



Research Article

The Impact of Sunday School and Madrasah to Religious and Moral Education in Igalaland

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About Article

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ABSTRACT

This study examines the impact of Sunday school and Madrasah to religious and moral education in Igalaland. In the study of religious and moral education, the focus has been on Christian and Islamic religious education obtained from the formal school as it is embedded in the Nigerian educational curriculum, much attention has not been given to religious and moral education outside the formal school context hence, the aim of this study is to provide the relevance of Sunday school and Madrasah to religious and moral education in Igalaland. The methodologies applied in this study are multi-dimensional: socio religious and descriptive approaches. This is achieved through structured interview, focus group discussion, and participant's observation and existing literatures. Findings from this research show that people learn about the communal, social, intellectual, ecclesial and moral dimensions of their faith in their various places of worship. This study recommends efficient methods through which Sunday schools and Madaris can be effectively utilised to bring about moral reforms in Igalaland. The study concludes that since education can be described as a system of imparting ideals and cultural practices of the society to the next generation in an unending process, the young need to be initiated into their faith according to the various stages in Sunday school and Madrasah.

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1. INTRODUCTION

Religious and moral education is the kind of moral knowledge acquired from religious inclinations, beliefs and practices. Religious education has been a key ally in the efforts to achieve education for all. Historically, Nigeria's educational system was influenced by three pedagogical cultures, namely: indigenous, Islamic and Christianity with their focus in training pupils on faith and moral principles. This type of education or instruction is not only passed in the formal school but also in religious worship centres like the Sunday school and Madrasah. This paper examines the impact Sunday schools and Madaris has made to the growth and development of religious and moral education in Igalaland.

2. LITERATURE REVIEW

2.1. Religious and Moral Education at a Glance

Wherever there is a living religion, there is religious education. as the moral code, cult practices, and the beliefs of a given religion make their impact on the people of a given generation and especially as religion awakens the dynamics of living, there must be religious education going on. The forms which religious education takes are as varied as the forms religion itself takes (Ilori, 2002).

Anyebe (2018) in the article Contribution of Christian Religious Education to National Unity in Nigeria, examines the concept of religious education as he states:

Religious education is the teaching of a particular religion or teachings of religions in general and its varied aspects, its beliefs, devotion, rituals, customs, rites and personal roles. It implies a type of education that is largely separate from rigorous academia which guards religious beliefs as a fundamental tenet and operating modality (Anyebe, 2018).

This means that religious education is the fountain on which every living religion thrives. This usually takes place in a school where it can teach the code or creed of the particular religion. This accounts for the reason why people fear or criticize the teaching of religious education in a secular school for the fear of indoctrination of another religious belief in the learner other than their affiliated one.

Mordi, opines that religious education connotes the dominant academic study, and in typically religious terms, teaches doctrine that refine and define social customs and societal norms as law (2015). Similarly, Irika (2014), defines religious education as the norms, customs, ethos, social and ethical norms of any society. Religious education which forms an important part of Nigeria educational system according to Usman examines religious education as that learning process that tends to promote the exploration of religion and experience as well as the development of attitudes (2002). It is the type of education that is God centred, life applied and involves all those requirements which character is in general any genuine education that truly aims at helping an individual to attain his full formation as a man.

Religious education is fully concerned with the teaching of sound morality in the society among children, youths as well as adults by connecting them with the world beyond the senses, which is "supernatural forces". This idea promotes cohesive and functional society. It also serves as guidance, security and

motivation for the citizens. It motivates one towards hard work and then expects God's blessing on the work. The achievement of a better society and a more abundant life have always been the crucial tasks of religious education and this is the focal point of the lessons in Sunday school and Madrasah.

According to Naraganti, "moral education refers to the processes through which the relevant knowledge, attitudes, values and skills are transmitted and developed in children. As such, it focuses on the development of the cognitive, social and emotional skills which are necessary for moral thinking, action and feeling" (2018). Moral education thus, concerns the practices and strategies that socializing agents use to equip children with the resources to address issues about right and wrong in their everyday life. The aim of moral education in the school is thus to help students become autonomous decision makers but, at the same time, to create an attachment to fundamental values like respect and responsibility.

Religious and moral education is taught in schools because the Holy Scriptures of almost all religions are true and emphasizes issues of religiosity and morality. Not only that, it also meets the deep human needs and because without it, the life of humans is impoverished. For a child to grow into a complete person and mature in every respect of human life, he must fully and truly ground in religious education and experiences.

