gathered the opinions of young people who are still enrolled in school.

18.2% of respondents said they worked full-time, compared to 7.0% who worked part-time.

The proportion of respondents who are unemployed (8.7%) or enrolled in internships (0.7%) is lower.

This distribution shows that students make up the majority of the surveyed group, which is consistent with the previous finding that the sample is dominated by young people. Because their viewpoints may be influenced by their early professional and educational experiences, this could have an impact on the poll results.
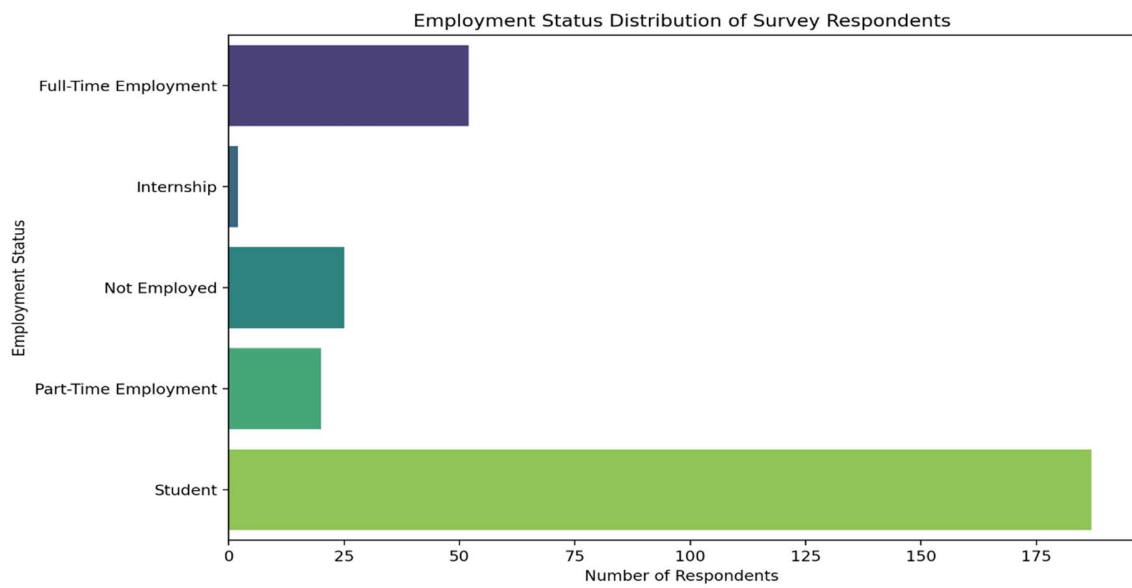
Figure 4.5 Bar chart showing number of respondents for employment status
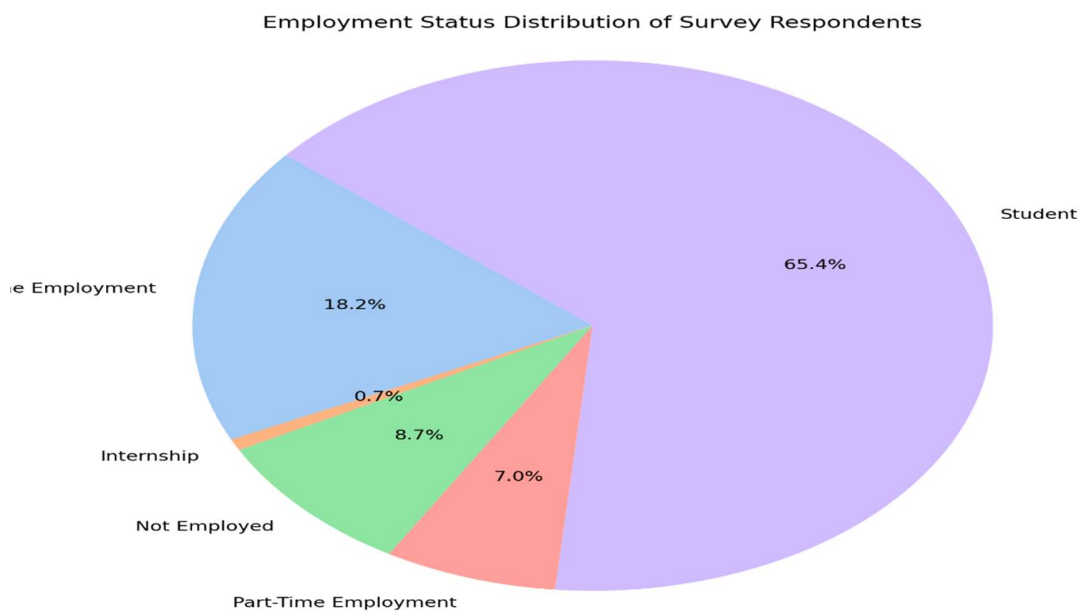

