

# Cultural Practices among Muslims in Lagos State: A Case of Oshodi/Isolo Local Government

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## Abstract

This study explores the cultural practices among Muslims in Lagos State, with a specific focus on Oshodi-Isolo Local Government area of Lagos State. The interplay between religion and culture in this region provides a unique lens through which the diversity and dynamics of Islamic traditions can be observed. The research examines key cultural practices such as marriage ceremonies, naming traditions, festivals such as: *Eid-el-Fitr* and *Eid-el-Kabir* and burial rites, highlighting their alignment with Islamic tenets and local Yoruba customs. Through qualitative data gathered from interviews, observations, and literature review, the study identifies how these practices have evolved due to urbanization, globalization, and interreligious interactions. It also explores challenges faced by the Muslim community; including maintaining cultural identity amidst modernization and ensuring compliance with Islamic principles. The findings reveal a vibrant blend of Islamic traditions and

Yoruba culture, reflecting the adaptability of Muslim communities in Oshodi-Isolo. The study concludes that while Islamic teachings remain central to their practices, local cultural influences contribute to a rich and dynamic expression of faith. This work underscores the importance of understanding the cultural contexts of religious practices in fostering tolerance and social cohesion in a multi-religious society like Lagos State.

**Keywords:** Cultural Practices, Muslims, Oshodi-Isolo, Lagos State, Islam, Yoruba Customs, Religion and Culture.

## Introduction

Islam is a way of life. It is a system which governs and controls the lives of more than 2 billion people around the globe(www.worldpopulationreview.com, 2019).Islam is the recognized religion by Allah. It is the solution to all the problems of life. This is stated in the Holy Qur'an "Verily the only acceptable

religion to Allah is Islam (Qur'an 3: 19)" And whosoever seek a religion other than Islam, it shall not be accepted from him, and in the life to come he shall be among the loser (Qur'an 3: 85). There are two major sources of revealed truth in Islam. The first is the Qur'an which is the record of God's message to mankind through Prophet Muhammad. The second is the *Hadith* which is the record of sayings and actions of Prophet Muhammad.

The word "culture" is a term that refers to a large and diverse set of mostly intangible aspects of social life. According to the Sociologist, culture consists of the values, beliefs, system of language, communication and practices that people share in common and that can be used to define them as a collective.

According to Merriam-Webster Dictionary, culture includes the customary beliefs, social forms, and materials traits of a racial religious or social group. Merriam Webster further defines culture as a set of shared attitudes, values, goals and practices.

Culture is one of the most important aspects of human existence because it plays a crucial role in our social lives. It shapes our social relationships, maintaining and challenging social order, determining how we make sense of the world and our place in it and it also shapes our everyday actions and experiences in society. Culture comprises of materials and non-materials things. Non material aspect of culture includes values and beliefs, language, communication and practices that are shared in common by a group of people. Non-material aspects of culture also include rules,

norms, laws and morals that govern the society. It includes symbols that we use to express meaning, ideas and concepts (like traffic signs and emojis). The collective practices like religious ceremonies, the celebration of secular holidays and sport events are also part of non-materials culture. Material culture, on the other hand comprises of those things that human make and use. This aspect of culture includes a wide variety of things like, building technology gadgets, clothing, film, music, literature etc. This aspect of culture is called **Cultural Products**.

Muslims are expected to be fully participating in Islamic religious practices irrespective of their cultural background but to one's surprise they still go back to non-Islamic cultural practices like Egungun festival, Igunuko and Ogun among others. These acts are in contrast with a particular verse of the Qur'an where almighty Allah says *O you who believe! Enter into submission one and all and do not follow the footsteps of shaytan, surely he is your open enemy* (Q 2; 208).

Many Yoruba Muslims in Oshodi/Isolo as this study observes still believe in christening new born babies with names like Egunleti (*egu has ears*), Begunde (*came into the world with Eegun*). They also believed that these have the ability to communicate to the Supreme Being on their behalf.

