Inclusion of Female Muslim Students in Sports and Games in Islamic Schools: Standpoints of Teachers and Muslim Parents in Mampong Municipality, Ghana.

Awudu Salaam Mohammed

College of Distance Education, University of Cape Coast, Ghana.

ABSTRACT

The impact of Muslim parents on their daughters' sports and games in inclusion varies, spanning from progressive endorsement due to the physical and social advantages to reservations grounded in traditions and religious convictions. This has culminated in limited Muslim female inclusion in sporting events. This study explored the inclusion of female Muslim students in sports and games in Islamic schools using a qualitative research approach with 20 participants, which include 10 teachers and 10 parents. Concerning parents' and Islamic teachers' perceptions of Muslim females' inclusion in sports and games, three core thematic areas were revealed: positive influence on character development, school for Important Skills, and secret Code for Success, which favourably influences the diverse development of Muslim girls. Numerous considerations at individual levels of the Social Ecological Model (SEM) influence parental decisions about Muslim female sports inclusion. Individually, parental choices are induced by weighty factors, including religious convictions (prayer periods), cultural principles, and modesty concerns. The study further unearths how teachers shape the sports climate at the organisational level. The organisation's endeavours to provide inclusive and supportive settings for Muslim female girls are shown in the adaptation of activities, deliberate education and awareness promotion, partnership promotion and incorporation of scientific notions into sporting events. As sports are seen as important educational instruments for fostering the development of Muslim female students, they must be integrated into the curriculum. Stakeholders in the education sector must collaborate to guarantee Muslim female students receive a fair opportunity to excel in sports and games while respecting their cultural and religious beliefs utilising these synchronised initiatives.

Keywords: Inclusion, Sports and games, Islamic schools, teachers' perspectives, Muslim.

INTRODUCTION

The essential principles of Islam are shared by members of Islamic societies, albeit there is a huge dichotomy between members' perspectives and experiences shaped by a confluence of variables, such as family, religion, and the choice to choose private or public expressions of faith. The experiences, behaviours, and attitudes of female students in settings like schools that serve the requirements of mainstream society are likewise greatly influenced by these overlapping elements (Shongwe, 2023; Benn & Pfister, 2013). Problems will occur if educational institutions do not fulfil the needs of Muslim females; they are typically related to bodily modesty standards, as if females desire to cover their bodies or desire separate sexes when playing sports.

Zahara (2023) unravelled that their male counterparts' objectification hampered female students' identical involvement and gaining rewards in extracurricular activities. Several cultural and environmental

expectations and perceptions have resulted in a lack of inclusion by female students in sports and physical education. Girls are systemically limited and have their dexterities lessened, which is why this issue is firmly anchored in an interconnected dynamic of subjugation and dehumanisation. Given Chande (2023), the primary goal of the "Islamization of knowledge" project is to exemplify Muslim control over their institutions by creating a substitute educational and knowledge-producing framework that acts as a basis for re-creating or revitalising Islamic customs to the wide range of issues that Muslims confront in the modern world. As noted by Hanifa (1974: 9), "Islam is not a mere belief system, an ideology, or a religion in the usual sense in which these words are understood. Rather, it is a total way of life, a complete system governing all aspects of man's existence, both individual and collective.

Qualitative studies highlight the relentless subtleties Muslim females have in securing their constitutional right to exercise and engage in games and sports due to the interplay of various factors (Jiwani & Rail, 2010; Benn & Pfister, 2013; Zahara, 2023). Benn and Pfister (2013) and Wabuyabo et al. (2015) discovered that complicated impacts on PE experiences include demands and behaviours from parent community members, coaches, and teachers; sexism; and cultural and religious perspectives and practises. According to Dagkas et al. (2011), one critical concern is the absence of sporting venues that are gender-segregated and the hijab's non-recognition as athletic apparel. Zahara (2023) unearths that including female Muslim students in sports and competitions is a complex process that requires a sophisticated comprehension of cultural, religious, and educational aspects.

The inclusion of female Muslim students in sports presents intricate complexities, with teachers and parents contending with divergent perspectives on inclusivity and traditional values. Teachers' dispositions are influenced by various factors, including dress codes, facilities, and accommodating diverse abilities (Chande, 2023; King et al., 2023). Evidence has shown that teachers perceive those traditions and norms as preventing girls from participating in physical activities (Abdelghaffar et al., 2019). Furthermore, teachers and parents mentioned that although religion promotes PA, culture is not widespread in the community. A quantitative study by Duvall et al. (2004) reveals young Muslim females positive views toward their participation in sports and games, noting that physical exercise (PE) has an increasing role in leadership skills. However, parents do not motivate their daughters to participate due to cultural and religious beliefs.

Concurrently, the impact of Muslim parents on their daughters' sports involvement varies, spanning from progressive endorsement due to the physical and social advantages to reservations grounded in cultural mores and religious convictions. The dilemma lies in striking a delicate equilibrium between religious observance and providing a comprehensive education. Parental discussions frequently concern modesty, gender roles, and the alignment of specific activities with Islamic tenets (Kolb, 2023; Zahara, 2023).

Participating in sports has been shown to have several benefits. In particular, sports are linked to several favourable psychological consequences for young people, including higher levels of socialisation, confidence, leadership abilities, and body image (Balogun-Mwangi et al., 2023; Eime et al., 2013). Studies show that participating in sports and games as female Muslim students may help their lives (Zarezadeh & Rastegar, 2023). Although creating a sense of belonging in specific groups is a good objective, schools that want to start athletic programmes for Islamic groups may encounter more difficulties because of a lack of cultural sensitivity. These difficulties include participant engagement or the absence of parental collaboration, as well as chances for culturally appropriate sports (Khalil, 2018). Muslim female's approaches are shaped by their devotion to the principles of Islam (Khalil, 2018). As a result, when cultural and religious demands are not satisfied, young Muslim females are prevented by their parents from sports and gaming environments that are frequently targeted towards the general public (Abdelghaffar et al., 2019; Zaman, 1997).

There is copious research (Shanunu, n.d.; Mohammed et al., 2023; Ayamga, 2019; Gene, 2022; Saavedra, 2003) on female inclusion in games and sports from a Ghanaian view. However, a knowledge void

exists about Muslim female students' inclusion in these events, particularly from the viewpoints of parents and teachers. None of the cited studies has focused on comprehending Muslim parents' and teachers' perspectives on their daughters' sports and gaming inclusion. This research gap draws attention to the paucity of comprehensive information about the attitudes, convictions, barricades, and driving forces of Muslim parents and teachers about Muslim girls' participation in sports and games (Keaton, 2006). To build an accurate understanding of the cultural and religious factors influencing the decisions made by Muslim parents and teachers, this gap must be filled. This would thus make it possible to develop up-to-date policies and pragmatic actions meant to improve female empowerment and inclusion in Ghanaian sports and activities. The present study was to explore Muslim parents' and teachers' perceptions and to understand the role of teachers in fostering female Muslim students' participation in sports and games.

CONTEXT IN GHANA

In Ghana, a particular fusion of cultural, religious, and educational dynamics shapes the setting of the inclusion of female Muslim students in sports and games inside Islamic institutions (Mohammed et al., 2023). To strike a delicate balance between traditional values and the changing ambitions of its youth, particularly in education, Ghana, a country with a rich cultural past and a sizeable Muslim minority, must make some difficult decisions. Islamic schools significantly shape Muslim students' educational experiences in Ghana. These organisations frequently follow Islamic values and are caught between tradition and modernity (Sarbah, 2023). Muslim female students participating in sports and games reflect societal developments on a larger scale and pursuing gender equality in Islamic education (Serra et al., 2023).

