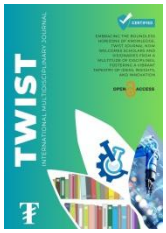
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Teaching Methods for Islamic Law Courses to Students from Diverse Religious Backgrounds

Experience of the Faculty of Law, Islamic University in Uganda

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Abstract
The mission of the Islamic University in Uganda (IUIU) is to serve as an academic institution based on the values of Islam and it requires each faculty to teach Islamic courses. There seems to be few studies conducted with regards to the methods adopted by lecturers to teach Islamic law, alongside secular law courses, to students of law, in a predominantly secular state like Uganda. The main objective of this study is to examine the teaching methods adopted by the lecturers of Islamic law in the faculty of law at IUIU to establish the appropriate method for teaching Islamic law courses when the majority of the students are non-Muslims. It also highlights the challenges experienced in teaching these courses and suggest measures to curb these challenges. The study used the descriptive-qualitative method and data was obtained using a systematic literature review of various written sources including books and journals. It was established that several teaching methods are applied depending on the prevailing circumstances since no single method suits all courses and students due to variation of the contents in each topic and the nature of student being taught. The implications are that the faculty of aw at IUIU will continue to apply different teaching methods to fulfil the mission of the university but this requires sufficient resources (human, equipment and time) to effectively teach Islamic law courses and motivate the students into learning and applying knowledge acquired these courses.

Keywords
education, Islam, secular law, teach, methods

INTRODUCTION

Islam is both a religion and a way of life practiced by Muslims in Uganda who constitute about 14% of the total population of about 46 million people (midyear 2022) (US Department of State, 2022). Uganda is a "predominantly Christian, secular, country…" with Islam as the minority religion (Soi, 2015, 67). This is not surprising that even in the high institutions of learning such as the Islamic University in Uganda (IUIU), the non-Muslims are the majority.

IUIU was opened in 1988 with support and funding from the Organisation of the Islamic Conference (OIC) (Arthur, 2006, 62-63). It had a total of 80 students with only one campus based in Mbale Town. The student population has grown to over 10,000 students in its four campuses and these are Main campus in Mbale, Kampala campus in Kampala, Females' campus in Kabojja and Arua Campus in Arua. It is required to fulfil the three-core mandates of a university that is, teaching, research and community outreach.

The mission of IUIU is "to serve as an academic institution, based on Islamic values that create knowledge and trains learners to fulfill society's needs." (emphasis added) The core values of IUIU are five and these are set out beginning with "faith", "integrity", "excellence", "diversity" and "creativity". Notably, the identity, mission, values and beliefs of the lecturers and students should be connected to the mission, core values and beliefs of the institution, (Arthur, 2006, 149). This means that the students and lecturers of law at IUIU should have individual missions and values aligned to the mission and core values of IUIU of which "faith" is explicitly set out. The curriculum too must integrate the values of faith to ensure that the students are trained holistically, legally and morally.

In an attempt to impart knowledge based on the values of Islam, IUIU incorporated Islam in the curriculum of all courses it offers including the Bachelor of Laws (LLB) degree programme taught in the faculty of law. The teaching of

Islamic courses is the mandate of the Department of Islamic Law which follows the curriculum approved by the National Council for Higher Education (NCHE). The faculty teaches students from diverse backgrounds and religions using a curriculum which offers selected courses of Islamic law taught alongside the secular law courses.

This is done using a range of teaching methods which are increasingly becoming questionable due to the students' lack of interest in Islamic law courses. Many students do not see the relevance of Islamic law to their future careers as legal practitioners. This however, is no longer an excuse because Islamic family law is increasingly being applied as evident from jurisprudence emerging from the informal Sharia courts. More so, with the amendment of the Succession Act in 2022, there is an ongoing debate on the enactment of a Muslim succession law. Recently, Islamic banking was introduced in Uganda. This means that Islamic law courses are vital to the law graduates in Uganda to equip them with knowledge and skills to enable them to address emerging societal problems concerning application and enforcement of Islamic law.