Figure 4.6 Pie Chart showing percentages of employments status

Table 4.5 Location Type

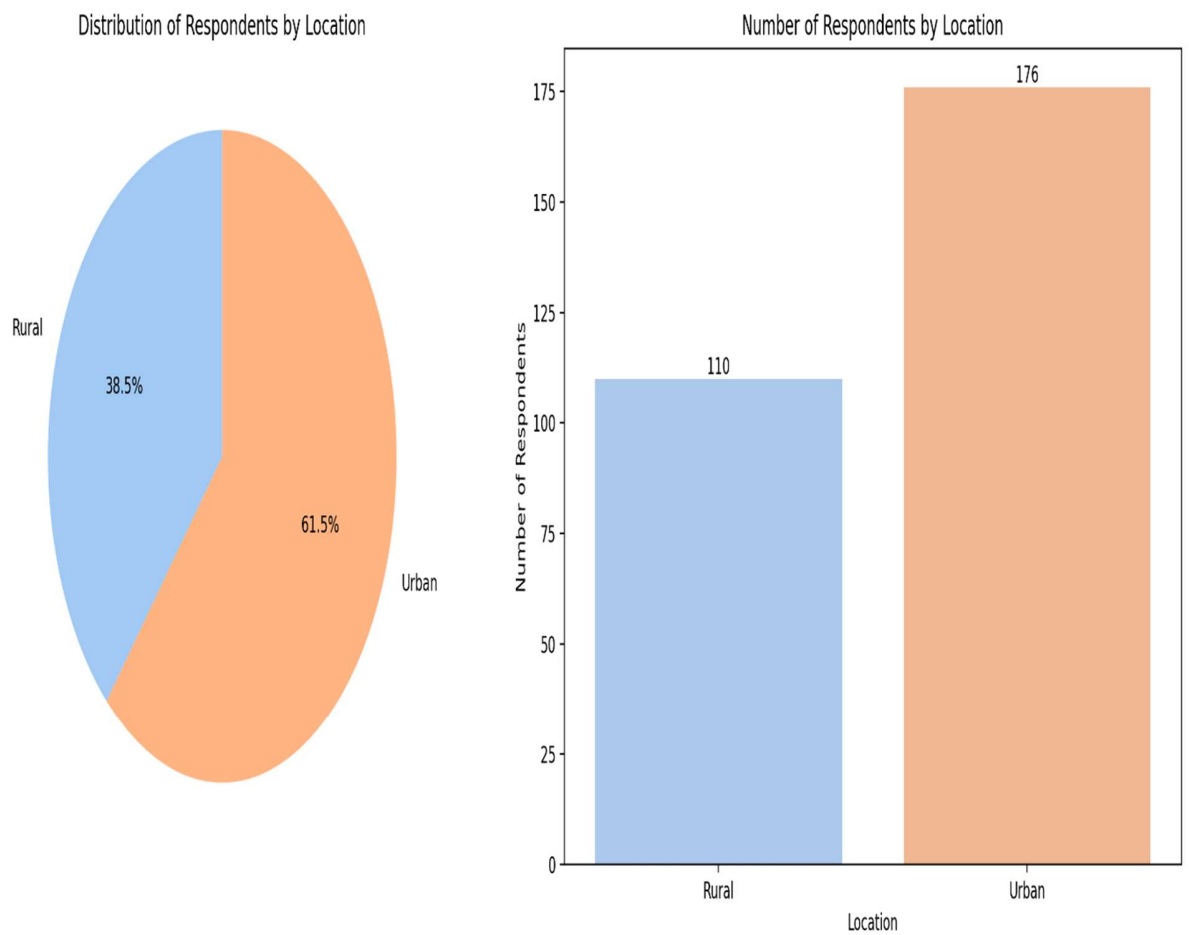|		Frequency	Percent
Valid	Rural	110	38.5
	Urban	176	61.5
	Total	286	100.0

Figure 4.7 Pie and Bar charts showing percentages and number of respondents respectively

According to the tables and charts, 38.5% of respondents are from rural areas and 61.5% are from metropolitan areas. The bar chart clearly compares the number of responders from each place, while the pie chart visually highlights the greater urban representation.