Teachers at Ghanaian Islamic schools are challenged with managing these intricate issues (Apau, 2022). Teachers' viewpoints frequently reflect social ideas regarding gender roles and how Muslims are to be interpreted. Given the significance of giving female students equal opportunity in sports and games, some teachers may support a progressive strategy. They may believe that participating in physical sports helps young girls develop self-confidence and collaboration and encourages a healthy lifestyle. Other teachers, on the other hand, might find it challenging to balance traditional ideals with the changing requirements of their students. Considerations like dress requirements, segregated spaces, and supporting a range of skill levels become crucial. In Ghana, where cultural norms may affect how people see what the proper gender roles are, teachers may have to strike a difficult balance between encouraging diversity and preserving the cultural context in which they work (Sarfo, 2022).

Muslim parents in Ghana have strong cultural and religious convictions that shape their perspectives. Like their counterparts in other areas of the globe, Muslim parents in Ghana have a variety of opinions on allowing their girls to participate in sports and games at Islamic schools (Osei-Tutu et al., 2023). Some parents could share progressive viewpoints and value their girls' comprehensive education, which includes physical activities. They could recognise the potential usefulness of athletics in teaching virtues like perseverance and self-control, reflecting the national emphasis on education as a tool for empowerment. On the other hand, other parents could be wary due to cultural customs and interpretations of religious principles. Worries about modesty, gender segregation, and the propriety of particular hobbies may influence their opinions on their daughters' involvement in sports. The difficulty for these parents is finding a way to honour their cultural and religious beliefs while considering Ghana's changing educational scene (Ginsberg & Glenn, 2020).

In Ghana, initiatives to promote gender equality are a defining feature of inclusion in education (Afoakwah et al., 2023). Recognising the transformational effect that girls' education may have on communities, the government and other non-governmental organisations have been actively involved in projects to promote girls' education. To remove obstacles and empower young girls within the context of Islamic education, the inclusion of Muslim female students in sports and games is in line with these more general objectives.

Muslim female students' inclusion in sports and games at Ghanaian Islamic schools in a complex interaction of culture, religion, and education. The discussion of gender roles in society as a whole and the changing ambitions of young people are reflected in it (De Welde & Stepnick, 2023). The involvement of female students in athletics becomes a sign of empowerment as Ghana continues to strike a careful balance between tradition and advancement, producing a more inclusive and enjoyable educational experience for everyone (Quainoo, 2021).

The Social Ecological Model (SEM)

The SEM is an extensive theory that explores social, interpersonal, communal, and personal elements that trigger human conduct (Vest et al., 2023). The model has been applied in many fields, including education, public health, environment science, community development research, psychology, behavioural sciences, etc. The social-ecological model assumes that organisational variables, social variables, government regulations, intrapersonal elements, and interpersonal dynamics influence or determine students' physical activity involvement behaviour. According to the SEM, a person belongs to an ecological framework. Muslim women's involvement in sports and games is based on how they interact with their surroundings and other people (Sallis et al., 2001). The SEM is predicated on the idea that the most plausible explanation for PA involvement will come from a confluence of cultural, physical, and individual environmental variables (Glanz et al., 2015).

Using this framework, investigators can delve into the dynamic elements that influence Muslim female students' participation in sports and games. It helps explore parents' and teachers' personal ideas, attitudes, and opinions of female Muslim students' participation in sports and activities on an individual basis. At the interpersonal level, it is evident that teachers, students, and parents' interactions significantly impact the inclusion of Muslim female students in sports (Abdelghaffar et al., 2019; Zhang et al., 2012; Pawlowski et al., 2014; Tesler et al., 2019; Wilk et al., 2018). It suggests that at the interpersonal and organisational level, support from parents and teachers can determine Muslim female participation in sports and games (Hu et al., 2021). Teachers are an element of social surroundings and can challenge or reinforce cultural norms because they influence students' lives. The negotiation of cultural and religious concerns that affect choices of whether they should allow female students to participate in sports is also influenced by interactions between instructors and parents. Teachers might have a variety of viewpoints within the educational system, affected by their own personal beliefs, educational philosophies, and knowledge of Islamic teachings. Others may lean towards more conservative ideas, considering conventional norms and interpretations. At the same time, some may connect with progressive views, stressing the significance of gender inclusion in sports for the overall development of female students (Zahara, 2023).

The Mampong Municipality's Islamic schools' institutional variables comprise a separate SEM layer (Iftach & Shapira-Lishchinsky, 2023). The rules, procedures, and educational philosophies established by these institutions significantly impact the prospects for female Muslim students in terms of sports and games (Hu et al., 2021). The inclusion agenda may be explored concerning how institutional structures may help or hinder it using the SEM framework. The institutional environment is influenced by factors including having access to suitable facilities, implementing an accessible curriculum, and having supporting policies in place. The SEM's social level includes the Mampong Municipality's more extensive cultural and religious scene. Influential elements concerning gender roles include cultural conventions, spiritual perspectives, and more considerable societal expectations (Purnomo & Subagus, 2023). The SEM enables an analysis of how social norms may support or contradict the objectives of gender inclusion in sports within Islamic schools (Bahrun et al., 2023).

Employing the Social Ecological Model to the issue of Muslim female students participating in sports and games in the Mampong Municipality, we acquire a thorough knowledge of the interrelated layers that influence viewpoints and judgements. This theoretical framework offers a comprehensive lens to examine

the intricate relationships between Muslim parents, teachers, and the institutional and cultural surroundings (Farzaneh et al., 2021). The SEM supports us as we make our way through this complex environment by pointing out potential intervention spots and suggesting tactics for fostering a more welcoming atmosphere consistent with Islamic teachings and the changing educational demands of female Muslim students in Mampong Municipality.

METHODS

Study Population and Sample Technique

Using a research population of 20 participants chosen through purposive sampling, the study on including female Muslim students in sports and games at Islamic schools in Mampong Municipality was a targeted approach. The approach attempted to collect rich and varied opinions from teachers and Muslim parents. It combined in-depth interviews and focus group discussions to thoroughly investigate their ideas on gender inclusion in the educational context (Zahara, 2023).

Using a purposeful sample strategy, participants offered insightful analysis of the inclusion discourse were carefully picked. Ten (10) teachers from different Islamic schools in the Mampong Municipality participated in this study, including ten (10) Muslim parents whose wards attend Islamic Schools in the Municipality. The participants' viewpoints, experiences, and roles concerning the inclusion of female Muslim students in sports and games were considered to determine the sample criteria. Ten one-on-one, in-depth interviews were conducted with ten teachers and ten Muslim parents. The semi-structured interviews were dived into the individual perspectives on the inclusion of female students in sports and games that shaped their experiences, beliefs, and motives. Parents' expectations and worries were probed, and teachers were interviewed about how they helped or hindered inclusion. Two focus groups were organised, one with the five teachers and the other with the five Muslim parents. Focus groups offer a lively environment for members to express and verify their viewpoints, promoting conversation and revealing recurring themes. These conversations focused on how interpersonal interactions, institutional considerations, and cultural influences affect the inclusion of female Muslim students in sports and games.