This article examines the methods adopted by the Faculty of Law to teach Islamic law courses and disseminate knowledge through research, publications and community engagement. It also discusses the challenges faced by the lecturers in teaching Islamic law and it highlights the approaches that can be adopted to enhance teaching and learning of Islamic law in view of the available opportunities at IUIU. The overall aim is to examine the teaching methods adopted by the lecturers of Islamic law in the faculty of law at IUIU to establish the appropriate method for teaching Islamic law courses when the majority of the students are non-Muslims. It also highlights the challenges experienced in teaching these courses and suggest measures to curb these challenges.

This paper seeks to answer the following questions; 1) what are the teaching methods used by lecturers in the faculty of law at IUIU to teach Islamic law courses? 2) what are the challenges faced by lecturers of the faculty of law in teaching Islamic law courses? 3) what is the appropriate method that should be adopted to enhance teaching and research in Islamic law? 4) how can the lecturers of the faculty of law utilize the available opportunities to enhance teaching and dissemination of Islamic law?

To obtain appropriate answers to these questions, a descriptive-qualitative approach was used and data was obtained using a systematic literature review of various written sources including books and journals to discuss about the role of religion in shaping the character of an individual; the teaching methods used by lecturers to impart Islamic knowledge to the students in higher institutions of learning and the emerging challenges. This research is also based on the experiences and observations of the researcher over fifteen years in teaching Islamic law courses in the faculty of law at IUIU. The study applied a conceptual study approach and analytical approach to create themes for critical thinking and analysis. The conclusion drawn relates to the appropriate teaching methods for Islamic law courses to students from different religious backgrounds to enhance the teaching of Islamic law at IUIU.

With the above introduction, the second part of the article discusses generally the approaches and teaching methods adopted to teach Islamic education. The third part examines the teaching of Islamic law courses in the faculty of law at IUIU firstly by discussing the approaches adopted by the faculty to teach Islamic law courses, secondly, it discusses the teaching methods adopted by the lecturers to teach Islamic law and thirdly, the challenges experienced and opportunities available in teaching Islamic law at IUIU are highlighted. Lastly are the conclusions and recommendations suggested to enhance teaching and learning of Islamic law courses in the faculty of law at IUIU.

THE APPROACHES AND TEACHING METHODS FOR TEACHING ISLAMIC EDUCATION

Several studies have been made to show the role of education to an individual generally and with Islamic education in particular. Lubis defined the term "education" as "… a systematic process through which a child or an adult acquires knowledge, experience, skill and sound attitude" (Lubis, 2017, 665). Education refines a person's character in society by making him or her cultured or civilized and it is a catalyst for change and development in all aspects of life (ibid). In essence, education imparts knowledge and skills on the students improves their wellbeing physically, socially, mentally, and spiritually and transforms their lives. Particularly for higher education, it contributes to intellectual and social change and development by training future workers. Universities greatly influence the development of the competencies, attitudes and behaviours of students and prepares them for their future careers (Darawsha, 2021, 35). It also produces new ideas and knowledge through research to advance social and economic development (Sonita *et al*. 2021, 42). This shows that education at all levels of instruction is important to enable production of all-round graduates.

The aim of teaching Islam is believed to contribute to the development and promotion of moral character of the person (Asyafah, 2014, 2). This is in terms of inculcating good behaviour in the person which helps in the holistic development of the person in all aspects intellectually, spiritually and physically. It is believed that religion instills in an individual the moral values of including trust, honesty, goodness and self-control from violence (Sonita *et al*. 2021, 44). Islamic education is intended to integrate Islam in the life of a person so that the person is emotionally attached to Islam in all aspects of life (Arthur, 2006, 100). Such moral values will influence the person to act diligently and in a responsible way towards work which increases productivity at the workplace and within the wider community (Sonita *et al*. 2021, 45). Societal transformation also occurs by inculcating moral values in the students during their studies at the higher institutions of learning. In this case the students should not only be trained as lawyers but they should exhibit values of humanity and good conduct when applying legal knowledge in their careers. The values of humanity are embedded in religion hence the need for the application of Islamic education using different approaches to teaching methods which are summarized below.