This suggests that the sample is more urban than rural, which may have an impact on the viewpoints and experiences represented in the survey's findings. Urban respondents' answers to the survey's main themes may differ from those of their rural counterparts due to differences in access to technology, work opportunities, and education.

Table 4. 6 Education Section Statistics

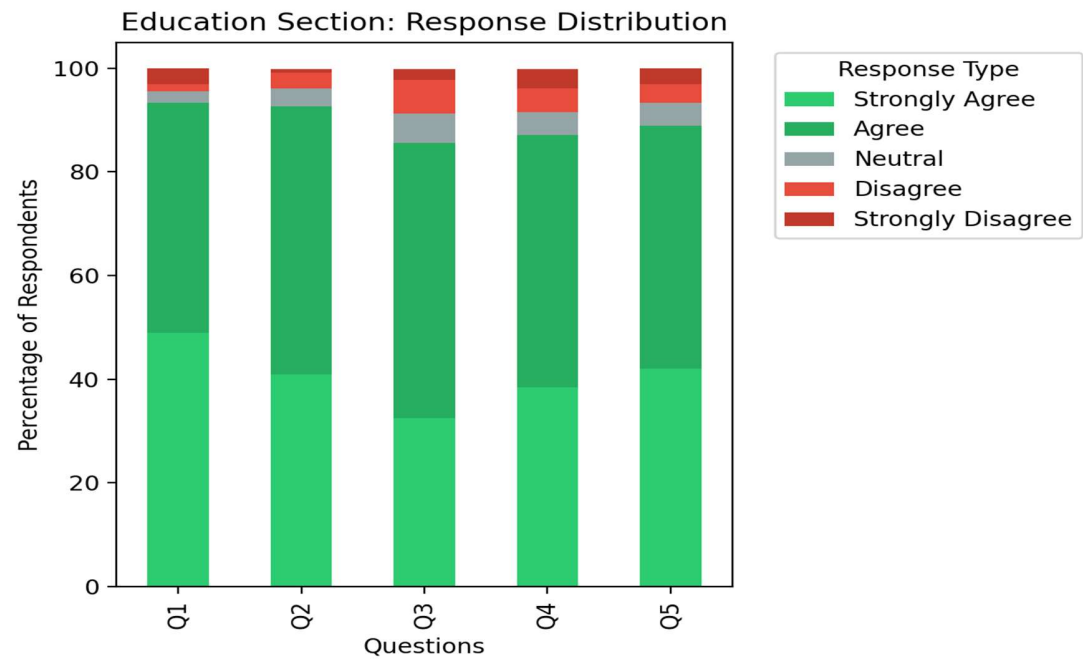|	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
Q1	49	44.4	2.1	1.6	3.1
Q2	40.9	51.7	3.5	3.1	0.7
Q3	32.5	53.1	5.6	6.6	2.1
Q4	38.5	48.6	4.5	4.5	3.8
Q5	42	46.9	4.5	3.5	3.1

Figure 4.8 Analysis on Education

Key findings:

All questions had extremely high affirmative answers (Strongly Agree + Agree), usually above 85%

Strongest consensus (93.4%) regarding community-serving knowledge gained through education

Strong but somewhat diminished consensus about the inclusion of religious values in education
Very low percentages of dissent (usually less than 5%)