ETHICAL CONSIDERATIONS

Informed permission, participant anonymity, and cultural sensitivity were guaranteed by the study's adherence to ethical standards. The research goal was explained to the participants, and their names were kept private when the results were reported. Ethical concerns took precedence throughout the data production process (Dubey et al., 2019). All participants provided informed consent, and measures were made to maintain confidentiality and cultural sensitivity. Participants were informed of the study's goal, and their names were kept confidential when the results were reported. As a result, a reliable technique for gathering information about the inclusion of female Muslim students in sports and games was offered by the combination of interviews and focus group discussions in Mampong Municipality. This method allowed for a thorough examination of both individual and group ideas, which helped to develop a nuanced knowledge of the various causes affecting the opinions of teachers and Muslim parents in the region's Islamic schools.

DATA ANALYSIS STRATEGY

Thematic analysis was used to analyse qualitative data. Codes were applied after carefully reviewing the transcripts from focus groups and interview conversations to find repeating themes and patterns in the data (Chen et al., 2022). Based on participant responses, themes were developed, allowing for a systematic study of individual and group perspectives on the inclusion of Muslim female students in sports and games. The data analysis aimed to give a deep, contextualised knowledge of the elements affecting the participants'

viewpoints. The study aimed to provide a thorough picture of the difficulties associated with gender inclusion within the unique cultural and religious context of Mampong Municipality by combining data from focus group discussions and interviews.

STUDY FINDINGS

An Observation About Female Involvement in Sports and Games

Limited Participation with Hesitancy

The perception of "Limited Participation with Hesitancy" in the Muslim community is the central theme of the evidence of the views of parents and teachers about the participation of Muslim girls in games. The participant's perspective, as expressed in the quote below, reveals recurrent themes and indicates a trend of some parents' unwillingness to take steps to urge their young girls to participate in physical activities.

A tendency has been seen in this community that suggests some parents are hesitant to encourage their girls to do sports. This unwillingness seems to be influenced by religious factors, as parents try to balance encouraging their girls' physical activity and maintaining traditional norms (Parent1).

Concerning sports, only a small percentage of females in our town participate in sports, and some parents are reluctant to encourage their daughters to do so. Not many females and some parents are unsure about it, which seems to be a recurring trend. It can be a result of our customs or beliefs. It is worrisome, so to encourage more females to participate in sports, I propose that we investigate the reasons behind parents' attitudes (Parent 3).

I have noticed a trend of female Muslim students doing less sports, and it appears that some parents are reluctant to support their children in this endeavour (Parent 5).

In my experience as a teacher, some parents in our community are reluctant to support their female Muslim children's participation in sports. It is a common thing. Muslim girls are not interested in sports and games (Teacher 2)

The interview extracts, taken as a whole, tell a coherent story about how few Muslim girls play sports and how some parents are reluctant to support the girls' interests in sports. Religious considerations appear to impact parental reluctance, suggesting a careful balancing act between advancing stimulation and the maintenance of conventional standards (Parent1). In addition, the persistent pattern of a low proportion of girls participating in sports combined with parental resistance (Kokayi, 2020) highlights a generalised lack of confidence and indicates a more significant social tendency to conform to traditions or views (Parent 3). The institutional component that Teacher 2's viewpoint brings to the discussion confirms the commonality of parental resistance to encouraging female Muslim pupils to participate in sports. The claim that Muslim females are allegedly uninterested in athletics adds another level of complexity to the conversation, maybe highlighting prejudices and social norms that may be responsible for the patterns that have been noticed (Teacher 2). Top of Form

Perception about Muslim female participation in sports and games

Positive influence on character development

The good impact that sports have on the character of Muslim women is the central theme of the interview data, as succinctly presented. Both parents and teachers provided their viewpoints, emphasising the game's ground-breaking effect on things other than physical exercise. The conversation illuminated the purported

advantages, highlighting the growth of self-assurance, teamwork abilities, resilience, and priceless life insights.

As an educated person, I have observed that our girls get a confidence boost when they participate in sports. It's more than simply playing and walking, jumping, and running; it is about joining a team and forming enduring connections. Participating in sports helps children feel good about themselves, and that's crucial, too (Parent 1).

Athletics is a great assistance to every girl. They learn collaboration and how to be stronger on the inside as much as outside; it's not just about movement. Sporting activities help students acquire valuable life lessons and boost their self-esteem (Teacher 6)

Playing sports teaches daughters how to get past obstacles and confront new ones. It is not only about winning the game; it is also about overcoming obstacles to get stronger. Engaging in athletic activities fosters the development of a resilient character that is equipped to handle whatever challenge life presents (Teacher 4)

Together, the extracts highlight the agreement that parents and teachers have on sports' beneficial impact on the moral development of Muslim girls. Parent 1 highlights that playing sports is an arrant activity that encompasses more than just physical actions like running, jumping, and walking. The emphasis turns to the intangible advantages of joining a team and creating lasting relationships, eventually boosting self-esteem and confidence (Parent 1). Teacher 6 states that any girl may benefit much from athletics. Here, the focus is on learning in a broader sense, which includes teamwork, inner power, and important life skills. The claim that sports are essential for increasing self-esteem is consistent with the general topic of character growth (Teacher 6).

In addition, Teacher 4 argues that girls learn vital skills from sports participation that transcend the concept of winning games. The idea that athletics may catalyse character development is reinforced by focusing on conquering barriers and being resilient in the face of difficulty (Peng et al., 2023). This extensive strategy is consistent with the idea that participating in sports encourages the growth of a strong character who can face and overcome a variety of obstacles in life (Teacher 4).

School for Important Skills

The teachers' accounts about the perceived benefit of Muslim female participation in sports underscore the notion that athletic engagement transcends simple exercise and functions as a distinctive kind of school providing vital life skills. The establishment of strong interpersonal relationships, collaboration, adaptability, and strength are all highly valued was echoed by three teachers:

With my many years of teaching, I have noticed that sports are a unique class for girls. Participating in sports or games is about realising their strength, not simply having fun. Playing sports teaches them valuable life lessons, such as resilience, strength, and cooperation. The greatest thing is that while they are at it, they are becoming buddies. It's not only a game, then; it's more like attending a school that moulds them into extraordinary individuals (Teacher 7).

I believe that athletics is crucial for our daughters. It is more than simply physical activity; it's akin to a crucial skills school. Playing is a great method for them to bond with peers and teaches them how to be resilient in trying times. That's why it's more than simply a game—it assists them to grow into amazing individuals (Teacher 8).

I think that all girls, not only Muslim girls, should be involved in athletics. It is like attending an important

skills school; it is more than just physical exercise. They can form strong bonds with their friends and learn how to persevere through adversity via playing. It's more than just a game since it fosters their development into extraordinary people (Teacher 10).