Different approaches have been taken by different states in teaching Islamic studies. Lubis explained the Islamic higher education system using three models; 1) where the traditional education system co-exists with the modern education system. In this case the traditional education system is limited to classical Islamic knowledge without any interest in adopting new technology yet the modern education system, in terms of substance and methodology, is borrowed from the West with partial or total secular education (Lubis, 2017, 671-672). These two systems co-exist alongside each other in the first model whereby the courses relating to secular education are taught in designated faculties and courses concerning Islamic studies are taught in a specific faculty. The same model is adopted by IUIU whereby it has got different faculties (Law, Medicine, Education, Arts and Social Sciences, Science and Management Studies) offering secular courses alongside a few Islamic courses. Its Faculty of Islamic Studies and Arabic Language (FISAL) is designated purely for courses concerning Islamic education.

The second model is based on the idea of Islamisation of knowledge (IOK) which integrates Islamic knowledge in the teaching and learning process of other faculties (Lubis, 2017, 672). By islamisation of knowledge it means that each academic discipline in higher education institutions should be redefined, reordered, rethought to serve the goals of Islam (Arthur, 2006, 102). In other words, Islamic law should be integrated in the curriculum of secular courses. The second model has been operationalized in IUIU by the IIIT which is facilitating the process of integrating Islam in the teaching of the courses offered at IUIU in its book writing project to develop teaching manuals.

The experience in the attempt to islamise knowledge at the faculty of law is that it requires a lot of study and research, the scholars need to be well versed with knowledge of Islam from the traditional sources with the ability to understand, read and interpret Arabic language which a few scholars can ably do. More so, the secular scholars must have the ability to conduct research and make comparative perspectives yet there is no Islamic alternative to every teaching of law. More so, it is not clear what format the islamisation of knowledge will take but what is certain is that one must have authentic knowledge of Islam and the academic knowledge must be accurate but there is religious pluralism within Islam (Arthur, 2006, 108)

The third model is where religious knowledge is the focus of all knowledge and academic process and the secular knowledge is integrated into the curriculum to supplement and aid in understanding of the structure of religion (Lubis, 2017, 672). Under this model, the curriculum is based on Islamic education and secular education is used to clarify on Islamic education. Of the three approaches to teaching Islamic education in universities, the researcher argues for adoption of the integrated approach which requires integration of knowledge of Islam in teaching secular law courses. This is vital in producing an all-round student though it is costly and time consuming. It also requires people who are well grounded in both Islamic and secular law disciplines who are few. Teaching Islamic law courses alongside secular law courses at the moment is the feasible approach adopted by the faculty of law at IUIU and integration of Islamic law needs to be done incrementally.

Aside the broad approaches taken to teach Islamic education, universities have adopted specific teaching methods to impart knowledge and skills on the students. Several studies have been conducted concerning the teaching methods for Islamic studies in higher institutions of learning and the challenges experience in that regard (Asyafah, 2014; Azniwati, et al. 2016; Lubis, 2017). Azniwati stated that a teaching method "is a way to approach a learning objective through structured delivery" and a teaching technique is "a teacher's skill in managing and implementing a teaching and learning activity" (Azniwati, et al. 2016, 756). This means that teaching methods and techniques entail the processes or procedures adopted by the teacher in a systematic way using selected mechanisms to impart knowledge and skills to the students.

According to Lubis, teaching requires adoption of different techniques and methods for effectiveness of the teaching and learning processes. This is because the conventional teaching methods of lectures and books adopted to teach Islamic subjects is not effective as it "often makes students feel tired and sleepy" and "less receptive" of the content discussed in the lecture (Lubis, 2017, 670). Hence there is a need to apply innovating methods of teaching to enable the students understand and enjoy Islamic law subjects.

To Asyafah, teaching and learning requires innovative teaching methods to "motivate students, stimulate their desire to learn, deliver the message in a clear way, create a conducive learning environment, facilitate creativity, promote self-assessment during learning, and also promote problem-solving in learning" (Asyafah, 2014, 2). In essence, students need to be motivated into learning Islamic subjects in a conducive environment with lots of creativity and student engagement in solving the set problem questions.

As regards to what appropriate teaching method should be adopted in teaching Islamic law courses, several studies have been conducted by scholars as highlighted herein. Azniwati discussed different teaching methods adopted in teaching non-Arabic speaking students which included lectures, tutorials and e-learning. Different teaching techniques were used including "brainstorming, discussions, presentations, story-telling, role play, Q & A, quiz, forum and exercises" (Azniwati, et al. 2016, 755).

