

**THE CHALLENGES OF TEACHING ISLAMIC RELIGIOUS
EDUCATION ON SPIRITUAL AND ACADEMIC FORMATION OF
SECONDARY SCHOOL STUDENTS IN
NAIROBI, KENYA**

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DECLARATION

This thesis is my original work and has not been presented for a degree in any other university.

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DEDICATION

This thesis is dedicated to my children: Samira and Samiri.

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GLOSSARY

<i>'aalim</i>	someone who knows
<i>'alim</i>	omniscient
<i>'alima</i>	he/she knew and was acquainted with knowledge
<i>'alimu ghaybi wa al- shahada</i>	the knower of the unseen and the visible
<i>'ayn al Yaqin</i>	knowledge by perception
<i>'ilm</i>	knowledge
<i>'ilm al- Yaqin</i>	knowledge by inference
<i>afaq</i>	contemplation of the outer world
<i>akhlaq</i>	morality (ethics)
<i>al- 'alim</i>	one of Allah's attributes which means "The Knower"(of the unseen and the visible). It appears thirty two times in the <i>Quran</i>
<i>al-Asr</i>	the Time
<i>al-birr</i>	righteousness
<i>al-Fatiha</i>	the Opening
<i>al-Fil</i>	the Elephant
<i>anfus</i>	inner experience of the mind
<i>An-Nasr</i>	the Help
<i>An-Nur</i>	the Light
<i>Aqida</i>	are members chosen by the Prophet (PBUH) to choose leaders by <i>Shura</i> (mutual consultation)
<i>aqiqa</i>	it is the sacrificing of one or two sheep on the occasion of the birth of a child, as a token of gratitude to <i>Allah</i> .
<i>ayat Allah</i>	signs of Allah

<i>Ayatul Kursy</i>	one of the selected verses in the <i>Quran</i> (Q.2: 284-286)
<i>baath</i>	prophethood
<i>badiha</i>	spontaneous intuition
<i>barzakh</i>	the interval between death and the day of resurrection
<i>batil</i>	void
<i>baytul 'Izza</i>	a house called ' <i>Izza</i>
<i>caliph</i>	imam or Muslim ruler
<i>chuo</i> (pl. <i>vyuo</i>)	Quranic school(s)
<i>dhul- hijjah</i>	the 12 th month in the Islamic calendar
<i>dhul- qaadah</i>	the 11 th month in the Islamic calendar
<i>duqsi</i>	the term used by Muslim Somali to refer to a Quranic school
<i>fardh</i>	compulsory
<i>fardh kifaya</i>	collective or communal obligation
<i>fardh 'ayn</i>	obligatory acts
<i>fiqh</i>	Islamic jurisprudence
<i>hadith</i> (pl. <i>ahadith</i>)	sayings of Prophet Mohammad (PBUH).
<i>hajj</i>	pilgrimage to Mecca and it is also the fifth pillar of Islam. There are three types of <i>Hajj</i> , that is, <i>Hajj al- Qirran- Hajj –at- Tamattu</i> and <i>Ifraad bil- hajj</i> .
<i>hakim</i>	All-Wise
<i>halaqah</i>	circle of the learned or those learning in a mosque
<i>haram</i>	unlawful, forbidden and punishable from the viewpoint of religion.
<i>hijra</i>	migration
<i>husnul khulq</i>	virtues