Research works proved that some Muslims in Oshodi/Isolo are not excluded in this endemic problem called non Islamic cultural practices. According to Gbadamosi (1978) many Yoruba Muslims are still wallowing in mixing some

elements of traditional religions with Islam. In the same vein, Clark and Ryan (1982) claimed that many Yoruba Muslims up until now still continue to be satisfied with borrowing from traditional culture.

Our interest in this study was borne out of my years of experience living within this study area where one discovered that most of them still prostrate to other gods aside Allah during Egungun and Igunuko festival period. They still engage in primitive belief like christening child after their late father or mother such as: Babatunde or Iyabo. Also, this forms part of the cultural influences that are affecting the spiritual development of Muslim households in Oshodi/Isolo Local Government Area.

The above stated factors have always affected the spirituality of Muslims household negatively. The spiritual development of Muslim households in Oshodi/Isolo is reducing. Muslims in the area do not see engaging in non-Islamic cultural practices as sin. There seems to be reduction of Muslims in cure religious practices. This set of Muslims only takes part in the ceremonial Islamic activities. The reason for this act is not farfetched because most of the Muslims do not understand the basic knowledge of Islam. This makes them to involve themselves in the religion of their forefathers (*esinawon baba wa*) according to their claims. They also do it in the name of tourism. The study therefore aims at making efforts to channel a new directional focus on the spiritual development of Muslims.

The result of this study would provide an insight on how traditional cultural practices have influenced

the spiritual development of Muslim households in Oshodi/Isolo Local Government Area in a bid to achieve its set goals including both physical and spiritual responsibilities. It will be useful for religious/Islamic scholars as it will provide an insight on how Muslim households could be restructured in this area.

The research is centered mainly on the impact of non-Islamic cultural practices on the spiritual development of Muslims households in Oshodi/Isolo Local Government Area of Lagos State. The target population includes Muslim residents in the area. Time is the relevant factor that determines everything about man's existence. This study has its own time of completion and the researcher is bound by it. The researcher just has to cover the space of time, hence, the limitation to the factors hindering the spiritual development of Muslims household in Oshodi/Isolo Local Government Area of Lagos state.

### **Literature Review**

“Islam in Nigeria” provides an insightful analysis of the religion's historical roots, cultural significance, and the challenges it faces in the modern Nigerian context. The publication underscores the intricate relationship between religion and various facets of Nigerian society, offering valuable perspectives for scholars and individuals interested in understanding the complexities of Islam in Nigeria (Africa Studies Center, 2016).

In (Deremi's 2004 work, *The Interplay of Arabic and Yoruba Cultures in South-Western Nigeria*, offers an in-depth analysis of the historical and

cultural interactions between Arabic and Yoruba traditions in Nigeria's southwest region. This comprehensive study examines the mutual influences that have shaped both cultures over centuries.

Oladiti' (2014) article, "Reconsidering the Influence of Islam on Yoruba Cultural Heritage, 1930–1987" addresses a gap in existing historiography by focusing on the period from 1930, when colonial political structures allowed Muslims to maintain a physical and cultural presence in Yoruba towns, to 1987, marked by the proliferation of Islamic learning centers. The study highlights the establishment of Arabic schools throughout Yorubaland as centres promoting Arabic civilization and Islamic cultures. These schools were found in major urban centres such as Lagos, Ibadan, Ilorin, Abeokuta, Saki, Osogbo, Ede, and Ikirun. Their activities aimed at producing Yoruba Arabs, encouraging the adoption of Arabic attire and the incorporation of Arabic words into Yoruba lexicography. Oladiti notes that Islamic literacy influenced cultural practices, including naming conventions and attire. Converts often changed names associated with Yoruba deities to Islamic names. Additionally, graduates from Arabic schools adopted physical appearances, such as wearing turbans, flowing robes, and keeping long beards, to align with Arab Muslim identities.