Asyaf makes a case for the research-based instruction which according to him promotes acquisition of "skills, strategies and behaviors" for developing knowledge (Asyafah, 2014, 2). This is useful in enabling students to obtain research skills, work independently and present their research findings in class discussions to share their ideas. Other scholars make a case for critical thinking as a teaching method for Islamic education by adopting analytical research approach which enables the students to engage in collaborative discussions and obtain a deeper understanding of the concepts and make independent judgments in specific situations (Dahari, *et al*. 2019). To implement critical thinking skills Dahari et. al., noted that a teacher should make adequate preparations of the appropriate teaching strategy and the

content to be taught. A lecturer should carefully plan for his or her lecture, the content to be delivered and the mode of delivery to implement critical thinking in teaching Islamic courses (ibid, 811). The choice of what teaching strategy or method should be employed depends on the course objectives, the nature of the subject taught, the nature of students taught, the available time and facilities to implement the selected teaching method. In other words, no single method is appropriate for all courses and students, a mixture of them should be adopted depending on the circumstances of each case. The next section examines the teaching methods at the Faculty of Law, IUIU.

TEACHING OF ISLAMIC LAW IN THE FACULTY OF LAW AT IUIU

The faculty of law was established in 2004 as a department of law under the Faculty of Arts and Social Sciences with about 25 students and it later became autonomous in 2007 when it got its offices housed on the Al Hijji Block. The student population in IUIU is currently about 2000 students, the majority being local students and a few are international students from states such as Malawi, Nigeria, Kenya, Tanzania, Sudan, Somalia and Comoros. Since the law students come from diverse legal systems including states that practice sharia such as Somalia, Sudan and Nigeria, the faculty ensures that the curriculum integrates Islam in the teaching of secular law to cater for different stakeholders.

The faculty currently has got over 60 academic staff both on full time and part time but only 7 staff teach the 8 Islamic education courses as part of the LLB programme which comprise a total of 62 courses. This shows that the majority of the courses offered in the faculty of law at IUIU are secular courses and only a handful of courses are taught for Islamic education to fulfil the mission of IUIU of serving as an academic institution based on Islamic values. The aim of the Bachelor of Laws degree is to educate lawyers in the theory of common law and Sharia as indicated in the curriculum that was approved by the NCHE.

Of the 62 courses, 54 courses are purely secular law courses and only 8 courses are for Islamic education.[1] Notably in teaching these courses, secular law may be utilised in clarifying Islamic law concepts for instance, reference to the criminal law theories of punishments to explain the rationale for punishments under Islamic law. There are courses that are taught in comparative perspectives with the secular law of Uganda due to their application in Uganda. These are Islamic Family Law and Islamic Law of Transactions and Banking and these may require integration of Islamic law in the LLB curriculum.

In the revised curriculum for the Master of Laws (LLM) programme, a new specialisation of the Masters in Sharia and Law was incorporated with several comparative law courses.[2] The aim of the programme is to provide knowledge about Islamic law in comparison with secular law in view of the legal reforms in the banking sector to embrace Islamic banking and in the family law sector with respect to the Muslim succession law. Consideration was also made for the LLM international students from states that apply Islamic law such as Nigeria, Kenya and Somalia. The major aim of the programme is to produce all-round legal practitioners and academicians who can articulate legal issues from both secular law and Islamic law perspectives with ethical and religious values that are pertinent in their future careers.

APPROACHES ADOPTED BY THE FACULTY OF LAW AT IUIU TO TEACH ISLAMIC LAW

As noted already, IUIU applies an approach whereby the secular courses are taught alongside Islamic courses as the case in the faculty of law. This approach is applied in many states including the United Kingdom, France, Germany, the Netherlands, the United States, Australia, Malaysia and Turkey (Report by the Higher Education Academy, 2008). There was notable interdisciplinarity of Islamic studies whereby in most of these states Islamic studies were offered in several disciplines including law (Report by the Higher Education Academy, 2008, 66). This approach has been criticized for marginalization of religious faculties which in most cases have low student numbers (Lubis, 2017, 672). This is evident in IUIU whereby the Faculty of Islamic Studies and Arabic Language (FISAL) is teaching Arabic language and Islamic courses with few student numbers. It operates alongside other faculties (Law, Medicine, Arts and Social Sciences, Education, Science, Management Studies). That notwithstanding, FISAL was empowered by the IUIU Statute which mandates the teaching of Arabic language and Islam to all IUIU students irrespective of their religious denominations as the case in the faculty of law.