The teacher's perspectives in the conversation snippets maintain consistency, presenting athletics as a special class or school for females that provides more than simply physical activity. Teacher 7 highlights how engaging in athletics can change a person, drawing a comparison between sports and a school that shapes girls into exceptional people. The emphasis on developing connections, discovering one's strengths, and picking up important life skills highlights the many advantages of participating in sports (Teacher 7). Teacher 8 reinforces this idea more thoroughly by saying that girls should participate in sports since it is a necessary skill for education. The idea that participating in sports fosters peer relationships and instils resilience is consistent with the topic of athletics as a means of developing one's skills and self (Teacher 8). Teacher 10 broadens the discussion by supporting the participation of all girls in athletics, demonstrating that the viewpoint is not limited to the setting of Muslim girls. The other teachers agree with the statement that sports and games are a vital kind of skill-building for promoting the advancement of exceptional persons. Belief in the transforming impact of sports engagement is reinforced by the emphasis on developing strong friendships and learning to endure adversity (Teacher 10).

Secret Code for Success

The evidence generated centres on the theme "Secret Code for Success," wherein both teachers and parents exchange perspectives about the benefits Muslim females will gain when they participate in sports and games. The idea that sports are a hidden code is a metaphor that highlights how engaging in physical activities may have a transformational and powerful effect. According to this view, participating in sports may help you develop intellect and a variety of life skills in addition to improving your physical condition.

In the case of the girls, participating in athletics is like having a secret code that unlocks amazing stuff in life. It teaches them not only how to stay in shape but also how to lead and handle a variety of situations. If am to say it in another way, playing is more than simply a game for them; it improves their intelligence and skill in all areas (Parent 8).

Playing athletics resembles knowing our daughters' secret code. incredibly it is a means to seize amazing chances in life, not only to keep in shape. When they play, children gain leadership and problem-solving skills and have fun. It is like they have a hidden code that enhances their intelligence and proficiency in all areas (Teacher 2).

Games and physical activities are like a unique code that opens doors to amazing things in life. It is a method which opens the door to a more intelligent life, not merely a means of maintaining health. Playing is more than simply a game for them; it is an opportunity to take on leadership roles and manage various tasks. Games then turn into their success code (Teacher 4).

I must confess that the key to being amazing for our girls is to do sports. Being physically active is only one aspect; another is like opening doors to discoveries in society. They play as a means of assuming leadership roles and managing a variety of situations, not just as a game. Sports then become their secret code, improving their intelligence and skill in all areas (Teacher 8).

All of the extracts provide a powerful metaphorical picture of athletics as a female Muslim person's key to success. Parent 8 compared being involved in sports to having a secret code that opens doors to other facets of life, such as problem-solving and leadership abilities. Parent 8 highlights how practising sports may have a transforming effect on one's intelligence and skill in every field, arguing that it is more than just a game. In support of this viewpoint, Teacher 2 describes practising sports as having a hidden code that helps girls

take advantage of incredible possibilities in life. It is consistent with the general idea that sports are a catalyst for holistic development for children to acquire leadership and problem-solving abilities while having fun (Farzaneh et al., 2021). Teacher 4 said that games and physical activities are like a special code that unlocks important life possibilities. More emphasis is placed on the transforming and empowering qualities of participating in sports by the claim that playing acts as a way to lead and manage diverse responsibilities, transforming games into a success code (Teacher 4). The viewpoint of Teacher 8 supports the idea that participating in athletics is essential for females to be extraordinary. Sports are depicted as a way to take on leadership responsibilities, manage a variety of circumstances, and open doors to discoveries in society in addition to physical exercise.

Factors Influencing Parental Decisions on their Daughters' Involvement in Sports

Cultural Harmony and Modesty

Parents and teachers were asked to share their views about factors that they consider before allowing their daughters to engage in sports and games. The theme "Cultural Harmony and Modesty" reflects parents' and teachers' similar viewpoints, stressing the significance of coordinating athletic endeavours with religious and cultural beliefs. The difficulty for these parents is finding a way to honour their cultural and religious beliefs while considering Ghana's changing educational scene (Ginsberg & Glenn, 2020). The accounts draw attention to issues like following traditions, dressing appropriately, and fostering a friendly environment that honours people's cultural and religious beliefs.

In the case of sporting activities for my girl child, I believe that adhering to our religion is crucial. I am much concerned that certain sports may not align with our cultural values. It goes beyond what they do to ensure that the events are in line with my religious values, which encourage peace and modesty, and that the dress code is appropriate (Parent 3).

We need to take our faith into consideration when it comes to sports. We consider how well some sports align with our values. While it's important that our girls be healthy and joyful, we also make sure that this desire is consistent with our values. For example, ensuring that appropriate clothing is required, and that the events honour our customs and religious principles are integrated into their active way of life (Parent 6).

In my opinion, Muslim female students' participation in sports should take their faith into account. As a teacher, I want to support activities that honour their belief systems, even if I am aware that some sports may not resonate with their views. So, I think it's important to create a welcoming environment where kids feel encouraged and at ease in addition to focusing on fitness (Teacher 5).

In my work as a teacher, religion influences how I handle athletics with our Muslim female pupils. I make sure that things like the nature of sports and the clothing code don't conflict with the cultural and religious beliefs of our kids. It is crucial to create an atmosphere in which every kid feels comfortable participating (Teacher 7).

When put together, the comments from teachers and parents highlight how important it is to balance athletic pursuits with traditional norms and religious beliefs when deciding whether or not to allow Muslim girls to play sports. The need for acceptable clothing regulations, worries about some sports being at odds with cultural norms, and a dedication to fostering a friendly atmosphere that upholds belief systems are among the recurring themes. Both classes of participants acknowledge that such decisions are complex and involve more than just physical exercise (Pringle & Liu, 2023). According to their view, it also considers more general factors like cultural harmony and humility.

Though the dedication to incorporating cultural and religious values within the framework of sports

engagement is common, there are some minor variances in the viewpoints. Parent 3 and Parent 6 express their reservations about certain sports fitting in with their traditions and beliefs. Conversely, teachers—teachers 5 and 7 being two examples—go beyond sports-specific issues to concentrate on fostering an inclusive atmosphere that respects Muslim female students' religious systems. These subtle variations not only show a common, overwhelming dedication to cultural sensitivity but also show different ways that both groups have approached influencing Muslim girls' participation in sports.

Prioritising Prayer Times in Sport Choices

The interview data revolves around the theme of "Prioritising Prayer Times in Sport Choices," illuminating some of the considerations influencing Muslim parental decisions regarding their daughters' involvement in sports and games. Participant view demonstrate a common concentration on religion as a deciding factor, especially when it comes to making the commitment to pray five times a day.

Sporting activities are excellent in many ways but in our family, our daughters' participation in athletics is guided by religion. We take into account our daughters' dedication to praying five times a day in addition to making sure they remain happy and healthy. The events mustn't interfere with important religious holidays or prayer periods to honour our traditions. In this way, we assist them in keeping a healthy balance between their spiritual obligations and their well-being as individuals (Parent 4).

When making family decisions, such as whether to let our daughters play sports, we first consider Prophet Mohammed's guidance. Both of us know Muslims pray five times a day, so I consider the time for gaming and prayer times because I can let my daughter substitute games for prayers (Parent 6).

Our faith directs all of our actions as a family. We are concerned that our girls' participation in sports may not be consistent with our values. We think about things like the five times a day when prayers are held. Yes, I would love my child to play games but not miss prayers (Parent 10).