Therefore, it is expedient that the child is allowed to pass through religious education, from his/her primary place of worship before secular integration crops in and his/her life is incomplete and this crucial aspect of development is truncated. The system of learning what you believe indoctrinates the individual into certain beliefs that helps to shape and mould the life of such person. Sunday schools and Madaris are relevant in this regard. Hence, this study provides an insight into the impact Sunday schools and Madaris have made towards the development of religious and moral education in Igalaland.

3. METHODOLOGY

The methodologies applied in this study are multi-dimensional: socio religious and descriptive approaches. The method for this study is qualitative. This method was adopted because of its ability to provide holistic understanding of the research. To ensure proper information and discussion on this study, the researcher employs both primary and secondary method of data collection as well as participant observation. This is aimed at making sure all relevant materials for this study are acquired and utilised. The instruments for primary data collection include: interview, observation and focus-group discussion. A simple random sampling of 40 communities in the eight (8) local government areas of Kogi State that constitute Igalaland were used for this study. The researcher conducted a structured interview by providing a set of standardized questions in a set format in order to elicit precise and uniform responses from the respondents and participants. The data for this study was achieved through structured interview, focus group discussion, and participant's observation and existing literatures.

4. RESULT AND DISCUSSION

4.1. The Impact of Sunday School to the Igala Christian Community



Sunday school is the period that is organized by the church to teach and impact godly virtues and characters in adults, youths and children. Sunday school has a place for the whole family. By going to church, the entire family can participate in Bible study, fellowship, discipleship, ministry and evangelism. The following are impacts Sunday school has made to the Igala Christian community:

Sunday school has impacted the Igala Christian community because it is an evangelistic tool for reaching out to the unsaved, win them to Christ, lead people to Minister in the body of Christ. teach them the Bible and help them to understand the rudiments of their Christian faith while helping them to sustain the faith and grow into maturity. The Sunday School classes in Igalaland are divided into several groups, whether there is a Sunday School class for every age from infants to senior adults, age graded or special needs graded are available in the form of Bible study groups. There is no completion date for Sunday school as it is a continuous exercise required for spiritual growth. It is designed for both believers and non-believers to be enrolled and attend these classes. Most of the churches in existence today in Igalaland is as a result of the efforts of Sunday school (Isaac Ogohi, Interview).

Sunday school has built supportive relationships and encouraged Christian service in Igalaland. It has changed their lives and equip them with the knowledge of the Holy Scriptures as well as their behaviour in the community via the teachings of the Sunday school. Sunday school provides a place to belong; in the form of classes where everyone knows themselves. Sunday school members share needs and concerns from their lives as well as important lessons to be drawn. As they participate in class discussions; they become part of the group and united in the body of Christ. The teachers in Sunday schools undergo training which enables them to be spiritual and knowledgeable about the scriptures and as well impart these spiritual and moral truths to the learners. It also increased the need for dependence on God and level of faith especially in difficulties (Sunday Audu, Interview).

Christian congregation make positive effort in propagating moral education through Sunday school lessons. Rev. Dickson affirms that the subject of morality occurs many times in the course of Sunday school teachings and this has impacted the members positively into conforming to the moral dictates of the church. Sunday School leaders also educate people on the need to be law abiding citizens in the community, and such fellowship builds community; therefore, the members of the Sunday School classes build a stronger Christian community which further extends and strengthens the society. It is an educational church agency that is not only responsible for church growth but moral rearmament of individuals in Igalaland (Interview).

Sunday school assists in spiritual growth. One can think of Sunday school teachers and class members who have modelled the Christian life. Spiritually lost people are able to come to faith in the Lord Jesus Christ and be baptized into the fellowship of the church. Christians have grown in their understanding of and obedience to Christ as they study the Bible individually and with others in Sunday school. Sunday school teachers are equipped with spiritual, intellectual and moral knowledge to be

able to teach the learners. They must be born again Christian in every sense before they can be qualified to teach the children (Friday Musa, Interview).

The ministries of the church has expanded as God's people discover their gifts and abilities, identify opportunities to minister to others, and respond to the call to serve people in Jesus' name (Martha Okpanachi Interview). The mission of the Lord has advanced as God's people go into their world in His power with His good news as they have been taught in Sunday school in Igalaland. One learns much from observing living examples of how to live for Jesus. Most importantly, spiritual growth occurs best in the context of small group Bible study—that is what Sunday school is.