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[1] The secular courses are; Foundations of Law, Criminal Law I, Law of Contract I, Constitutional History, Computer Application I, Communication Skills, Criminal Law Il, Law of Contract II, Constitutional Law, Legal Methods, Computer Application II, Law of Torts I, Administrative Law I, Land Law I, Family Law I, Law of Torts II, Land Law II, Family Law II, Law of Sale of Goods and hire purchase, Equity and Trusts, Administrative Law II, Law of Evidence I, Criminal Procedure, Law of Business Associations I, Law of Banking and Negotiable Instruments, Clinical Legal Education, Gender and the law, Law of Evidence II, Law of Business Associations II, International Business Transactions, Legal Research, Internship, Law of Agency, Environmental Law, Civil Procedure and Practice I, Jurisprudence I, Public International Law I, International and Regional Human Rights Law, Intellectual Property Law I, Labour law, Revenue Law and Taxation I, International Humanitarian Law I, The Law of Insurance, Legislative drafting & conveyance, [44], Civil Procedure and Practice II, Jurisprudence II, Research paper, Public International Law II, Intellectual Property Law II, Oil & gas law, Alternative Dispute Resolution, Domestic Human Rights Law, 0 Revenue Law and Taxation II and International Humanitarian Law II. The Islamic courses are These are; Introduction to Islam, Introductory Arabic, Introduction to Islamic Jurisprudence, Islamic Family Law, Islamic Criminal Law, Islamic Law of Evidence, Islamic Judicial System and Islamic Law of Transactions and Banking.

[2] These are Comparative Family Law, Comparative Criminal Law, Comparative Law of Banking, Comparative Law of Succession and Comparative Human Rights & Humanitarian Law.

Scholars argue that an Islamic university should not merely teach Islamic courses alongside other subjects but the aim of such universities is to "produce men of higher knowledge and noble character" (Arthur, 2006, 102). In essence, Islamic studies should not merely be taught alongside other disciplines but should be integrated in the secular courses to meaningfully change human character. This means that instead of teaching Islamic law courses separately from the law courses as embedded in the Bachelor of Laws (LLB) degree programme, secular law courses should integrate Islamic law where possible to make a comparative analysis of the topics in the different disciplines. In this way students can compare between Islamic law and secular law to understand the similarities as well as differences between these disciplines.

This integrated approach to knowledge, whereby learning of Islam is integrated in the secular education systems, was adopted in the North American Theological Seminaries which led to increased dialogue between Christians and Muslim (Sinanović, 2016, 3-4). It also led to formation of new academic programmes such as certificates for Imams and other Muslim leaders, as well as other programmes on Islam and social justice (Ibid). This literature shows that it is possible to increase dialogue between Muslims and Non-Muslims where knowledge is integrated in the academic institutions of higher learning. More so, the International Islamic University of Malaysia is aimed at integration of Islamic values and principles in all disciplines. Its Ahmad Ibrahim Kulliyyah of Laws offers legal studies based on Malaysian law and Sharia (Report by the Higher Education Academy, 2008, 57).

In IUIU the integrated approach is promoted by the IIIT in its book writing project and a few lecturers in the faculty of law have engaged in the integration of Islam in different law courses by developing teaching manuals for instance, in the discipline of criminal law. The aim is to incorporate Islamic law in teaching secular law in a comparative perspective to enhance the students' understanding of Islamic law and appreciation of the differences in these disciplines. The process is ongoing and some publications have been realized. Islamisation of knowledge, however, requires the most learned scholars with in-depth knowledge of Islam and of secular courses coupled with the ability to conduct intensive research and study of these disciplines (Arthur, 2006, 102). The faculty of law will require more resources (human and capital) as well as external support from IIIT to engage successfully in the IOK project.