<i>i'dadi</i>	intermediate
<i>ibadat</i>	worship
<i>ibtidai</i>	primary
<i>iddah</i>	Allah's prescribed period for divorce and marriage
<i>idd-ul-adha</i>	the four day festival of Muslims starting on the 10 th day of Dhul-Hijjah.
<i>idd-ul-fitr</i>	the three day festival of Muslims starting from the first day of shawwal, the month that follows Ramadhan.
<i>iftar</i>	eatables for breaking the fast
<i>Ijma</i>	consensus
<i>ilham</i>	inspiration
<i>imam</i>	leader of prayer in a mosque; a socio-religious and political leader
<i>iman</i>	faith, belief
<i>istikhlaf</i>	representation of <i>Allah</i> on earth
<i>Ithna Ashari</i>	<i>Shia</i> belief on the <i>imamate</i> , the twelve imams of the <i>Shia</i> sect
<i>itminan</i>	peace and tranquility
<i>jahiliyya</i>	a period of 'darkness' or 'ignorance' in pre-Islamic Arabia
<i>jibillah</i>	instinct
<i>jibril</i>	angel Gabriel
<i>jumu'a</i>	Friday
<i>ka'bah</i>	house built by <i>Allah's</i> Prophet Ibrahim in Mecca and which Muslims face in prayer
<i>kadhi</i>	a Judge
<i>khalif</i> (caliph)	successor of the Prophet

<i>khatir</i>	impression of the mind
<i>khibra</i>	knowledge by acquaintance
<i>kulliyat</i>	university
<i>lauhil mahfudh</i>	special slab in heaven
	leader
<i>liwali</i>	a political and religious administrator during the colonial period in Kenya.
<i>ma'lum</i> (pl. <i>ma'lumaat</i>)	denotes an object of knowledge
<i>maarufat</i>	good virtues
<i>madrasa</i> (pl. <i>madaris</i>)	a formal institution of Muslim education
<i>maktab</i>	elementary school
<i>masjid</i> (pl. <i>masaajid</i>)	mosque
<i>milad- un –nabi</i>	the birth day of Prophet Muhammad (PBUH)
<i>mirath</i>	inheritance
<i>muamalat</i>	relationships
<i>munkarat</i>	vices
<i>mu'allim</i>	a teacher
<i>Mustahab</i>	desirable fasts
<i>qiyama</i>	day of judgment
<i>qiyasa</i>	deduction
<i>raja'at</i>	<i>Shia</i> belief of two resurrections
<i>rakaat</i>	prescribed steps in Muslim prayer.
<i>ramadhan</i>	the ninth month in the Islamic calendar.
<i>raudhwa</i>	pre-unit, nursery
<i>sadaqa</i>	the Prophet (PBUH) defines it as assisting another person or

	animals; every good act and abstaining from any illegal activity
<i>sahih</i>	excellent
<i>salaatul Janaza</i>	prayer for the departed
<i>saum</i>	fasting; abstaining from food, drink and sexual intercourse during the month of Ramadhan, the ninth month of the Islamic calendar
<i>seerah</i>	biography of the Prophet Muhammad (PBUH)
<i>shaaban</i>	the eight month in the Islamic calendar
<i>shahada</i>	declaration that ‘there is no god but Allah and Muhammad is His messenger’
<i>shariah</i>	Islamic law derived from Quran and Hadith
<i>sharifite</i>	descendants of the Prophet. They came from Saudi Arabia and intermarried with coastal inhabitants in East Africa.
<i>sheikh</i>	a religious leader, scholar well versed with Islamic religion.
<i>Shia</i>	an Islamic sect that opposed the appointment of Abubakar as the first caliph after the prophet’s demise. They wanted Ali, the prophet’s cousin to be the successor. He was later chosen at Ghadir Khum after the assassination of the third caliph, Uthman.
<i>shirk</i>	polytheism, to worship other gods along with Allah
<i>suhoor</i>	meal taken before dawn during the month of <i>Ramadhan</i>
<i>sunnah</i>	a way of life, actions and character of Prophet Muhammad
<i>sunni</i>	a Muslim sect associated with the development of the Islamic law and the sunni schools of jurisprudence –the Hanafi, Shafii, Maliki and the Hanbali schools of thought