Sunday school has impacted the lives of Christians in Igalaland by making them understand Bible stories and happenings in the Biblical era. These stories are related to African experiences as well as happenings in the society. It has promoted religious education and the basis for the Christian faith. Through these teachings, students learn good attitudes and actions of Biblical heroes and tries to imitate them (Reverend Peter Ojima). These lessons taught in Sunday schools promote good behaviour and actions among individuals in the society. Sunday school improves the Bible knowledge of those who attend. When children and adults know and understand God's word for themselves, they are more likely to obey the Lord. The Bible knowledge gained in Sunday school in Igalaland impacts members to become more proficient in using God's word, the Bible.

Sunday school helps one to build meaningful relationships. In the Sunday school programme one can meet people, learn their names, hear stories and meet their families. There is an opportunity to share fellowship time with class members. Sunday school gives each one an opportunity to serve and minister. Contact with members gives people the privilege of sharing their faith. Members show the love of Jesus by ministering to class members who have needs (Gabriel Omachonu, Interview).

4.2. The Impact of Madrasah to the Igala Islamic Community

Cherti and Bradley (2011) affirms that Madrasah plays an important role in the Muslim community identity development. There is a strong link between the Madrasah curriculum and the transmission and support of the social, etymological, and religious characters of the Muslim community. Furthermore, the Madrasah curriculum helps in the reinforcement of Islamic cultural values (Cherti and Bradley, 2011). This suggests that Madrasah curriculum helps learners to create and comprehend their religious and social character.

Muhammed Arumeiyawo states that the teaching in Madrasah have impacted members of Ojoku Ojeje, Ankpa and other Igala communities in many ways. According to him, it has helped to spread the true Islamic monotheism thereby many members of the community have abandoned the worship of idol and revert to the worship of the Supreme being (interview).

Madrasah plays an important role as a mediator in disseminating Islamic and moral education to the Igala Islamic community. This implies that, Islamic education seeks to transmit and foster



desirable attitudes, knowledge, and skills in learners without compromising their spirituality, identity, personality, and their relationship with others, whether Muslim or non-Muslims. Learners, as such are expected to be honourable creatures to realize the profound, moral and physical welfare of their families, their kin, their nation and humanity (Ajijola, 1999). Here, education is deemed as the best means of preserving and transmitting Muslim community educational interests, identity, and Christian-Muslim relations. Madaris have also helped to institute Islamic moral knowledge among children and youths from a very tender age which have helped greatly in eradicating immorality in Igalaland.

Through education, an implicit acceptance of the norms and values is achieved. Hence, Islamic education aims at producing men and women who have faith as well as functional knowledge and skills to fit well in the society. Abu Sufiyanu, an Islamic teacher states that indeed Islamic education insists that piety and faith should not be divorced from knowledge and skills. This education then should be guided and governed by the principles of both the Qur'an and Hadith. Qur'an and Hadith are the major sources of Islamic divine moral code that spell out the significance, nature and scope of Islamic education (Interview).

Religion, such as Islam is seen as a strong mechanism for social integration. Madrasah is seen to reinforce the basic values of the Igalala Muslim community. Islamic norm structures and directs behaviour of members in the various practices, institutions and processes of the society. The institutions such as the family, marriage, religion, education, social stratification, etc. of the social system are integrated in that they are largely infused with the same basic values. Education is an essential component of the Muslim community (Isiaka Khalid, Interview). This component plays the role of transmitting Islamic values, beliefs, and practices from one generation to the next. A mechanism through which this transmission takes place is the Madrasah curriculum. Islam seeks to safeguard her cultural heritage by heavily influencing the curriculum. It achieves this function by assigning the teaching role to the Madrasah teachers and the Imams.

Students who learn in Madrasah are more disciplined than those who do not pass through learning in the Madrasah. It builds the character of the learners such that they distance themselves from anything evil and impure. Those who learn in the Madrasah are taught the prescribed Islamic rituals and as such, their lives are moulded properly. It improves the spirituality of the people and there is always this bond of unity shared among the learners. Through the Madrasah, members show concern for one another, promoting the welfare of the learners and shaping their lifestyle (Ummulkhayr Adamu, Interview).

The Madrasah curriculum has the implied goal of preparing learners for jobs such as Madrasah teaching, Imams and writers on Islamic matters, exorcists, writers of charms, and circumcisers. Madrasah curriculum mentions aspects of Muslim community identity such five daily formal prayers, naming, Arabic language, food items, marriage and burial ceremonies, among others, and are transmitted to the next generation by the Madrasah curriculum (Usman Abubakar). The impact

of Madrasah to Igalala Muslim community is enormous as the beautiful teachings from the Qur'an prepares the learners with a knowledge that is beneficial to the entire world and as such becomes ambassadors of Islam which signifies peace.