Three participants (Parents 4, 6, and 10) demonstrate a group commitment to making sure that athletic events don't conflict with mandatory prayer times, illustrating the need of striking an adequate equilibrium between spiritual duties and their daughters' general welfare. One prevalent theme throughout the comments is that the parents prioritise prayer periods above their daughters' athletic involvement. The parents emphasise how religious rituals are incorporated into day-to-day decisions, demonstrating a common dedication to maintaining spiritual and social norms (Purnomo & Subagus, 2023). Although the focus on religion binds these viewpoints together, subtle distinctions surface in the particular factors taken into account within the context of prayer times. Parent 10 highlights a wish for their child to enjoy games but not at the risk of skipping prayers, while Parent 6 offers the alternative of switching activities for prayers, demonstrating a more accommodating attitude. These variants indicate how parents must strike a delicate balance while also demonstrating flexibility in the larger context of giving priority to prayer times when choosing a sport.Top of Form

Teachers' Role

Adaptation of Activities and Environment

The information from the interviews explores the subject of "Adaptation of Activities and Environment" with reference to the part that teachers play in encouraging Muslim women to participate in sports and games. We can note that the significance of adapting physical activities and fostering an inclusive atmosphere that honours the values and traditions of female Muslim students is emphasised by teacher 3 and 8:

I modify physical exercises to meet the requirements and cultural preferences of female Muslim pupils in order to promote inclusion. It entails establishing a setting that respects students' beliefs and customs whilst allowing them to engage with ease. For example, changing games to accommodate different clothing choices that comply with decency standards (Teacher 3)

In my capacity as a teacher, I understand how critical it is to modify physical activities to encourage inclusivity for female Muslim students. I incorporate movement-based problem-solving exercises into my maths lessons to make sure every pupil can engage in the activity pleasantly. I build an atmosphere where female Muslim students are treated with dignity and respect by implementing culturally appropriate adjustments, including allowing for adaptable seating during events (Teacher 8).

The replies' commonalities reveal a dedication among teachers to modify sporting events and surroundings in order to encourage female Muslim students' participation. Teachers 3 and 8 both stresses how important it is to acknowledge students' habits and beliefs while cultivating an environment that encourages participation. They use tactics like changing games to allow for alternative attire options that comply with decorum requirements and adding movement-based problem-solving activities into the classroom. The data suggest that various strategies are used, though. Teacher 3 focuses more on practically modifying physical activities, while Teacher 8 incorporates inclusive practices into academic topics to guarantee a comprehensive approach to inclusion. Notwithstanding these differences, teachers exhibit a common commitment to creating a friendly and accommodative atmosphere for female Muslim students in athletics and games, highlighting the significance of flexibility and inclusion in learning environments.

Engagement and Collaboration

The theme "engagement and collaboration" highlights the significance of actively including female Muslims in making decisions and creating collaborative settings that enable them to freely express their thoughts and concerns. This is something that both teachers stress as shown in the quotes:

I support working together with parents, the school community, and learners to promote female Muslim students' participation in sports and games. I set up forums and frequent talks where pupils may voice their opinions as well as worries about sports-related events. Through active engagement of female Muslim students in making choices and consultation with their immediate families, I guarantee that modifications to physical training regimens are in line with their cultural values and inclinations. Because of this teamwork, the sports atmosphere becomes more inclusive and creates a sense of responsibility for all children (Teacher 7).

Cooperation and involvement, in my opinion, are crucial. I make sure that the interests and tastes of female Muslim students are taken into account by incorporating them in decisions related to sports events. This cooperative strategy promotes inclusion and a sense of control, improving the sports environment's accessibility and friendliness for everyone (Teacher 10).

There is a common emphasis between Teachers 7 and 10 on encouraging collaborative settings that fully involve students in making choices about sporting and gaming events. They emphasise how important it is to provide spaces and chances for children to express their ideas and worries in order to strengthen them and give them a feeling of ownership. They additionally stress cruciality for students to work together with their professors and with one another in order to create a sense of community in the classroom and bring about significant improvements. The precise tactics used, however, differ; Teacher 3 is more concerned with setting up spaces for candid discussion and cooperation, while Teacher 5 stresses the value of student-led campaigns and projects as channels for participation and cooperation. Regardless of these differences, teachers show a common dedication to encouraging female Muslim girls' participation and teamwork,

underscoring the need of creating a sense of empowerment and ownership in learning settings.

Education and Awareness

The data analysis showed that teachers run education and awareness programmes in an attempt to encourage Muslim girls to participate in sports and games. In order to foster an inclusive and appreciative atmosphere within the sports curriculum, all three teachers stress the significance of adding conversations regarding ethnic diversity and the achievements of female Muslim athletes into their teaching methods.

I place a high priority on educating people about ethnic diversity in athletics and its importance. I help to foster an environment in the sports curriculum where female Muslim students feel appreciated and embraced by introducing talks on inclusion and tolerance. This teaching approach goes beyond athletics to foster in the school community a more comprehensive understanding of culture (Teacher 3).

I include conversations about ethnic plurality in my history lessons by placing them within the framework of sports history. I highlight the value of tolerance and understanding in athletics by examining the accomplishments of female Muslim athletes throughout history. In addition to encouraging a greater understanding of other cultures in the school community, my goal is to foster an environment where female Muslim students feel appreciated and embraced in the sports curriculum via dynamic lectures and presentations (Teacher 6).

As an English teacher, I use books and articles about female Muslim athletes in sports to talk about diversity and acceptance. I want my students to understand different experiences and to be kind to each other. We talk about these stories in class and do assignments that make everyone feel included. This helps students see different perspectives and makes our school community more aware of different cultures (Teacher 9).

The three teachers emphasise that they are determined to use their individual specialties to advance knowledge and understanding of ethnic diversity in sports (Valcke et al., 2023). Utilising a variety of instructional strategies, instructor 3, Teacher 6, and the English teacher incorporate conversations about religious diversity into history courses, introduce lectures about inclusion and acceptance, and use books about Muslim women athletes to promote acceptance as well as comprehension. In order to foster a deeper awareness of other cultures within the school community, they stress the significance of establishing an atmosphere in which female Muslim students feel welcomed and valued within the sports curriculum.

Multidisciplinary Initiatives

Incorporating scientific ideas into sporting events is something that both teachers stress as a way to improve their students' science comprehension and encourage female Muslim athletes to be inclusive.

I promote multidisciplinary initiatives that investigate the nexus between science and sports. This not only improves learners' comprehension of science but also promotes inclusion among female Muslim athletes. By fostering cross-disciplinary linkages, I help to dismantle barriers based on culture and advance a comprehensive comprehension of other points of view (Teacher 1).

I support interdisciplinary projects that investigate the links between science and sports in my capacity. I include students in exploring the scientific concepts beneath wellness and sports performance via practical experiments and projects. For instance, we can study the mechanics of sports motions like throwing or kicking, or we might study how exercise affects the human body (Teacher 7).

The information from the interviews emphasises the topic of "Multidisciplinary Initiatives," showing how teachers attempt to incorporate scientific ideas into sports-related activities. Teachers 1 and 7 stress the

value of these kinds of programmes in improving scientific comprehension for pupils and promoting inclusivity among female Muslim athletes. However, Teacher 7 strongly emphasises practical experiments and projects that allow students to explore scientific topics hands-on. Teacher 1 encourages cross-disciplinary connections to break down cultural boundaries and create a thorough knowledge of other views. This variation in methods demonstrates the adaptability of transdisciplinary projects in tackling various learning goals, such as encouraging cultural inclusion or supporting hands-on learning. Despite these variations, the two teachers exhibit a common dedication to advancing an in-depth knowledge of the interrelationships between science and sports, which will eventually enhance students' learning opportunities and cultivate a more profound admiration for multidisciplinary education.