Oyelade's (2003) chapter on "Yoruba Muslims and Cultural Accommodation," in P. Ade Dopamu's edited volume, religion, science, and culture examines how Yoruba Muslims navigate the intersection of Islamic faith and Yoruba cultural

practices. This work delves into the strategies employed by Yoruba Muslims to harmonize their religious beliefs with indigenous cultural norms, shedding light on the broader discourse of religious and cultural integration in Nigeria. According to him, Yoruba Muslims and Cultural Accommodation" provides a nuanced analysis of the interplay between religion and culture among the Yoruba Muslim community. Oyelade's examination of syncretism and cultural integration offers valuable insights into the adaptive strategies employed by Yoruba Muslims to navigate their dual identities. This work contributes significantly to the understanding of religious accommodation and cultural identity in pluralistic societies.

In a work, "Culture and Customs of the Yorùbá," edited by Toyin Falola and Akintunde Akinyemi (2017), a comprehensive anthology, that delves into the multifaceted aspects of Yorùbá culture. Culture and Customs of the Yorùbá" stands as a pivotal resource for scholars, students, and anyone interested in understanding the rich cultural heritage of the Yorùbá people. Its interdisciplinary and comprehensive approach ensures that it covers a wide array of topics, making it a foundational text in the field of Yorùbá studies. The work is a significant contribution to Yorùbá studies, offering detailed examinations of topics such as non-verbal communication, folklore, architecture, and body adornment. By addressing both traditional practices and contemporary adaptations, the anthology provides a nuanced perspective on the evolution of Yorùbá culture.

## **Methodology**

**Source of Data:** Both primary and secondary data were used.

**Secondary Data:** The research relied on related journals, textbooks, blog postings, websites contents and other publications.

**Primary Data:** 50 questionnaires were distributed in a simple random sampling procedure to targeted people in Oshodi/ Isolo Local Government Area. The targeted population comprises of religious custodians especially Islamic scholars, committed Islamic religious followers and generalities of Muslim residents.

**The Analytical Method:** The analytical method includes descriptive statistics to analyze the descriptive data collated from questionnaire. Simple percentages, frequency tables and comparison were also used to test the validity of the hypothesis.

The research design is a survey research with the aim of finding out the impact of Non- Islamic cultural practices on the spiritual development of Muslim households. A case study of Oshodi/Isolo Local Government Area of Lagos state: these include amongst others, the procedure for the collection and analysis of data, the identification of population and sample size, the instruments for data collection and reliability, the questionnaire design, assumptions, as well as the data collection method. Survey research method is the process of conducting a study on specific issues, groups or population. It employs close-ended questionnaire, structured interviews, observation and use of data recording sheets in arriving at the aim and

objectives of the study. It gives the opportunity to combine both qualitative and quantitative data to analyze data. It does take time and it can reach large population across the designated geographical area, easy and low cost of distribution and allows respondents to respond at their convenient time.

### **Population of the Study**

Oshodi/Isolo Local Government Area of Lagos State constitutes the population studied. Since it will be impossible to study the entire territory, the researcher adopted a survey technique and a population of fifty (50) was targeted and studied. This consisted of categories of religious custodian especially Islamic scholars, Islamic religious committed followers and generality of Muslims resident in Oshodi/ Isolo Local Government Area.

### **Sample and Sampling Techniques**

The purpose of collecting sample was to obtain a broad view on the impact of Non- Islamic cultural practices on the spiritual development of Muslim Households in Oshodi/Isolo Local Government Area based on the population of 50 (fifty) people was targeted.