Table 4. 7 Career and Employment Statistics

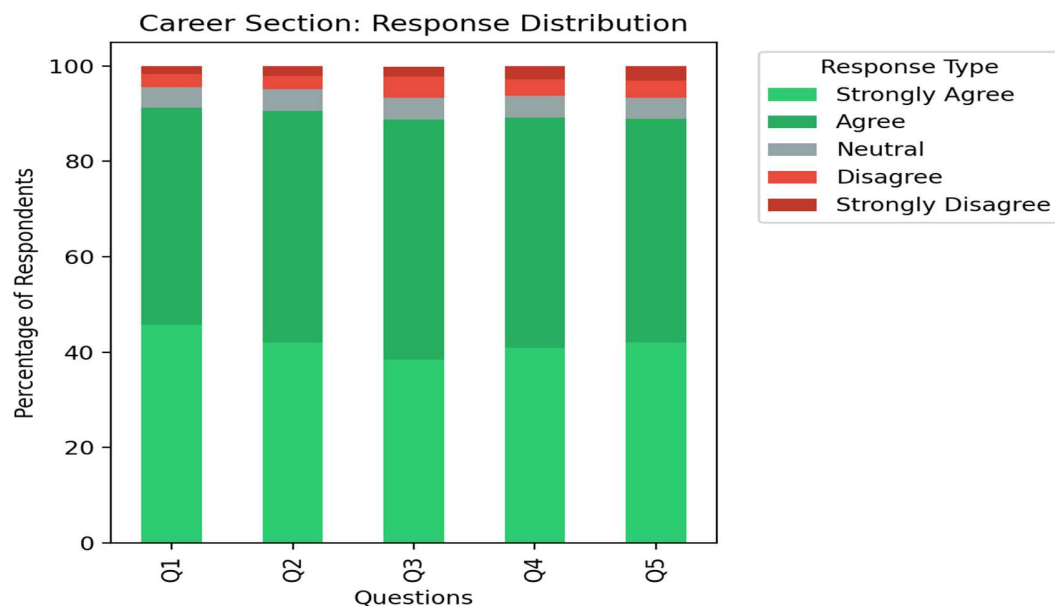| Question	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
Q1	45.8	45.5	4.2	2.8	1.7
Q2	42	48.6	4.5	2.8	2.1
Q3	38.5	50.3	4.5	4.5	2.1
Q4	40.9	48.3	4.5	3.5	2.8
Q5	42	46.9	4.5	3.5	3.1

Figure 4.9 Analysis on Career

Key findings:

Positive answers to all career-related questions are consistently high.

Most people (91.3%) agree that occupations should be in line with religious values.

Very few comments that are neutral or disagree

88.8% of respondents strongly support careers that benefit the community.

Table 4.8 Social Justice Statistics

Question	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
Q1	52.4	35.3	8	2.8	1.4
Q2	49	44.4	2.1	1.4	3.1
Q3	40.9	51.7	3.5	3.1	0.7
Q4	32.5	53.1	5.6	6.6	2.1
Q5	38.5	48.6	4.5	4.5	3.8

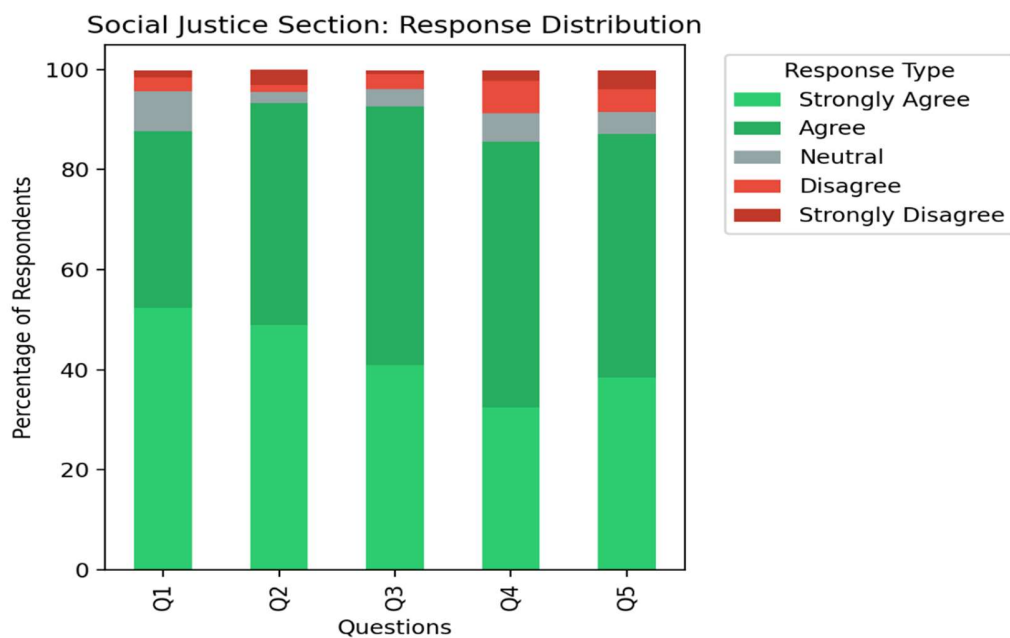Figure 4.10 Analysis on Social Justice

Key findings:

The majority of "Strongly Agree" responses in every question

Speaking out against injustice is particularly supported by 87.7% of respondents.

92.6 percent of respondents said that young people support social justice.

There was a little more variation in the responses regarding community involvement in government.