<i>sharia</i>	Islamic law derived from <i>Quran</i> and <i>Hadith</i>
<i>su-ul khulq</i>	vices
<i>swalah</i> (pl. <i>swalat</i>)	formal prayer(s) whether obligatory or supererogatory
<i>tajwid</i>	a style or form of reciting the Quran
<i>talaq</i>	divorce
<i>tarjamatul Quran</i>	translation of the Quran
<i>tawakkal</i>	reliance on Allah
<i>tawhid</i>	unity or oneness of Allah
<i>tawhid – al – Asma was- Sifat</i>	Oneness of the Names and the qualities of Allah
<i>tawhid –al- Uluhiyya.</i>	belief that none has the right to be worshipped but Allah.
<i>tawhid –ar-Rububiyya,</i>	belief that there is only one Lord for the entire universe
<i>tazkiyyah</i>	purification
<i>thanawy</i>	secondary level
<i>tullab</i>	student
<i>ulamaa</i>	Muslim scholars
<i>ummah</i>	Muslim community
<i>wahm</i>	delusive imagination
<i>wahy</i>	revelation
<i>wajib</i>	obligatory
<i>waqf</i>	donation
<i>wijdaan</i>	intuition
<i>yaqin</i>	certainty
<i>zakah</i>	annual obligatory alms given by Muslims to the poor and the needy.
<i>zann</i>	conjecture
<i>ziwaj</i>	Islamic marriage

OPERATIONAL DEFINITION OF TERMS

Academic formation

The promotion of studious / scholarly character by students through IRE teacher's guidance when teaching the subject's themes.

Education

The formal, non formal processes of acquisition of knowledge, skills and attitudes which are aimed at developing all faculties of a person.

Islamic Education

The education which aims at developing beliefs and ideals of Islam based on the Quran and Hadith.

Madrassa

A formal institution of Muslim education with laid down curriculum and syllabus. The content of the syllabus included among others, Religious Sciences, Islamic History and Cultural Heritage, Geography, *Akhlaq* (Islamic Morality) and Arithmetic.

Methodology

Methods used in teaching and learning processes for example, Life approach or thematic approach in teaching IRE where the teacher begins by probing the learners experience on the theme being taught for example fasting and praying.

Quranic School

It is a basic formal institution of Muslim education offering literacy mainly in the Quran and Arabic.

Religious education

The education which strives to instil religious beliefs, practices and ideals of a religious group, denomination or sect for example Hindu Religious Education, Christian Religious Education and Islamic Religious Education.

Secular school

This is a formal institution of western (modern) education. It has a curriculum and syllabus at every level of education. Various art and science oriented subjects are taught.

Spiritual formation

Incorporates factors such as character development or personality formation with regard to religious faith, practice and observance of religious attitudes and values / virtues. This is through IRE teacher's guidance when teaching the subject's themes.

ABBREVIATIONS AND ACRONYMS

AKF	Aga Khan Foundation
BOG	Board of Governors
CRE	Christian Religious Education
DEO	District Education Officer
DICECE	District Center for Early Childhood Education
EAEC	East African Examination Council
FPE	Free Primary Education
HoD	Head of Department
HRE	Hindu Religious Education
IDB	Islamic Development Bank
IFK	Islamic Foundation of Kenya
IIEP	Islamic Integrated Education Programme
IRE	Islamic Religious Education
JTI	Jamia Training Institute
KCSE	Kenya Certificate of Secondary Education
KIE	Kenya Institute of Education
KJSE	Kenya Junior Secondary Examination
KNEC	Kenya National Examinations Council
LEGCO	Legislative Council
LNC	Local Native Council
MEWA	Muslim Education and Welfare Association
MIOME	Mombasa Institute of Muslim Education
MOCEDET	Model Centre for Deaf Education and Training Centre
MOE	Ministry of Education
MOEST	Ministry of Education Science and Technology
n.d	no date
NACECE	National Centre for Early Childhood Education
NGO	Non Governmental Organizations
NMJIP	Nairobi <i>Masaajid</i> Joint Program
NUKEM	National Union of Kenya Muslims

PBUH	Peace Be Upon Him
PPI	Pastoral Program of Instructions
PTE	Primary Teacher Education
QAS	Quality Assurance and Standards
QASO	Quality Assurance and Standards Officer
RE	Religious Education
RoK	Republic of Kenya
SUPKEM	Supreme Council of Kenya Muslims
TAC	Teacher Advisory Center
TSC	Teachers Service Commission
UNICEF	United Nations Children Education Fund
WAMY	World Assembly of Muslim Youth
WAVCO	WAMY Vocational College
YMA	Young Muslim Association

ABSTRACT

This study sought to investigate the challenges of teaching IRE on spiritual and academic formation of secondary school students in Nairobi, Kenya. The study shows that the foundation of education in Islam is guided by the principles of *Quran* and *Hadith* (the saying and deeds of Prophet Muhammad) (PBUH).