4.3. The Relevance of Sunday School and Madrasah to Religious and Moral Education in Igalaland

A child will wade through life with the fear of God and moral education is given opportunity to thrive. In choosing schools, parents today place aesthetic appeal and academic excellence over moral education and until religious and moral education takes prime places in life's choices, evil will keep harvesting the young ones. Aside choosing great formal schools for children, parents ensure they pay for extra lessons for their children in Mathematics, English as well as relevant science subjects but never in religious and moral education that will build the character of the child. This already lays a faulty foundation for the child. The child grows up without value for religion or moral as a result of this orientation. The outcome is what is reflected in the current societal decay. For instance, the recent trending issue about Chrisland School in Lagos where students were videoed in sexual act at a hotel in Dubai where they travelled for excursion. All these and many more vices can be averted if relevance is given to religious and moral education especially in Sunday schools and Madaris.

The relevance of Sunday school and Madrasah to religious and moral education in Igalaland cannot be over emphasized. As stated previously, for a child to live a meaningful life and contribute positively to the development of his/her society, he/she needs religion and moral education to achieve this dream. Religious and moral education provides in-depth teaching and educate its members on the need to be law abiding, have spirit of faithfulness, dedication and spirit of strong commitment to work; loyalty, and fair play in all circumstances religious and moral education enables citizens to be able to obey the rules and regulations guiding the society. It makes a citizen to be more dedicated and faithful to his work and duty. There have been diverse types of moral education which include; morals of punishment and obedience; fairness and equality; expectation and rules; law and order; universal and ethical principle. The Sunday school and Madrasah has played a great role in enforcing religious and moral education in Igalaland.

Pastor David Umekpa of Foursquare Gospel Church, Ajiyolo, Dekina explained that religious moral education can be designed through Sunday school, discipleship and sermons. He further stated that to some extent, Sunday school has met the expectation of moral education in Igalaland because it has sharpen the moral life of Igalala people and help to curtail vices in the land (interview). Mr Abraham Unubi comments that, religious and moral education is relevant in Igalaland because it is a learning ground that prepares the individual towards becoming a better person spiritually and morally. According to him, it encompasses basic teachings about God, ability to discern between what is right and wrong universally. These teachings inculcate moral values in the young ones while growing up. He further added that the relevance of religious and moral education in Igalaland helps to instil the fear of God and integrity among individuals (Interview).



character and behaviour of Igala people. He further added that, teachings in Sunday school enable people to become useful in the service of God, the government and to humanity (Interview).

Sunday schools and Madaris helps in the transmission of values, beliefs ideas and patterns, of behaviors pertaining to the generation. Through the teaching of religious and moral education in places of worship, the individual is made to realize the importance of others, respect their views and ideas, as well as obey the laws as an obedient member of the society. Sunday school and Madrasah fosters in the individual those values, which make for good citizenship such as honesty, tolerance, selfishness and dedication, all which provide the rich soil from which good leadership spawned, for good governance, which is the root of national development (Hadiza Shehu, Interview). Sunday school and Madrasah helps to develop in children positive attitudes of togetherness, and cooperation towards a healthy society, and play a major contribution to the development of Igalaland. With the acquisition of religious and moral knowledge, individual imbibes the spirit of love for others, relate to and interact meaningfully with other individuals in the society and appreciates the importance of effective organization for human progress (Sarah Matthew, Interview). No progress or development can be made without love and cooperation with others. No single individual can do everything alone. The greatness of any society depends on the ways in which the people conduct themselves.

For any society to be great there are some attitudes and values that her citizens have to cultivate and cherish. Nigerian is known all over the world for her religious crisis, ethnic clashes, corruption and indiscipline both at national and international level. To fight against these social ills that have eaten deep into our society, religious and moral education should be one of the vital topics to be taught via the teachings in Sunday school and Madrasah. In Igalaland, where violence, thuggery, corruption are prevalent, the moral and spiritual teachings acquired in these religious educational system can be a tool for curbing the above vices (Mubarak Aliyu, Interview).