The simple random sampling method was applied to draw a sample size of 50. Thus, from the target population the sample size was determined using the formulae below.

$$n = \frac{N}{1 + N(e)^2}$$

Where n = Sample Size

N= the target population (50)

e= Margin of error (5%).

$$n = \frac{50}{1 + 50(0.05)^2}$$

$$n = \frac{50}{1 + 0.0125}$$

$$n = \frac{50}{1.0125}$$

$$n = 49.38$$

$$n = 50 \text{ (approximately)}$$

**Instruments of Data Collection**

The instrument of data collection for this research work was through distributed questionnaires which suggested AGREE (A), UNDECIDED (U), DSAGREE (D), as regarded the question asked. The questions were designed to know the degree of impact of the Non- Islamic cultural practices on the spiritual development of Muslim households.

**Method of Data Collection**

Primary and secondary sources of gathering information were used for the successful completion of this research work.

**Primary Sources:** These involve the administration of questionnaire, face to face conversations, oral interview, telephone conversations and consultations.

**Secondary Sources:** These include online and offline materials for jobs earlier done by scholars similar topics. The research makes use of textbooks, journals, magazines, newspaper and websites. The combination of both the primary and secondary

sources of data for this research study is to provide reliable and objective data that will stand the test of time.

**Methods of Data Analysis**

The descriptive statistics was used in the analysis of the descriptive data collected from questionnaire to generate frequencies and percentages. Statistical analysis is carried out on each of the research questions based on the data extracted from the computation of data. This was further analyse using simple percentages, comparisons were also done to determine its effectiveness in achieving the desired

**Findings of the Study**

All the data collected from the various sources as earlier mentioned, are analyzed by the use of tables, numbers and percentages. All the responses are as shown here.

**Section A: Biostatistical Data of the Respondents**

**TABLE I: SEX STATUS**

Sex	Frequency	Percentage %
Male	40	80%
Female	10	20%
Total	50	100%

**SOURCE: Field Survey, 2019**

Table 1 shows the sex distribution of respondents. The table indicates that 80% of the respondents are Males while 20% are Females.

**TABLE 2: AGE DISTRIBUTION**

Age Brackets	Frequency	Percentage %
18 – 30 years below	9	18%
31 – 40 years	10	20%

41 – 50 years	20	40%
51 – 60 years	6	12%
61 years and above	5	10%
<b>Total</b>	<b>50</b>	<b>100%</b>

**SOURCE:** Field Survey, 2019

Table 2 shows the age range of the respondents. According to the table, 18% of the respondents are between the ages of 18 years and 30 years below, while 20% are between 31 and 40 years. Those between 41 and 50 years consist of 40%; the 12% of the respondents are between the ages of 51 and 60 years, while the remaining 10% are 61 years and above.

**TABLE 3: Religious Affiliation**

Religion	Frequency	Percentage %
Islam	50	100%
Christianity	0	20%
Traditionalist	0	3%
Others	0	5%
<b>Total</b>	<b>50</b>	<b>100%</b>

**SOURCE:** Field Survey, 2019

Table 3 shows the religious affiliation of respondents. As would be seen from the table, all the respondents are Muslims.

**TABLE 4: Marital Status**

Marital Status	Frequency	Percentage %
Single	20	40%
Married	25	50%

Widowed	3	6%
Divorced	2	4%
<b>Total</b>	<b>50</b>	<b>100%</b>

**SOURCE:** Field Survey, 2019

Table 4 shows the marital status of the respondents. The table indicates that 40% of the respondents are single; 50% are married; 6% are widowed while the remaining 4% are divorced from their marriage.

**TABLE 5: Educational Qualifications**

Qualifications	Frequency	Percentage %
FSLC	1	2%
WAEC/NECO	2	4%
BSC/HND	30	60%
PGD/MSC	5	10%
PHD	2	4%
Professional Certificate	10	20%
<b>Total</b>	<b>50</b>	<b>100%</b>

**SOURCE:** Field Survey, 2019

Table 5 shows the educational qualifications of respondents. It was revealed that 2% of the respondents have the First School Leaving Certificate (FSLC) while 4% are holders of the Senior Secondary School Certificate (SSCE). Those with either Higher National Diploma (HND) or First Degree (B.SC) are up to 60%, while 10% are holders of Master Degree. 4% are PHD holders while the remaining 20% holds professional certificates.