Indeed, the first revelation of the Quran (Q.96; 1-5) forms the cornerstone of education in Islam. The study further shows that from the Islamic point of view, education is classified into two categories that is, the knowledge of religious obligations- *fardh 'ain*. Revealed knowledge or religious sciences fall under this category. The second category is knowledge of the world or universe- *fardh kifayah* which is communal obligation. This means that it is a duty for all members of the community. Every Muslim should strive to develop himself or herself by earning a living. Acquired knowledge fall under this category.

It is noted that IRE's primary goal is moral refinement and spiritual formation. IRE is inclined towards noble character building. As an academic subject, IRE has been very instrumental in developing the natural and personal skills of students. The content of IRE helps students to develop spiritually and academically leading to moral refinement and character building. The framework of the study was derived from the holy *Quran* and *Hadith* and various perspectives were used.

The study adopted both systematic and purposive sampling procedures to select 12 secondary schools out of 37 that offer IRE in Nairobi. Four categories of respondents were selected. These include IRE teachers and students, directors and managers of Islamic organizations

such as Islamic Foundation, Ummah Foundation, Supreme Council of Kenya Muslims (SUPKEM) among others and curriculum planners and developers. Data was collected through interviews and questionnaires and was analyzed with the help of tables of frequency distribution and percentages. It was then synthesized and interpreted accordingly.

The study shows that the major challenges facing the teaching of IRE in secondary schools in Nairobi is shortage of trained IRE teachers. Other challenges include inadequate teaching and learning resources and lack of capacity building and staff development programmes. Few students enrol for IRE because of the negative attitude by both the parents and the students towards the subject. It is also shown that parents encourage their sons and daughters to pursue courses which would be useful in the labor market in terms of getting formal employment. This involves taking subjects which are science oriented as opposed to Art based subjects such as IRE.

The study is concluded by noting that Islamic organizations have played a big role in assisting the needy secondary school students in Nairobi. These organizations pay school fees for the needy students through bursary schemes. Other contributions made by these organizations include provision of teaching and learning materials for IRE, sponsorship of Muslim students to teacher training colleges for P1, Diploma and University to study IRE and finally establishment of colleges to train IRE teachers.

CHAPTER ONE

INTRODUCTION

1.0 Introduction

This chapter comprises the background to the study, statement of the problem, research objectives, questions and premises. The significance of the study has been discussed and literature related to the study thematically reviewed. The chapter also shows the methodology that was used by the researcher to conduct the research. Finally, the limitations of the study have been outlined.

1.1 Background to the study

The term ‘education’, in its literal meaning is derived from two Latin words, ‘educare’ which means to rear, to bring up or to nourish a child and ‘educere’ which means to bring forth, to lead, to draw out or to train (Thungu, *et al.*, 2008:2). The scholars emphasize that education is never a finished process and it is worthwhile because it produces something of value. Education therefore, is the transmission of knowledge, skills, attitudes and values which should enable the individual to develop into a ‘good’ member of the society (Thungu, *et al.*, 2008:2).

Education is one of the principle means by which society is transformed. It aims at the development of character and mind. The development of skills and knowledge of the people of a nation constitutes one of the highest social factors in relation to national development. Education is involved in both the creation and transmission of values. Therefore, education permeates all aspects of life- spiritual, material and intellectual with one objective, that is to improve life (Brett, 1973).