TEACHING METHODS ADOPTED BY THE LECTURERS TO TEACH ISLAMIC LAW

With respect to the teaching methods that are adopted by lecturers of Islamic courses, Azniwati highlighted several techniques that are commonly used by teachers when teaching. These are; question and answer technique, questionnaires, group discussions, student-teacher discussions, demonstration, individual memorization, group memorisation recitations from the Qur'an, drills, lectures, story-telling and brainstorming (Azniwati, et al. 2016, 757). He however observed that these methods were "suitable and needed to be enhanced regularly" because the students had basic knowledge in Arabic language and Islamic studies while in their high school. (Ibid, 755). Implicitly prior basic knowledge about Islamic courses could ease students' understanding of the concepts taught in class.

In the LLB curriculum of IUIU the mode of delivery is through lecture method, tutorials, group assignments, class discussions and presentations as well as e-learning (blended learning). Other teaching methods used by the lecturers include story-telling especially with respects to the Hadiths of the Holy Prophet Muhammad (S.A.W), question and answer sessions and exercises. Azniwati explained that in the lecture method the question-and-answer technique is commonly used whereby the lecturer asks the students some questions in the course of the lecture or at the end of it, to determine the students' level of understanding of the concepts and the ability to clearly explain information as well as sharpening their thinking skills (Ibid, 757-758). This shows that various teaching methods are used to ensure that the objectives of the course are fulfilled. Note should be taken that some law students do not have basic knowledge about Islamic studies from their previous studies and are introduced to Islamic law courses for the first time. The experience of the researcher in teaching Islamic law courses is that students who have prior knowledge about Islamic studies can easily understand the concepts taught since they are already familiar with the content.

The lecturers increasingly engage the students in research activities to enable them obtain more knowledge on the courses being taught. This is also termed as research-based instruction which enables the students to interrogate the reading materials being researched, make presentations, receive collective feedback and participate in the review sessions (Asyafah, 2014, 3). Using a seminar approach to present the students' research findings, it stimulates discussion and exchange of ideas among the students. In the faculty of law at IUIU this technique is used whereby topics are allocated to the students for research and they present in class during tutorial sessions. They are assessed basing on the quality of the written submissions and clarity of the oral presentations. This method however, requires availability of reading materials and adequate time for students to conduct research and engage in class discussions for assessment.

The other mechanism which is applied by lecturers of Islamic law in the faculty of law is of critical thinking. Dahari argues that thinking skills enhance the students' knowledge of what they study in class and relate it to contemporary issues as well as learn problem-solving skills (Dahari, *et al*. 2019, 806). The lecturer should have competence to inculcate critical thinking skills in the students by applying an appropriate teaching method. Such skills are necessary in learning Islamic law courses to relate them to the secular law courses and their application to real-life situations. The process of critical thinking involves activities such as "conceptualization, application development, analysis, synthesis, and evaluation of information collected" (Ibid, 807).

Students are enjoined to apply their thinking abilities to clearly understand a given concept of Islam. They should have the ability to analyse and evaluate information, elaborate its application, implication or the emerging consequences, to show the validity of the information (Ibid) Likewise, in teaching Islamic education, a teacher should have mastery of

the critical thinking skills to analyse and obtain a deeper understanding of Islam and its application to the real-life situations. He or she should be flexible and innovative to successfully adopt the critical thinking teaching method. In this way, students are motivated into learning and appreciating Islamic law courses. This will be very useful in demonstrating to the students the relevance of Islamic law courses to their future careers as legal practitioners.

The above discussion shows that no one technique works best for all courses and for all students. A particular technique may be adopted according to circumstances each case hence different teaching methods should be adopted in teaching Islamic courses. The choice of an appropriate teaching mechanism needs to be guided by the profound impact on the students' understanding of the concepts and the transformative nature of the knowledge n that it should touch the hearts of students to remember always (Azniwati, et al. 2016, pp.758-759). It is stated that the Prophet used different methods to disseminate his teaching including "lecturing (*kulliyyah*), memorization, discussion (*muhadathah*), dialogue, debating (*mujadalah*), experiencing, travelling (*rihlah*) and study circle (*halaqah*)" (Abdul Hamid, 2010, 9). Therefore, lecturers of Islamic law should use different teaching methods depending on the topics, nature of students, time and reading materials available, among others.