**TABLE 6: Occupational Background**

Occupation	Frequency	Percentage %
Civil Servant	5	10%
Businessman	10	20%
Employed	20	40%
Unemployed	5	10%
Student	10	20%
<b>Total</b>	<b>50</b>	<b>100%</b>

**SOURCE:** Field Survey, 2019

Table 6 shows the occupational status of respondents. From the table, it can be gleaned that 10% of the total respondents are civil servants. 20% are in various corporate businesses; 40% are employed either individually or by organizations; most of which are Islamic clerics. 10% are unemployed while the remaining 20% are students.

**TABLE 7: Work Experience**

Experience	Frequency	Percentage %
0-2 years	5	10%
3-5 years	15	30%
5 years and above	30	60%
<b>Total</b>	<b>50</b>	<b>100%</b>

**SOURCE:** Field Survey, 2019

Table 7 shows the working experience of the respondents. The table indicates 10% of the respondents to have gathered between nil and 2 years of work experience. 30% have gathered between 3 and 5 years, while the remaining highest numbers of 60% respondents have gathered 5 years and above working experience. This means that

majority of the respondents are experienced personnel.

Statement	A %	U %	D % (F)	T % (F)
1. The religion of Islam is commonly practiced among Muslims in Oshodi/Isolo local government	64 (32)	16 (8)	20 (10)	100 (50)
2. Most Muslims in Oshodi/Isolo LGA are Muslims by birth	84 (42)	10 (5)	6 (3)	100 (50)
10 Some Muslims in Oshodi/Isolo Local Government Area (OILG) cannot differentiate pre – Islamic Yoruba cultural practices from the tenets of Islam	68 (34)	20 (10)	12 (6)	100 (50)

11 Some Muslims in my local government could not grow spiritually development because they are addicted to the cultural practices of their forefather in the name of tourism etc

76	12	12 (6)	100
(38)	(6)		(50)

12 Some Muslims could not grow spiritually in my local government because they are combining traditional / non- Islamic religious belief despite being practicing Muslims.

74	16	20	100
(32)	(8)	(10)	(50)

13 Crises situations make some Muslims in my Local Government Area to look for solutions outside Islam despite being practicing muslims

60	30	10 (5)	100
(30)	(15)		(50)

14 Ineffectiveness functions of Islamic clerics is fuelling enculturation in Oshodi/Isolo Local Government Area

76	20	4 (2)	100
(38)	(10)		(50)

15 Proper understanding of Islamic creed and monotheism will erase the addiction to pre- Islamic/

50	30	20	100
(25)	(15)	(10)	(50)

non –Islamic practices in Oshodi/Isolo Local Government Area (OILG).

16 Proper Arabic and Islamic studies education will reduce case of enculturation among Muslims in Oshodi/ Isolo Local Government Area.

17 The belief in destiny by the Muslims in Oshodi/Isolo Local Government Area (OILG) reduce the running around of Muslims to places where they incur the wrath of Allah (fortune

tellers)

18 Building of more Islamic studies centre will impact positively on Muslim children as well as well as adult.

19 Persistence lectures on Islamic monotheism, by Islam scholars will reduce enculturation among Muslims.

20 Strict compliance with Islamic tenets in terms of marriage, child naming ceremony, altitude of the people towards given birth to twins, enquiry into future

happenings  
(istikhara),  
dressing code  
etc, will erase  
addiction to  
non- Islamic  
cultural belief  
in those social  
practices

21	Proper solution in terms of special prayers by Islamic clerics to Muslims will reduce the patronization of non-Islamic clerics by Muslim household	90 (45)	6 (2)	4 (2)	100 (50)
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22	Effective guidance and counselling by Islamic clerics could help a lot in promoting wholly	66 (33)	20 (10)	14 (7)	100 (50)
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Islamic  
culture