The functions of education in the society cannot be under estimated. Education brings about individual development, thereby developing the individual's potential to the highest level. Education also prepares an individual to adjust well in the society and to develop a high sense of responsibility to self and to the society. It enables a person to think critically and constructively. Education is used to bring about changes in agriculture, health, religion, technology and other disciplines by imparting relevant knowledge, skills and attitudes (Thungu, *et al.*, 2008:2)

In Islam, the terms knowledge and education are both derived from the Arabic words '*ilm*' and '*ta'alim*' respectively. The word '*ilm*' is a verbal noun of the root verb '*alima*'. Literally, '*alima*' means 'he knew and he was acquainted with'. The active participle, '*aalim*' (pl. '*ulamaa,'aalimun*), means someone who knows and the past participle, '*ma'lum*' (pl. '*ma'lumaat*'), denotes an object known (or an object of knowledge). The English equivalent of '*ilm*' is 'knowledge'.

As far as the term '*alim*' is concerned, it exclusively refers to *Allah* and appears about thirteen times in the holy Quran. *Allah* is described as '*alimu ghaybi wa al-shahada*' (the knower of the unseen and the visible). The word '*al-'alim*' occurs thirty two times and '*alima*' twenty two times as an attribute of *Allah*. The word '*alim*' appears about one hundred and nine times (Islamic Journal Vol. IV, 2004).

The Quran explicitly encourages the gaining of knowledge and education as well as the value of learning from experience. The first revelation calls upon the Prophet, Peace Be Upon Him (PBUH) to seek knowledge in accordance with the divine guidance (Majid, 1982:42). Learning (knowledge) is therefore obligatory upon every Muslim male and female.

(Sahih al-Bukhari, 2001, vol.III:52). Seeking knowledge is one of the most meritorious acts of *ibadat* (worship), that a Muslim can perform. The virtues of knowledge have been expressed by the Prophet by saying:

Acquire knowledge; he who acquires knowledge in the way of Allah
Performs an act of piety; he who speaks of it praises the Lord; he who
seeks it adores God; he who dispenses instruction in it bestows alms;
He who imparts it to the deserving persons performs an act of devotion
(Maina, 1993:44).

The foundation of education in Islam is thus guided by the principles of the *Quran* and *Hadith* (the sayings and deeds of Prophet Muhammad). The first revelation in the *Quran* (Q.96: 1-5) form the cornerstone of education in Islam (Maina, 1993:44).

Education from the Islamic perspective is classified into two broad categories. There is the knowledge of the religious obligations – the fundamentals known as *fardh ‘ayn*. Every Muslim, male and female must strive to acquaint himself or herself with the knowledge of the religion (Islam). This is in order to understand, appreciate and improve his or her relationship with the creator (*Allah*), fellow creatures and oneself. Revealed knowledge or religious sciences falls under this category. The second category is knowledge of the world or universe – *fardh kifayah* (communal obligation) (Kheir, 2000:3). In other words, a Muslim should strive to acquaint himself or herself with knowledge that embraces his or her political, social, economic development by earning a living. Acquired knowledge falls under this category. In essence, the main objective of education in Islam is to produce a believing community where every one of its members would be working towards achieving the goals of the divine Quranic discourse, that is, a Muslim’s commitment to observe his or her duties towards Allah, self and the community (Kheir, 2000:3).

In addition, Islamic education aims at moral and spiritual formation. Although Islamic education looks at physical, mental, scientific and practical aspects, more emphasis is laid on moral training. Another aim of Islamic education is instilling appreciation of secular issues in life. This is because Islam is a way of life and embraces political, social and moral, economic and religious aspects. Religious, social and moral aspects are regarded as most important. Islamic education is also concerned with the material aspects of life. Muslim philosophers studied science, literature and arts. These subjects are regarded as important both in the acquisition of a livelihood and in the strengthening of moral character (Thungu *et al*, .2008:29).