Religious and moral education enables the Igala child to cultivate the habit of discipline. This involves the training of the mind and character to develop self-control habit, right social conduct and right attitude to life which are essential for survival of any society. This training is very important for it produces the orderly behaviour and organized life on the part of the child and the society. Sunday schools and Madaris serve as a tool for discipline (Destiny Sule, Interview).

Francis Matthew affirms on the relevance of religious and moral education. He asserts that teachings of religious and moral education in Igalaland is geared towards universal and acceptable conduct or behaviour in the society. The principles of instilling particular system of values and principles of good conduct in a person or persons is largely carried out in the Sunday school or Madrasah respectively (Interview).

Religious and moral education makes an individual to be more dedicated and faithful to his work and duty. Everybody should demonstrate the ability to carry out assignment given to him/her very well and to the best of their ability. This can be achieved though the knowledge of religious and moral

education acquired by such an individual in Sunday school and Madrasah. It is designed in a stimulating form most especially when it is meant for children (Ruth Negedu, Interview).

Religious and moral education in Sunday school and Madrasah provides answers to certain phenomena like myths, supernatural behaviours, etc. Thus, religious education is important not only for spiritual and moral development of children and society but it as well provides patterned ways of overcoming some of life problems. Religious and moral education helps to develop the best qualities in the humans so as to become an asset and a pride to him/her self, to the family and to the society at large (Rukkaya Omale, Interview).

Religious and moral education is relevant because the type of education acquired by individual either formal or informal that teach them on how to act towards humanity in actions, obedience and public obligation to the society is expedient for the current Igalaland. It distinguishes between right and wrong and help to eliminate problems like dishonesty, violence, and other vices that deters the unity of Igala people. The relevance of Sunday school and Madrasah to religious and moral education to Igalaland is evident in social, cultural, political and economic stability.

4.4. Challenges of Sunday School and Madrasah in Igalaland

Though Sunday schools and Madrasah play a crucial role in Igalaland, their attractiveness and effectiveness are hampered by a myriad of challenges and shortcomings.

The challenge with Sunday School and Madrasah today is not with the program itself, rather the problem is with the priority and the purpose that religious leaders and worship centres place on the Sunday School and Madrasah. In some churches, the idea of Sunday school is facing out because attention is shifted to other factors. The problem is the failure to use the program as an intentional evangelistic tool for propagating the Christian or Islamic faith. Some people today are contented with worshipping on designated days in designated places for few hours and then return home. Less emphasis is placed on the need to acquire religious and moral education in Sunday schools and Madaris.

The challenges faced by the Madaris in teaching religious and moral education in Igalaland are inadequate qualified teachers of moral education. they lack government support because of the preference for science and technology. There is also the desire from parents that their children acquire an education that prepares them for professions like Medicine, Law, Engineering, Accountancy amongst others (Shaka Halilu, Interview). Hence, the interest in religious and moral education from the Madaris has a low participation. In Sunday school, the problem of teachers are also encountered. Not many volunteers come to be trained in the aspect of Sunday school. People are rather interested in being a pastor or occupying other leadership positions.

One of the major challenges is seen in the fact that some people in Igalaland are neither Christians nor Muslims while some combine either of the faith with the worship of idols and as such, it inhibits the participation of such people in Sunday schools or Madaris which has the capacity for building strong



moral, intellectual, religious and spiritual base (Reverend Peter Ojima, Interview). Because it is almost free to learn in Sunday schools and Madaris, people do not take it seriously.

Another challenge with Sunday schools and Madaris in Igalaland is the exemplification of teachers (Abraham Unubi, Interview). This is characterised by the idea of “do as I say but don’t do as I do”. Some of these teachers who are supposed to teach these spiritual and moral values are caught in the web of not practising what they teach. This has a way of hampering the effectiveness of the programme. This could also result in non-commitment on the part of the learners since they tend to see the opposite behaviour of what they are being taught from the very people who teach them.

The Sunday school and Madrasah are faced with the challenge of poor financing (Dickson, Interview). Financial attention is not given to these system of religious and moral education because it is not one that prepares learners for the world of work. It is most times regarded as a minor arm of learning and as such it is not compulsory to be funded. When instruction materials are not adequately provided, it impedes the learning process. They lack proper funding because people don’t see it as something worthy or noble to invest in and as such it is not seen as priority.

Francis Matthew, a Sunday school teacher avers that challenges faced ranges from the fact all students do not come from the same background, therefore have differences and biases. The inability of some of the students to openly accept some moral facts or ideologies due to their biases makes Sunday school to be challenging. Some moral ideologies that are contestable are issues of divorce and separation, family planning, respect for authority and civil responsibilities (Interview).