CHALLENGES AND OPPORTUNITIES IN TEACHING ISLAMIC LAW AT IUIU

There are several emerging challenges in adopting these integration approach including inadequate teaching staff in the Islamic law department to embark on the integration process. There are 4 full-time staff and 3 part-time staff in this department who have got big teaching load of not less than 15 hours per week that is, 2-3 courses to teach. Such a teaching load hampers their engagement in academic writing due to lack of sufficient time to write articles. Note should be taken that low publication of scholarly articles by lecturers in the department is also due to lack of commitment in the academia since some lecturers are engaged in legal practice and other activities such as consultancies and business. More so, there is a challenge of inadequate training in academic writing and in teaching especially for young academics which leads to their failure to adequately teach Islamic law courses thereby demotivating the students. Lecturers in the faculty of law are not trained teachers and lack teaching skills to enable them effectively teach students. The available facilities including ICT, office space, reading materials and access to online resources are also inadequate which hampers teaching and learning activities in the department.

Lack of adequate Information and Communication Technology (ICT) faculties at IUIU. This has been evident since the outbreak of the Covid-19 pandemic in 2020 when the education system was disrupted and measures were put in place to ensure that the students do not miss out. Since then, IUIU has adopted blended learning whereby lectures are conducted both physically and virtually (online). This however, comes with challenges such as lack of adequate facilities including computers, laptops, smart phones, among others; inadequate ICT support services compared to the expanding university population in terms of student and staff numbers; unstable internet facilities and costly internet data and inadequate knowledge on usage of technology for both students and staff. Scholars have noted the stagnation of the teaching methods in Islamic education institutions which leads to a failure to catch up with the modern teaching methods (Lubis, 2017, 672). Hence there is a need for their continuous training in ICT which may not be feasible due to the costs involved.

On the part of students, some are biased against Islamic courses as they do not see any relevance to their legal careers. Their level of concentration on class is minimal and demotivates the lecturers who seek for appropriate teaching methods to motivate the students into learning and appreciating Islamic law courses. More so, the tuition is costly for some law students which affects the activities of IUIU. It is thought that education is influenced by finances which are important for survival of any education institution and the cost is felt by the community (Mukti, et al., 2020, 987). Students' fees payments are the constant source of income yet in some cases these funds are insufficient to pay for the operational costs of these institutions (Ibid, 990). IUIU being a private institution, depends 90% on tuition of students to pay for staff salaries and other costs

The available opportunities for enhancing teaching of Islamic law courses in the faculty of law at IUU include the ongoing development of teaching manuals to integrate Islamic law courses into the secular law courses. It is funded by IIIT under the IOK book writing project and it will enhance access to reading materials, as well as guide lecturers and students in understanding secular law with the comparative perspective of Islamic law. Such assistance in enhancing teaching and research of Islamic law courses increases the visibility of the faculty of law. The IOK book project is however, is hampered by few academic staff engaged in the project possibly due to the immense teaching load and lack of training in academic writing.

The other opportunity is availability of the forum for dissemination of knowledge about Islamic law to the non-Muslims including students, staff and other persons who access the reading materials. As a result, many students have started appreciating Islamic law as a religion that guide mankind in his or her day-to-day activities. As a result, some non-Muslim lecturers have taken on collaborative research and co-supervision on contemporary issues of law and Islam such as refugee problem in Uganda and legality of the death penalty in Muslim states. This has enhanced the research outputs of the faculty and fastened the completion rate for our LLM students who are co-supervised by Professors and Senior Lecturers of the Common Law and Islamic law departments. In the same vein, the faculty of law journal is being rejuvenated to have the best done LLM dissertation turned into publishable articles to enhance the faculty research outputs in comparative law. The creation of the Masters in Sharia and Law specialization in the revised LLM curriculum

also provides an opportunity for the LLM students and their supervisors to co-publish the researched work. This will increase the research outputs in comparative studies.

More so, lecturers are invited to engage in scholarly debates and work with the policy makers and legislators which influence legal reforms. This was evident during the parliamentary debates on the amendment of the succession law and operationalization of Islamic banking in Uganda. This enables the lecturers of Islamic law to engage with the stakeholders and ably communicate to the students about available opportunities in Islamic law courses to highlight the relevance of these courses and motivate students into studying these courses.