The Islamic concepts and principles of acquiring and creating knowledge have three degrees of knowledge. Firstly, there is *'ilm al- Yaqin*, that is, knowledge by inference. This depends on the truth of its (knowledge) assumptions (postulates) such as in deduction or on probabilities that is, induction. The second category is *'Ayn al Yaqin* which is knowledge by perception and observation. This is based on actual experience of phenomena. Scientific knowledge belongs to the above mentioned categories and is acquired from the study of natural phenomena which are signs of *Allah* (*Ayat Allah*) and symbols of ultimate reality. The last category of knowledge is *Haqq al- Yaqin*. Here, *Allah* reveals His signs not only in the observation and contemplation of the outer world (*'Afaq*) but also through the inner experience of the mind (*Anfus*) (Ibn Hazim, 1999:16). This divine guidance comes to *Allah's* creatures in the first instance from the inner experience by means of *Jibillah* (instinct), *Wijdaan* (intuition), *Ilham* (inspiration) and *Wahy* (revelation). According to the teachings of Islam, the source of all knowledge is *Allah* since knowledge and wisdom are two of the attributes of *Allah* who is *'Alim and Hakim* (Omniscient and All- Wise) (Islamic Journal Vol. IV, 2004).

From the Islamic point of view, education is comprehensive involving not only the dissemination of knowledge but also the development of character and instilling of Islamic values in human being. In other words, the education which is referred to in the Holy Quran and *Sunnah* with their guidance and instructions is concerned with aspects of moral qualities in order to promote *Akhlaq* (morality) (Majid, 1982).

The possession of knowledge coupled with faith and practice are pre-requisites for Muslims (Maina, 1993:46). It is therefore imperative upon all believers to acquire knowledge of the religion, to have wisdom and possess deep intellectual knowledge as expressed in the following verse:

A similar (favour have you already received) in that we have sent among you a messenger of your own, rehearsing to you our signs and purifying you and instructing you in scripture and wisdom and in new knowledge (Q.2:151)

The Islamic Religious Education (IRE) for secondary schools has been developed based on the two categories of knowledge in Islam, that is, for both spiritual and academic purposes. By the end of the course, the learner should be able to acquire knowledge, values and principles of Islam; emulate the teachings of the Prophet (PBUH); identify and observe the fundamental beliefs and practices of Islam; discharge all roles and responsibilities effectively as Allah's vicegerent on earth; recognize work as a form of *Ibadah* (worship of Allah); state the wonders of Allah's creation and develop a sense of responsibility in managing the environment and acquire relevant skills and values to cope with issues and contemporary challenges facing the society (*Ummah*) (Kenya Certificate of Secondary Education (KCSE) syllabus, 2008; Nyaga, 2004:20-22).

It can therefore be argued that IRE's primary goal is moral refinement and spiritual training (Maina, 1993:50). This is clearly reflected in the general objectives of the subject. IRE is

inclined towards noble character building. As an academic subject, IRE has been very instrumental in developing the natural talents and personal skills of the students. By educational pursuit, students can maximize their academic potentials hence contribute to both individual and national development. There will also be self fulfillment by the student once employed. He or she may be able to cater for his or her socio-economic needs. They will no longer depend on their guardians or parents as had been the case before.

Since the introduction of IRE syllabus in the formal school curriculum in the 1970's, it has experienced many challenges, the major one being shortage of trained teachers to teach the subject (Maina,1993:302; Maina, 2003:252; Yahya, 2004:35; Mujahid, 2007:3). Subsequently, many schools with a substantial Muslim population do not offer IRE to their students. This has compelled many students willing to learn IRE to opt for CRE. The subject has moreover, inadequate teaching and learning resources. Recommended textbooks and other teaching and learning resource materials such as audio-visual aids are hardly available in schools and institutions of higher learning. Even in those schools where the books are stocked, they are sometimes inadequate in relation to the student's needs (Yahya, 2004:35; Khalif, 2004: 5; Mujahid, 2007:3).

The other challenge is that some teachers are not literate in basic Arabic and avoid teaching the *Qur'an* and *Hadith*, the basic sources of Islamic *Sharia* (Islamic law). There is also lack of capacity building and staff development programmes, yet training and in-service programmes form an integral part for quality curricula formulation, development, supervision and delivery (Khalif, 2004:4). This seems to be the situation in almost all districts in the country including Nairobi which has both private and public Muslim sponsored schools.