Table 4.9 Technology and Globalization

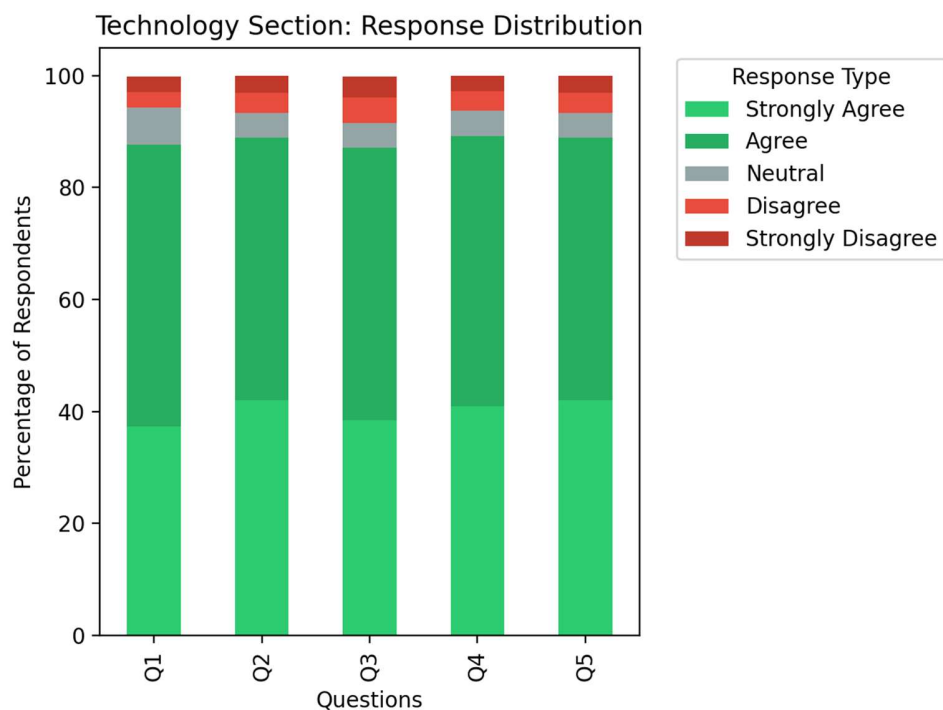| Question	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
Q1	37.4	50.3	6.6	2.8	2.8
Q2	42	46.9	4.5	3.5	3.1
Q3	38.5	48.6	4.5	4.5	3.8
Q4	40.9	48.3	4.5	3.5	2.8
Q5	42	46.9	4.5	3.5	3.1

Figure 4.11 Analysis on Technology

Findings:

Responses were generally positive but more moderate than in other parts. The strongest support (87.7%) was found for using technology to preserve cultural ties, while the highest agreement (88.9%) was found for adjusting to technology while maintaining traditions. The neutral responses to the impact of technology were slightly higher.

Overall finding

The majority of replies in every section are good (Strongly Agree + Agree).

The largest percentage of "Strongly Agree" responses are seen in the Social Justice area.

Responses to the technology part are a little more neutral than those to other sections.

Extremely low rates of disagreement in every component

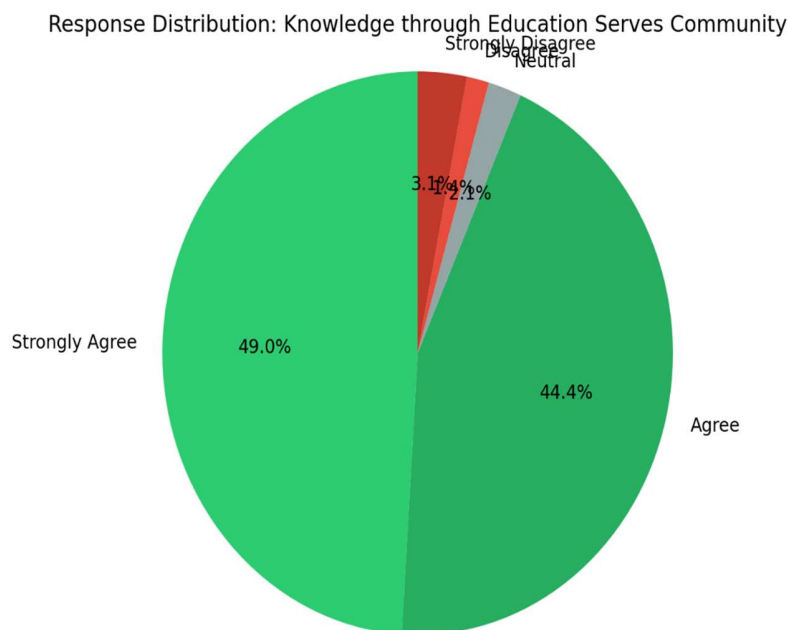Responses within each theme area are highly consistent.