In addition, the lecturers of Islamic law have visibility in Uganda due to their engagement in dawah activities as part of community outreach programmes. This enhances knowledge of Islam in Uganda and it enables IUIU law students to appreciate the connection between Islamic law courses and community transformation which exhibits the relevance and applicability of Islamic law courses.

It is believed that teaching, learning and research in Islamic studies may be enhanced through networking among academics and institutions teaching Islamic studies (Report by the Higher Education Academy, 2008, 68). The faculty of law has got several opportunities for networking with other institutions and bodies led by the lecturers who are teaching Islamic law courses. The faculty collaborates with universities in Sudan and Somalia as well as with international organisations such as the Islamic Forum of International Humanitarian Law (IFIHL) in dissemination of Islamic IHL alongside the International Committee of the Red Cross (ICRC)- Uganda Chapter. It also collaborates with Muslim organisations such as the Uganda Muslim Supreme Council to influence its leadership, laws and policies through its Constitution, as well as in influencing state laws concerning regulation of Muslims in Uganda for instance, in passing the Succession (Amendment) Act (2022). In collaboration with IIIT, lecturers in the faculty of law have embarked on the IOK project which has attracted some funding from IIIT for lecturers who are engaged in such activities. Research outputs such as teaching manuals and textbooks have been produced with comparative perspectives of Islamic law and secular law of Uganda. This eases access to the reading materials and enhance knowledge of the students by clarifying on the points of divergence and convergence between Islamic law and selected disciplines of Uganda law. The lecturers of Islamic courses n the faculty of law at IUIU should take advantage of the available opportunities mentioned above to enhance teaching and learning of these courses.

CONCLUSION AND RECOMMENDATIONS

The mission of the Islamic University in Uganda of serving as an academic institution based on Islamic values is reflected in the mission of the faculty of law as educating the lawyers in the theory of common law and Sharia. The faculty, under its department of Islamic law, teaches Islamic law courses alongside secular law courses to law students, the majority of whom are non-Muslims and seem less interested in studying non-law courses. Since Uganda is a secular state, application of Islamic law has been only in the areas of family law, which is also not commonly enforced. As a result, the relevance of Islamic law in Uganda has in the past been minimal and less enforced in legal practice. This position is however, changing because of the recent legal reforms which permitted operationalization of Islamic banking in Uganda. More so, legal reforms in the succession law of Uganda could also lead to the enactment of the Muslim Personal Law. This provides prospects for further legal reforms to increase application of Sharia in Uganda. This article sought to discuss the teaching methods used by lecturers in the faculty of law at IUIU to teach Islamic law courses and to determine the most appropriate method.

It was established that several techniques are applied, for instance in the lecture method, the question-and-answer technique, drilling technique, story-telling technique and brainstorming technique are applied. Also, tutorials are conducted where students engage in individual and group presentations in class to determine their level of understanding of the concepts taught. It was concluded that no one technique works best for all courses and students due to variation of the contents in each course and the nature of student being taught. This means that any teaching method can be applied if it will produce positive impact and transform the lives of the students and their communities. Since there is an ongoing process of integration of Islamic knowledge, there is a need to support this project to ensure that the content of secular law courses also guides the students towards good and desisting from evil. The current approach of teaching Islamic law alongside secular law should continue because the islamisation of knowledge project requires more time and resources (human and capital) which currently are limited in IUIU. Several opportunities exist to enhance the teaching of Islamic law courses which students and the lecturers need to adopt.

Below are the following recommendations to curb the challenges highlighted above.

1. Employ more senior lecturers in the Islamic law department to supplement the available staff and enable reduction of teaching load to fewer hours per week to enhance research activities.
2. Increase the salaries of the lecturers to motivate them so that they become more committed to the academia other than engaging in non-academic activities.
3. Train the lecturers in teaching methods by making the postgraduate diploma in teaching in higher education free for all academic staff.
4. Improve on the teaching facilities such as ICT, office space and class rooms, library and computer labs to create a good working and studying environment for both the staffs and students of the faculty of law at IUIU.
5. Avail scholarships to needy students to enable them study the law degree and acquire sufficient knowledge and skills from the LLB programme.

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