Inadequate trained teachers in IRE have adversely affected both the teaching and performance by learners in the subject in Nairobi schools. Most parents in Nairobi are

ignorant about the IRE syllabus hence do not provide incentives and encouragement for the study of IRE by their children. Lack of interest and inability to purchase IRE learning resources by parents and guardians has greatly affected student's performance in the subject. In addition, parents have no time to give adequate guidance in IRE (Yahya, 2004:33).

In Muslim sponsored schools in Nairobi such as Kibra Academy, Muslim Academy and Wamy High School, IRE is compulsory to all students whereas in government (public) schools including Lenana High and Nairobi School, where teachers are available, IRE is optional as per the curriculum. Teachers in private Muslim sponsored schools are poorly paid and therefore lack motivation in discharging their responsibilities. Conflicts over the management of some of the schools has adversely affected acquisition by learners of learning resources for IRE as well as other subjects (Yahya, 2004:31). Evidently, the challenges facing the teaching of IRE in secondary schools affect academic and spiritual formation of students. This situation builds a case for the current study.

1.2 Statement of the Problem.

IRE is a subject that trains its students to devote their life and actions to *Allah* alone. Moreover, it teaches its students discipline showing them that acquisition of knowledge is not for material or world benefits alone but also for righteousness, spiritual, intellectual and moral development of the individual. By studying IRE, student's attitude to life, their actions, decisions and approaches to all kinds and branches of knowledge, are governed by precepts and tenets of Islam (Q. 3:110). This complements social and economic development of the learner.

In spite of the fact that IRE was introduced in the secondary school curriculum, its objectives have only been partially attained. In Nairobi schools for instance, some of the teachers of IRE

measure the attainment of IRE syllabus objectives by the grades obtained by learners in KCSE. This implies that they are mostly concerned with the academic aspects of the subject at the expense of moral and spiritual training. In some of the schools, students study IRE and prepare for exams on their own due to lack of IRE teachers. This has adversely affected the performance of some of these students in the subject. It is in light of the above that the researcher sought to examine the challenges of IRE on spiritual and academic formation of secondary school students in Nairobi.

1.3 Research Objectives.

1. To trace the historical development of secondary school IRE curriculum.
2. To assess the significance of IRE in spiritual and academic formation of the students in secondary schools in Nairobi.
3. To identify and discuss the challenges of teaching IRE in secondary schools in Nairobi.
4. To evaluate the role of Muslim organizations in the promotion of teaching of IRE in secondary schools in Nairobi

1.4 Research Questions.

1. How has IRE curriculum developed?
2. Of what significance is IRE in the spiritual and academic formation of the students in secondary schools in Nairobi?
3. What challenges face the teaching of IRE in secondary schools in Nairobi?
4. What role do Muslim organizations play in the promotion of the teaching of IRE in secondary schools in Nairobi

1.5 Research Premises

1. The IRE secondary school curriculum has had a checkered history since its inception in the national curriculum.
2. IRE has helped students in secondary schools in Nairobi to develop spiritually, morally and academically based on the belief of *Allah* as expressed in the *Quran* and *Sunnah*.
3. Lack of interest on the part of Muslims, poverty, negative attitude by students on the subject, inadequate trained teachers and resources are some of the challenges facing the teaching of IRE in Nairobi secondary schools.
4. Muslim organizations have significantly contributed to the growth and development of IRE in secondary schools in Nairobi through the provision of bursaries, relevant literature, teachers, resource persons, seminars, workshops and conferences.

1.6 Justification and Significance of the Study.

In Kenya, no exhaustive study has been done on the challenges facing the teaching of IRE on spiritual and academic formation of secondary school students in Nairobi. The existing literature by among others, Yahya (2004), Maina (1993) and Maina (2003) discuss generally, the challenges facing the teaching of IRE in secondary schools, colleges and universities. There is therefore the need to fill this gap.