DISCUSSION

The broader objective of the study was to explore how Muslim parents and teachers perceive the inclusion of female Muslim students in sports and games at Islamic schools in the Mampong Municipality guided by SEM. A discussion of the study outcome within the framework of SEM can offer important insights into the dynamics influencing behaviour and attitudes regarding sports participation at various levels of influence, based on the analysis carried out that examined numerous themes linked to Muslim female participation in sports and games (Caperon et al., 2019).

Parents' and teachers' perceptions surrounding Muslim female participation in sports and games, as illuminated by the analysed themes "Positive Influence on Character Development", "School for Important Skills," and "Secret Code for Success" reveal the multidimensional kind of attitudes within the SEM. "School for Important Skills" and "Positive Influence on Character Development" provide insightful information on how participants in the study see Muslim female's involvement in sports and games. The subject of "Positive Influence on Character Development" highlights the common perception among parents and teachers that sports are essential in forming Muslim girls' good character qualities (Khan, 2020). This view is consistent with studies showing that engagement in athletics may improve perseverance, self-worth, and leadership abilities, all of which contribute to comprehensive growth in oneself (Lazari et al., 2022). Furthermore, by acknowledging sports as a means of fostering character development, stakeholders may cultivate an atmosphere that prioritises the overall welfare of Muslim female students, thus advancing their empowerment and self-assurance.

Likewise, "School for Important Skills" emphasises how significant sports are seen as a means of education for gaining critical life skills (Miles & Benn, 2016). Sports are seen by teachers and parents as a great way to teach children cooperation, tenacity, and problem-solving techniques in addition to being a kind of physical activity as observed by authors such as Walseth (2015), Otero-Saborido et al. (2023) and Subasi Singh (2022). This viewpoint is consistent with the SEM's focus on the interdependence of different spheres of power since school sports programmes are a microcosm of larger societal norms and values. In this situation, teachers may help Muslim female students acquire critical abilities that go beyond the walls of the classroom by including sports in the curriculum. This, according to Charway and Houlihan (2020) will support the student's overall growth and academic achievement (Daniel, 2016).

The most recent research has also revealed that Islam encourages participating in sports and physical exercise (Nawaz & Nadeem, 2017) while considering and adhering to established norms and rules and Islamic teachings to improve physical fitness and strength (Laar et al. 2019; Hussein, 2020). Numerous considerations at several levels of influence impact parental decisions about their daughters' sports engagement. Parental choices are influenced, at the individual level, by factors including religious convictions, cultural conventions, and modesty concerns. According to Mirsafian et al. (2014), some Muslim parents may be concerned about their daughters participating in sports and games, mainly if they believe that such activities go against their religious or cultural traditions (White et al., 2019). Some Muslim

parents, for instance, could be concerned about their daughters wearing skimpy clothing or interacting with persons of various genders. These judgements also reflect interpersonal effects, which are influenced by interactions within the family and community. A major aspect affecting parental decisions about their daughters' engagement is the number of times Muslims pray, sometimes known as the five daily prayers, or Salah. As a result, when parents plan their girls' athletic activities, they consider these prayers and prioritise their daughters' religious responsibilities over other commitments. This factor considers how cultural and religious practices affect people at the individual and interpersonal levels, where family dynamics and personal beliefs influence decisions about participating in sports (Afroozeh et al., 2023).

At the interpersonal level, the study demonstrated how important interactions with others are in influencing people's opinions about participating in sports. The "Engagement and Collaboration" themes accentuate how crucial it is for parents, teachers, pupils, and the larger school community to work together to promote diversity in sports. Interpersonal ties are critical in influencing Muslim female students' favourable views towards participating in sports through processes like allowing students to participate in decision-making and fostering inclusive settings.

In Ghana, where cultural norms may affect how people see what the proper gender roles are, teachers may have to strike a difficult balance between encouraging diversity and preserving the cultural context in which they work (Sarfo, 2022). The exploration further revealed how teachers influence the sports climate at the organisational level. The organisation's endeavours to provide inclusive (Mgonja & Mwila, 2023) and supportive settings for Muslim female girls are shown in the adaptation of activities, education and awareness promotion, and partnership promotion. By incorporating interdisciplinary programmes to investigate the relationship between science and sports, academic institutions enhance the organisational culture and support the holistic development of female Muslim students.

CONCLUSION AND RECOMMENDATIONS

The study examined the perceptions of Muslim parents and teachers regarding the inclusion of female Muslim students in sports and games within Islamic schools in the Mampong Municipality, guided by SEM. It became clear that teachers and parents view sports as crucial channels for their character development and skill acquisition.

Cultural and religious dimensionalities, such as congruous dressing codes, prayer hours, and customary principles, astronomically influence parents' decisions on their females' engagement in sports and games. Teachers' role in fostering and enhancing the inclusivity of Muslim females in sports events encompasses multifaceted approaches, including enhancing awareness and knowledge among voluminous interested parties, incorporating sports into pedagogies, and emboldening interpersonal interaction and teamwork.

Based on the discovery of the significance of Muslim female inclusion in sports and games, implications for policies include developing culturally sensitive sports programmes and activities that accommodate Muslim females' cultural and religious preferences, and respect for diversity, and promoting cooperation and interaction between parents, teachers and students, and the broader school community (Widiyawati & Sumadi, 2023). We may accomplish this by implementing educational programmes that increase knowledge (Prempeh, 2022) of the beneficial effects of sports on Muslim female students' character development and skill acquisition. Furthermore, as sports are seen as important educational instruments for fostering the development of Muslim female students, they must be integrated into the curriculum. Finally, players in the education sector must collaborate to guarantee Muslim female students receive a fair opportunity to excel in sports and games while respecting their cultural and religious beliefs by utilising these coordinated initiatives.

LIMITATIONS AND SUGGESTIONS FOR FURTHER STUDIES

A limitation of the present investigation is its exclusive dependence on qualitative methods, potentially restricting the scope and profundity of the outcomes. Thus, one potential avenue for future research on "Inclusion of Female Muslim Students in Sports and Games in Islamic Schools: Standpoints of Teachers and Muslim Parents" would be to conduct an inquiry employing multidimensional research paradigms integrating qualitative and quantitative study methodologies. Featuring quantitative approaches into the study framework can facilitate the acquisition of hefty knowledge of the research conundrum. In this case, we can further understand Muslim parents' and teachers' convictions, perspectives, and life experiences. Additionally, it is recommended to broaden the scope to encompass the perspectives of female students, as their insights are indispensable in grasping the complexities and impediments they confront in their engagement with recreational pursuits within Islamic educational contexts since this study focused on only teachers and parents. Finally, augmenting the sample sizes would further improve the findings' extrapolation and reliability, enabling more definitive inferences about the variables impacting female Muslim students' participation in sporting events in Islamic school environments.