### 4.3 Discussion of Findings

The research was a work on the impact of cultural practices on the spiritual development of Muslims households, using Oshodi/Isolo Local Government of Lagos State as a case study. Statistical results of the investigation are shown in tables (1-22) and the tables have helped in showing the respondents' characteristics, factors, possible solutions and roles, the background of Yoruba family an extended family in nature enhance the spread of Islam but the effect of addiction to cultural practices cannot be overemphasized. Islam is commonly practiced by many people in Oshodi/ Isolo LGA based on the respond of 64% of the respondents. 84% of the respondents also of the opinion, that most Muslims in Oshodi/Isolo LGA are Muslims by birth. This is due to their family lineage. The inability of most Muslims to differentiate between Islamic tenets and cultural belief is also things of concern as 68% of respondents consented to the fact many Muslims participate in both Islamic and non-Islamic events. Meanwhile every religion base its foundation on spiritual development, A Muslims that is missing up faith in the name of tourism thereby addicted to non-Islamic, Yoruba cultural practices that have been practiced by their forefathers is not a practicing Muslims. Whooping 76% of the respondents affirmed this. 74% of the respondents concurred to the fact some Muslims could not grow spiritually because despite been practicing Muslims also engage in full time idol worshipping.

In this study, some Muslims look for solutions to spiritual, financial and social problems outside Islam when they are in crisis situations despite being practicing Muslims, 60% of the respondent attests to the fact some Muslims believe in fire brigade above to solve their problems. In the total number of 100% respondents, overwhelmed 76% respondents agreed that ineffectiveness or lack of capacity of Islamic clerics contribute to enculturation. Some Islamic clerics lack proper training on *da'wah* methodology. The popular notion is that you cannot give what you don't have. Adequate understanding of Islamic creed and monotheism by Muslim household will improve their orientation about Islam and will erase their addictions to pre-Islamic/ non-Islamic practices, as 50% of the respondents testify to this fact. 72% of respondents attest to the fact that Proper understanding of Arabic and Islamic studies education will reduce case of enculturation among Muslims in Oshodi/ Isolo LGA. Continuous research and constant reading of Islamic literatures will reduce enculturation. The belief in destiny which is among the six articles of faith should be paramount to every Muslims. 84% of respondents concluded that Almighty Allah destiny all things therefore, the affirmation of this belief by Muslims in Osodi/ Osolo LGA will reduce the running around of Muslims to Babalawo, Iya Osun and Baba Sango among others, for fortune.

In a total number of 100% respondents, overwhelmed 78% respondents affirmed to the reality that building of more Islamic studies centre will impact positively on Muslims children as well

as adult. Building more Islamic studies centers especially in new residential areas where such does not exist before will avail children and adult of such areas to grab Arabic and Islamic studies knowledge from scratch.

60% of the respondents affirmed that persistence lecture on Islamic monotheism by Islamic scholars will reduce enculturation. Islamic lectures video series, either online or offline, digital *da'wah*, Facebook and YouTube lectures are ways of benefiting from lectures by Islamic scholars worldwide.

This study affirms that semblance of socio-religious aspect of Yoruba traditional system and religious believe in area like marriage, dressing, polygamous relation, naming ceremony etc. necessitates the reason why some Muslims engage in practices some tenets of traditional religion unknowingly. 80% of the respondents corroborate with the notions that strict compliance with Islamic tenets in terms of marriage, child naming ceremony, altitude of Muslims towards giving birth and naming twins, enquiry into future happenings (*Istikhara*), dressing, will erase addiction to non- Islamic cultural belief in those social practices. The altitude of Muslims to prayers can also be explored to dissuade people from patronizing herbalist and fortune tellers. 90% of respondents attest to the fact that proper solutions in terms of special prayers by Islamic clerics to Muslims will reduce the patronization of non-Islamic priests by Muslims in crisis situations.