4.5. Prospects of Sunday School and Madrasah in Igalaland

Before any meaningful breakthrough in Sunday school and Madrasah in Igalaland can unfold, a strong and intensive effort to identify prospects of these religious learning systems is expedient. This study came up with the following prospective insights:

Most people who have good moral background or experience have been or were involved in a Sunday School program of some kind or Islamic learning in the Madrasah. Sunday School and Madrasah are solid foundation for innovation. Innovation is always built on the foundation of fundamental principles. Sunday School and Madrasah can provide that foundation for the church or mosque. A strong Sunday School or Madrasah is not a deterrent to innovation, it is the foundation for innovation. Sunday School and Madrasah incorporates the principles of spiritual and moral growth in Igalaland (Grace Omede, interview). When Sunday School and Madrasah has a clear purpose statement and is managed correctly, it incorporates those principles that leads to the growth of the Christian or Islamic faith.

Another way that churches and mosques can improve on Sunday school and Madrasah so that it can remain relevant in the face of technology is attempting to change and meet the need of modern culture by bringing technology into the Sunday School and Madrasah. The world is changing rapidly and for these systems of learning religious and moral education

to still be relevant is to introduce modern ways of teaching these values (Sarah Alex, interview). For instance, audio-visual devices to enhance learning rather than sticking to former methods which can sometimes be boring to the learners.

When adequate Sunday school and Madrasah teachers are trained and employed, learners will acquire the knowledge of religious and moral education. Knowledge is power, hence the knowledge acquired in Sunday schools and Madaris can empower and build the learners on issues of religion and morality. These teachings can mould their lives and place them in a better place of learning good morals that are acceptable in Igalaland and the society in totality (Francis Matthew, Interview).

Sunday School and Madrasah helps a church or mosque to stay “small” while the congregation is growing larger and does this in the intimate, relational way people want and need. There should be continuous enrolment of the young ones into this system of learning religious and moral education. Sunday School and Madrasah is saddled with the main tasks of reaching people, teaching people and ministering to people by providing a strategy for accomplishing the vision and mission of the Christian and Islamic faith. Through continuous enrolment, the faith is propagated and sustained (Nathaniel Adujo, Interview).

According to Reverend Peter Ojima “The more the education, the better the community”. The thing is when Sunday schools and Madaris becomes constant, it is capable of transforming the lives of the attendees thereby making them responsible and godly members of the society. These system of education will bring about a well-organized and better Igalaland. This in a way can contribute to spiritual and moral development of Igalaland (Interview).

As the Christian and Muslim congregation put more efforts in the teachings of religious and moral education in Igalaland, it becomes a purifier of the mind of the natural man whose instincts can quickly drift towards evil. The Sunday schools and Madaris complement the efforts of the churches and mosques in fulfilling and propagating the mission of these religious bodies; hence, raising disciples. The system of teaching and learning in Sunday schools and Madrasah is capable of indoctrinating the individual into certain beliefs and practices that are beneficial to the society and issues of good morals are deeply instilled (Francis Matthew, Interview).

Sunday school and Madrasah if given the necessary support has the potential to cover so many areas of life that parents and formal school teachers cannot cover especially the aspect of religious and moral education which seem to be a matter of importance because of the moral decadence and failure that exists in Igalaland. There is a great need for people to support this course either financially by providing means for instructional materials, learning space and encourage the participation of young people. These system of education has the capacity to attend to the spiritual and moral well-being of the child as well as adults in Igalaland

5. CONCLUSION

The impact of Sunday schools and Madrasah cannot be overemphasized as it has brought tremendous progress to



the moral clime of Igalaland. Sunday school and Madrasah are relevant as a working tool that deals with elementary doctrine of child upbringing and the teachings acquired from Sunday school and Madrasah help to dispel error and discover truth which results in good conduct and character formation. Thereby children's behaviour are reformed. Religious and moral education is expected to prepare the child for meaningful life, inculcate in him/her essential values that collective life demands and transmit the societal commonly cherished values which provides the growth. It inculcates into the citizens moral principles such as integrity, honesty, justice, tolerance, sense of duty with discipline maintained in the lives of individuals. An education devoid of morality is dangerous to the person who acquires it and society at large. Religious and moral education is to be given serious attention in Sunday school and Madrasah in Igalaland so as to sustain the development of Igalaland and the Nigerian nation as a whole.

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