REFERENCES

1. Abdelghaffar, E. A., Hicham, E. K., Siham, B., Samira, E. F., & Youness, E. A. (2019). Perspectives of Adolescents, Parents, and Teachers on Barriers and Facilitators of Physical Activity among School-Age Adolescents: A Qualitative Analysis. Environmental Health and Preventive Medicine, 24(1), 1-13.
2. Afoakwah, C., Deng, X., & Onur, I. (2023). Reforms and Education Inequality in Ghana. Review of Development Economics, 27(2), 853-878.
3. Afroozeh, M. S., Phipps, C., Afrouzeh, A., Mehri, A., & Alipour Asiri, Z. (2023). "The Spectators ask, is it a Boy or a Girl? What is it?": Cultural Cisgenderism and Trans men's Sporting Experiences in Iran. International Review for the Sociology of Sport, 10126902231162270.
4. Apau, S. K. (2022). Out-of-Field Teaching in Ghanaian Basic Schools: A Matrix of Basic School Teachers' Experiences in Ekumfi District. Social Education Research, 188-199.
5. Ayamga, M. Z. (2019). Investigation into the Challenges Facing Female Students Participation in Sports at Zamse Senior High and Technical School (Doctoral dissertation, University of Education, Winneba).
6. Balogun-Mwangi, O., Robinson-Wood, T. L., DeTore, N. R., George, J. B. E., Rodgers, R. F., & Sanchez, W. (2023). Body image and Black African Women: A Comparative Study of Kenya and Nigeria. Body Image, 45, 331-342.
7. Benn, T., & Pfister, G. (2013). Meeting needs of Muslim Girls in School Sport: Case Studies Exploring Cultural and Religious Diversity. European Journal of Sport Science, 13(5), 567-574.
8. Caperon, L., Arjyal, A., KC, P., Kuikel, J., Newell, J., Peters, R., … & King, R. (2019). Developing a Socio-ecological Model of Dietary Behaviour for People Living with Diabetes or High Blood Glucose Levels in Urban Nepal: A Qualitative Investigation. PloS one, 14(3), e0214142.
9. Chande, A. (2023). Global Politics of Knowledge Production: The Challenges of Islamization of Knowledge in The Light of Tradition Vs Secular Modernity Debate. Nazhruna: Jurnal Pendidikan Islam, 6(2), 271-289.
10. Charway, D., & Houlihan, B. (2020). Country Profile of Ghana: Sport, Politics, and Nation-Building. International Journal of Sport Policy and Politics, 12(3), 497-512.
11. Chen, L., Chan, A. P., Owusu, E. K., Darko, A., & Gao, X. (2022). Critical Success Factors for Green Building Promotion: A Systematic Review and Meta-analysis. Building and Environment, 207, 108452.
12. Dagkas, S; Benn, T.; Jawad, H. (2011). Multiple voices: Improving Participation of Muslim Girls in

Physical Education and School Sport. Sport, Education and Society, 16, 223- 239.

13. Daniel, A. (2016). Gender Effect on Academic Performance of Junior High School Athlestes in Ghana: A Case Study of Komenda, Edina, Eguafo, and Abirem Municipality in Central Region. International Journal of Physical Education, Sports, and Health, 3(2), 355-364.

14. De Welde, K., & Stepnick, A. (Eds.). (2023). Disrupting the Culture of Silence: Confronting Gender Inequality and Making Change in Higher Education. Taylor & Francis.

15. Dubey, R., Gunasekaran, A., Childe, S. J., Papadopoulos, T., Luo, Z., Wamba, S. F., & Roubaud, D. (2019). Can Big Data and Predictive Analytics Improve Social and Environmental Sustainability? Technological Forecasting and Social Change, 144, 534-545.

16. Duvall L, Sampson J, Boote E (2004). Perceptions of Local Women about Physical Exercise Provision in Shelton, Tunstall, Burslem and Longton. Education 20(4):11-15.

17. Eime, R. M., Young, J. A., Harvey, J. T., Charity, M. J., & Payne, W. R. (2013). A Systematic Review of the Psychological and Social Benefits of Participation in Sport for Children and Adolescents: Informing Development of a Conceptual Model of Health Through Sport. International Journal of Behavioural Nutrition and Physical Activity, 10(1), 1-21.

18. Farzaneh, S., Rahavi, R., Khalili, S. S., Khalili, P., & Ranawat, V. (2021). Identifying Barriers to Women's Participation in Sports Activities in both Urban and Rural Communities. International Journal of Human Movement and Sports Sciences, 9(3), 536-542.

19. Gene, S. K. (2022). Christian and Muslim Students' Perspective of Music in Nusrat Jahan Ahmadiyya College of Education, Wa, Ghana. Global Journal of Arts, Humanities, and Social Sciences, 10(2), 14-28.

20. Ginsberg, R., & Glenn, W. J. (2020). Moments of pause: Understanding students' shifting Perceptions during a Muslim Young Adult Literature Learning Experience. Reading Research Quarterly, 55(4), 601-623.

21. Glanz, K., Rimer, B. K., & Viswanath, K. (Eds.). (2015). Health Behaviour: Theory, research, and practice. John Wiley & Sons.

22. Hu, D., Zhou, S., Crowley-McHattan, Z. J., & Liu, Z. (2021). Factors that Influence Participation in Physical Activity in School-Aged Children and Adolescents: A Systematic Review from the Social Ecological Model Perspective. International journal of environmental research and public health, 18(6), 3147.

23. Hussein, M. H. (2020). Management of Feminist Sports in the Perspective of Islamic Law. University of Anbar Sport and Physical Education Sciences, 5(21).

24. Iftach, G., & Shapira-Lishchinsky, O. (2023). Ethical Dilemmas Among Mid-level School Leaders Through Role- play Simulations: Developing a Social-ecological Approach. Educational Management Administration & Leadership, 51(3), 594-615.

25. Jiwani, N., & Rail, G. (2010). Islam, Hijab, and Young Shia Muslim Canadian Women's Discursive Constructions of Physical Activity. Sociology of sport journal, 27(3), 251-267.

26. Keaton, T. D. (2006). Muslim Girls and the other France: Race, Identity politics, and Social Exclusion. Indiana University Press.

27. Khalil, A. A. A. (2018). In and out: Exploring inclusion and alienation within the sport experiences of hijabi athletes in Ontario. University of Toronto (Canada).

28. Khan, W., Ali, A., Khan, S., & Yazdani, N. (2020). Islamic Perspective Regarding the Promotion of Health and Participation in Sports Activities. Journal of Islamic Thought and Civilization, 10(1), 364-374.

29. King, R. D., Raynes, N. V., & Tizard, J. (2023). Patterns of residential care: Sociological studies in institutions for handicapped children. Taylor & Francis.

30. Kokayi, A. S. (2020). On the other side of Babylon: Black Women and Epistemologies of Resistance in the Third World Women's Alliance. Doctoral Dissertation, Northwestern University.

31. Kolb, J. (2023). Muslim Diversity, Religious Formation and Islamic Religious Education. Everyday Practical Insights into Muslim Parents' Concepts of Religious Education in Austria. British Journal of Religious Education, 45(2), 172-185.

32. Laar, R. A., Shi, S., & Ashraf, M. A. (2019). Participation of Pakistani Female Students in Physical Activities: Religious, Cultural, and Socioeconomic Factors. Religions, 10(11), 617.

33. Lazari, Z., Hosseini, Z. A., & Farzan, F. (2022). Analysing the Content of Games and Sports in Narrations. Studies on Understanding Hadith, 8(2), 89-117.