Figure 4.12 Overall Agreement form respondents

4.6 Conclusion (Overall findings from the responses)

An overwhelming majority (93.4%) of respondents either strongly agree (49.0%) or agree (44.4%) that education is important for serving their community

Only a small fraction expressed disagreement (4.5% combined for disagree and strongly disagree)

A very small portion (2.1%) remained neutral on this question

This shows a strong consensus among Dagbon Muslim youth regarding the value of education as a means of community service. The extremely high positive response rate (over 93%) indicates that education is viewed as a crucial tool for community development and service.

Would you like me to analyze any other specific questions from the data, or would you prefer to see different aspects of this particular question?

CHAPTER FIVE:
INTRODUCTION, CONCLUSIONS, SUMMARY RECOMMENDATIONS

5.1 Introduction

This chapter provides an overview of the research findings, makes inferences from the data, and makes recommendations for additional research, practice, and policy. The study included both quantitative and qualitative methodologies to determine the attitudes of Dagbon Muslim youth toward their cultural and religious traditions in an attempt to adopt a holistic approach.

5.2 Summary of Findings

According to the survey, Muslim youngsters in Dagbon have a strong feeling of cultural identity with their indigenous people and follow Islam as a religion. 92% of people routinely attend mosque worship, according to quantitative statistics, demonstrating high levels of religious participation. Qualitative results showed that Islamic and indigenous Dagbon cultural traditions coexisted peacefully as a manifestation of syncretic religious identity.

However, issues with interreligious relations were observed. Almost 68% of those surveyed said they were afraid of cultural dilution and religious compromise when they interacted with persons of different faiths. Discussions in focus groups revealed that a widespread fear was losing one's cultural identity.

5.3 Recommendations

1. Educational Programs: Develop education programs that highlight the importance of religious diversity and foster respect among various faith communities.

2. Community Engagement: Organize community forums and workshops that bring Muslim youth together with youth from other religious backgrounds to develop a sense of understanding and dispel prejudices.

3. Cultural Preservation: Encourage cultural events and activities celebrating Dagbon heritage, strengthening the youth's identification with their cultural heritage while embracing their religious identity.

5.4 Recommendations for Future Research

1. Gender Differences in Attitudes

   Investigate how male and female Muslim youth in Dagbon differ in their attitudes toward religion, education, employment, and social roles.

2. Impact of Islamic Education on Youth Attitudes

   Explore how traditional Islamic education influences the values, beliefs, and behaviors of Dagbon Muslim youth.

3. Attitudes and Views of Young People towards Cultural Practices

   Examine how Dagbon Muslim youth perceive and engage in traditional Dagbon cultural practices, including festivals, chieftaincy, and customary rites.

4. The Impact of Social Media on Religious Beliefs and Social Perspectives

   Discuss and critically assess the key role of various social media websites in influencing and forming the religious beliefs, political opinions, and social attitudes of the Muslim youth in the Dagbon region.

5. Attitudes Towards Interfaith Relations and Coexistence

Analyze how Muslim youth in Dagbon perceive and interact with people of other faiths, particularly in contexts of community cohesion and tolerance.

6. The Effects of Unemployment on the Attitudes and Aspirations of Youth

Investigate how unemployment or underemployment influences the attitudes and future outlook of Dagbon Muslim youth.

7. Youth Attitudes Toward Political Participation

Evaluate and examine the degree of political awareness, active engagement, and overall confidence in governance among the youth in the Dagbon Muslim society.

8. Perceptions of Gender Equality and Women's Empowerment

Examine the perceptions of Dagbon Muslim youth concerning gender roles, leadership, education, and rights of women in the context of Muslim and Dagbon.

9. Religious Radicalization and Youth Resilience

Deeply analyze the level of vulnerability or resilience exhibited by the Dagbon Muslim youth towards extremist ideologies, and also investigate the robust roles that family, community, and religious leaders have played in shaping and influencing these attitudes and worldviews.

5.5 Conclusions

The study's conclusions show that young Muslims in Dagbon harbor a deep feeling of loyalty and dedication to both their rich cultural history and their Islamic faith. Through a variety of adaptation methods that are suitable for their specific environment, they make a concerted effort to balance any potential tensions that may occur between these two significant components of their identity. Furthermore, the fear of interreligious contact emphasizes the necessity of carefully thought-out initiatives that can foster intercultural understanding and religious tolerance across many societies.

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