In conclusion, it is important to point out that roles of Islamic clerics are germane to the growth or otherwise of spirituality of Muslims. 66%

respondents totally concurred that effective guiding and counselling duties of Islamic clerics would help a lot in promoting wholly Islamic culture among Muslims in Oshodi/ Isolo Local Government Area.

### **Conclusion**

This study investigated the impact of cultural practices on the spiritual development of Muslim households. It is a clear fact that Islam is a common religious practice in Nigeria. According to the study, the position of Islam to non- Islamic cultural practices is that of accommodation and rejection. Islam accommodates a local culture if the culture is compatible with the Islamic tenets. The local culture will be rejected if the local culture is against the dictates of Islamic faith. In essence, Islam fuses with cultural values that promote Islamic ethics.

Meanwhile, the lack or reduction in spiritual development among Muslims could be traced to the evolution of Islamic thought in the Yoruba society. Addiction to pre-Islamic Yoruba culture is one of major causes of reduction to the spiritual development of Muslim household, other effects of spiritual development include; practicing both Islamic and traditional Yoruba religion like Osun, Ogun, Egungun, Eyo and igunuko. Semblance of doctrine between Islamic religion and Yoruba religious belief in the area of God as Supreme Being, marriage culture, dressing code, finding solutions to crisis situations is a major factor that makes Muslims to go against Islamic creed by visiting, traditional witch doctors, fortune tellers and traditional physicians (Babalawo).

However, these problems that led to the reduction in spiritual development among Muslims can be solved by practicing the religion of Islam in its entirety. Proper understanding of Islam is a necessary solution to regaining spiritual development. Embracing Islam as a way of life will discourage plurality of religion among Muslims; hence, Muslims are expected to take Islam as a way of life. Building Islamic cultural awareness is also one of the ways of improving our spiritual development as Muslims. Despite semblance of religion, Islamic tenets are strictly different from Yoruba religious belief. Lastly, applying solution to crisis situation will enhance our spiritual development as Muslims. As a result of this, Islamic clerics need to be steadfast. They should equip themselves with relevant tools and resources to enhance *da'wah* methodology and effectiveness.

### **Recommendations**

Based on the findings from this study, the researcher comes up with the following recommendations that should be given prior consideration in the spiritual development of Muslim households;

1. Muslims should comply with strict Islamic ethics in all ramifications; marriage ethics, restricted polygyny and related terms, Islamic dressing code, attitude towards status for twins, cooking of beans and treating twins like special being, visiting fortune tellers to make enquiry into future happenings. All the above social acts and others should be stopped by Muslims.

2. Islamic clerics should engage in continuous orientation for Muslims on Islamic monotheism, Islamic creed, and the *da'wah* method should be aligned with the current realities. Aside the traditional method, the digital (online) *da'wah* which is in vogue should be incorporated.
3. Among the major functions of Islamic clerics include mentoring, advocacy and guidance. Muslim clerics should be proactive in the above areas to be able to guard and direct the Muslims in crises situations and promotion of wholly Islamic culture. Adequate functioning of the Islamic clerics will also build up harmonious relationship among Muslims.
4. Since Islam is not a religion that does not give room to local cultural norms, Muslims should engage fully in cultural practices that is accommodated by Islam in area of greetings, respecting elders, good neighborliness, accommodating and respecting strangers etc.
5. Education is the bedrock of any society, especially Islamic society; Muslims are advised to invest in both Islamic and western education. The children and adult should acquire proper education that will enable to differentiate the right from the wrong path. The Muslims stakeholder should engage government institutions in order to put in place policy that will accelerate the education of Muslims children in terms of religion.
6. The Muslim leaders should engage the government to ensure that Muslims are economically empowered. Economic empowerment is a necessary tool in resolving crisis situations. Muslims that are economically empowered will not be deceived into non-Islamic doctrine to solve crisis situations.

### **Conflict of Interest**

The authors declared that there is no conflict of interest.

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