34. Mgonja, E. E., & Mwila, P. M. (2023). Special Needs Education Teachers: Their Roles in the Learning Process of Students with Special Needs in Inclusive Secondary Schools in Dar es Salaam City, Tanzania. Asian Journal of Education and Social Studies, 42(3), 45-61.

35. Miles, C., & Benn, T. (2016). A Case Study on the Experiences of University-based Muslim Women in Physical Activity during their Studies at one UK Higher Education Institution. Sport, Education and Society, 21(5), 723-740.

36. Mirsafian, H., Dóczi, T., & Mohamadinejad, A. (2014). Attitude of Iranian Female University Students to Sport and Exercise. Iranian studies, 47(6), 951-966.

37. Mohammed, Z. A., Asabia, P. A., & Mahama, M. (2023). Challenges Facing Female Students' Participation in Sports: Evidence from Zamse Senior High/Technical School, Ghana.

38. Nawaz, M. S., & Nadeem, M. A. (2017). Physical and Mental Sport in the Light of the Sunnah. Islamic Studies Research Journal Abḥāth, 2(08), 155-182.

39. Osei-Tutu, A., Belgrave, F. Z., & Dzokoto, V. A. (2023). Conceptualisations of Effective Parenting: Perspectives of Religious Counselors in Ghana. Journal of Black Psychology, 49(1), 3-31.

40. Otero-Saborido, F. M., González-Calvo, G., Hortigüela Alcalá, D., & Javier Vázquez-Ramos, F. (2023). Formative and Shared Assessment in Primary school PE Curriculum: Teachers' Perceptions. Cultura, Cienciay Deporte, 18(55).

41. Pawlowski, C.S.; Tjørnhøj-Thomsen, T.; Schipperijn, J.; Troelsen, J. Barriers for Recess Physical Activity: A Gender Specific Qualitative Focus Group Exploration. BMC Public Health 2014, 14, 1–10.

42. Peng, B., Ng, J. Y., & Ha, A. S. (2023). Barriers And Facilitators to Physical Activity for Young Adult Women: A Systematic Review and Thematic Synthesis of Qualitative literature. International Journal of Behavioural Nutrition and Physical Activity, 20(1), 1-17.

43. Prempeh, C. (2022). Polishing the Pearls of Indigenous Knowledge for Inclusive knowledge in Ghana. Social Sciences & Humanities Open, 5(1), 100248.

44. Pringle, R., & Liu, L. (2023). Mainland Chinese First-generation Immigrants and New Zealanders' Views on Sport Participation, Race/Ethnicity, and the Body: Does Sport Participation Enhance Cultural Understandings? International Review for the Sociology of Sport, 10126902231156278.

45. Purnomo, M. J., & Subagus, M. (2023). The Impact of Providing Islamic Spiritual Extracurriculars on Student Character Development. International Journal of Education and Teaching Zone, 2(2), 321-331.

46. Quainoo, A. (2021). Factors Affecting Rural Women's Involvement in Physical Activity in Ghana. Doctoral dissertation, Memorial University of Newfoundland.

47. Saavedra, M. (2003). Football Feminine Development of the African game: Senegal, Nigeria and South Africa. Soccer & Society, 4(2-3), 225-253.

48. Sallis, J.F.; Conway, T.L.; Prochaska, J.J.; McKenzie, T.L.; Marshall, S.J.; Brown, M. The Association of School Environments with Youth Physical Activity. Am

49. Sarbah, C. E. (2023). Religion, State, and Constitution in Ghana: Disputed Realms of Neutrality. Journal of Ecumenical Studies, 58(3), 376-398.

50. Sarfo, E. A., Salifu Yendork, J., & Naidoo, A. V. (2022). Understanding Child Marriage in Ghana: The constructions of Gender and Sexuality and Implications for Married Girls. Childcare in Practice, 28(2), 228-241.

51. Serra, R., Kendall, M., Towns, A., & Hummer, J. (2023). Promoting Gender Equity in Livelihoods Projects: Practitioners' Perspectives Through the Lens of a Socio-ecological Model. Progress in Development Studies, 23(1), 82-98.

52. Shanunu, Z., Achanso, A. S., Gadafi, I. M., & Sulemana, I. (n.d) Cultural/Customs and Traditional Belief Systems That Impact Participation of Females in Sports/Games and Physical Activities. The Case of Colleges of Education in Northern Region-Ghana.

53. Shongwe, T. M. (2023). The Perceptions and Attitudes of grade 10 life Orientation teachers and school Principals towards Physical Education in the Mankweng Circuit of the Limpopo Province of South Africa.

54. Subasi Singh, S. (2022). Enriching or challenging? The Attitudes of Viennese Teachers towards Religious Diversity in Urban Schools. Intercultural Education, 33(5), 526-539.

55. Tesler, R.; Kolobov, T.; Ng, KW; Shapiro, E.; Walsh, S.D.; Shuval, K.; Harel-Fisch, Y. Ethnic Disparities in Physical Activity among Adolescents in Israel. Am. J. Health Behav. 2019, 43, 337–348.

56. Valcke, B., Dierckx, K., Van Dongen, S., Van Hal, G., & Van Hiel, A. (2023). Participation in Extracurricular Leisure Activities among Primary School Pupils: Effects of Ethnic-cultural Background, Gender, and School Diversity. Journal of Leisure Research, 1-18.

57. Vest, N., Hennessy, E., Castedo de Martell, S., & Smith, R. (2023). A Socio-Ecological model for Collegiate Recovery Programs. Addiction Research & Theory, 31(2), 92-99.

58. Wabuyabo, I. K., Wamukoya, E. K., & Bulinda, H. M. (2015). Influence of Islam on Gender Participation in Sports among Muslim Students in Kenyan Universities. Journal of Physical Education and Sport Management, 6(9), 82-89.

59. Walseth, K. (2015). Muslim Girls' Experiences in Physical Education in Norway: What Role does Religiosity Play? Sport, Education and Society, 20(3), 304-322.

60. White, C. J., Kelly, J. M., Shariff, A. F., & Norenzayan, A. (2019). Supernatural norm enforcement: Thinking about karma and God reduces selfishness among believers. Journal of Experimental Social Psychology, 84, 103797.

61. Widiyawati, R., & Sumadi, T. (2023). Addressing Diversity Through Religious Education in The Early Childhood Education Curriculum (Case Studies in Early Childhood Institutions). SCIENTIA: Social Sciences & Humanities, 2(2), 118-123.

62. Wilk, P.; Clark, A.F.; Maltby, A.; Smith, C.; Tucker, P.; Gilliland, J.A. Examining Individual, Interpersonal, and Environmental Influences on Children's Physical Activity Levels. SSM-Popul. Health 2018, 4, 76–85.

63. Zahara, D. M. (2023). The objectification of the covered: Understanding Muslim female Students' Passivity in Physical Activities. Muslim Education Review, 2(1), 5-26.

64. Zaman, H. (1997). Islam, well-being, and physical activity: Perceptions of young Muslim Women. Researching Women and Sport, 50-67.

65. Zarezadeh, Z. Z., & Rastegar, R. (2023). Gender-leisure Nexus through a Social Justice Lens: The Voice of Women from Iran. Journal of Hospitality and Tourism Management, 54, 472-480.

66. Zhang, T.; Solmon, M.A.; Gao, Z.; Kosma, M. Promoting School Students' Physical Activity: A Social Ecological Perspective. J. Appl. Sport Psychol. 2012, 24, 92–105.