It is hoped that the study will offer insights to curriculum planners and developers into the factors influencing IRE teaching in secondary schools in Nairobi and the role played by the subject in spiritual and academic formation of the students. Therefore, the present study will hopefully contribute to knowledge in the field of Islamic Religious Education in secondary schools, tertiary and institutions of higher learning.

Field officers, that is, Quality Assurance and Standard Officers (QASO) and Teachers Advisory Centre (TAC) officers will benefit from the research which may enable them to develop significant policies regarding the teaching of IRE in secondary schools.

Various stakeholders may be sensitized by the findings of the study on the role played by Islamic organizations on IRE development in secondary schools in Nairobi, especially in the provision of bursaries, learning resources including the hiring teachers of IRE.

1.7 Literature Review

1.7.1 Introduction

The review of the literature for the purpose of this study is classified into several areas: - There is literature on religious education by various scholars; teaching and learning processes; Muslim education in Kenya before and after independence; challenges of teaching IRE; teaching of IRE in secondary schools in Kenya and finally a conclusion has been drawn from the reviewed literature.

1.7.2 Religious Education

In religious orientation, the Koech report (2000), affirms that religious education provides the main avenue for religious instructions in educational institutions. The essence of Religious Education is the re-direction of individual life, from finite attachments to active love and devotion to God the creator, in a personal way. We should be devoted to serving God. This means that we should put more emphasis on religious aspects of life. The purpose of religious education is therefore, to impart in the learner the mental and spiritual capacity for reverence to God who is the foundation of all knowledge. Religious study, therefore, is an exposition of what is true, excellent and just.

The report further observes that Religious Education has been considered by religious organizations as not just another academic subject. It is a subject that has been expected to effect behavioral changes among the learners. As both an academic and spiritual subject, IRE is vital for the moral development and deepening of one's religious commitment in the Islamic faith. In this regard, the present study has evaluated the significance of IRE in spiritual and academic formation of the students in Nairobi schools.

1.7.3 Teaching and Learning Processes

Freire (1972) advocate for a type of education which would liberate the rural and the urban poor. He feels that, teaching and learning should not be separated. He states that schools should not be places where knowledge is merely transmitted from teachers to students but 'learning markets' where social values would be constantly re-made. Active participation in learning situation, facilitated by the teacher can help children to develop concepts and understanding of their world.

Schacht (1964) has outlined the use of good methods in an attempt to improve the teaching of religious education. The major methods which he has discussed are thematic approach, team teaching, model making and social service projects. Thematic approach is a method of teaching using themes or topics. For instance, a teacher may teach a topic such as *saum* (fasting) during the fasting period of the month of *Ramadhan* provided the syllabus is covered as required. Social service projects are practical and they enhance creativity and innovation. Team teaching is suitable at lower levels especially in primary schools or where resources are inadequate. In model making, students can reinforce their learning by coming up with good models through their teacher's guidance. For instance, they could model, *Al-Kaaba* with all the 'points' for *Hajj* rites. This facilitates systematic and progressive

conceptualization of the *Hajj* procedure and the retention of concepts by the learner since it is practical.

Evening (1974), Ombuna (1994), discuss the importance of life approach method in the teaching of RE and concur that it helps to combat the boredom experienced by learners in RE lessons. Awino (1986) also notes that a system of education which does not cater for the development of moral and spiritual values is an inadequate and imperfect preparation for life. The present study explicitly shows how students could practically apply what they learnt in IRE to their daily life as opposed to studying the subject for academic purposes only.

1.7.4 Muslim Education in Kenya

Maina (1993:75) has extensively discussed early Muslim educational institutions, methodology and their curriculum. He points out that the *Quranic* school was core to the academic life of the Muslims. It laid the foundation of acquisition of Islamic values. Children learned how to read the *Quran* and perform *Swalah* (Prayer) which is one of the five pillars of Islam. The other four are *Zakat* (alms), *Saum* (fasting in the holy month of *Ramadhan*) and *Hajj* (pilgrimage). The first one is *Kalima* (*shahada*) which is declaration to Islamic faith. By practicing what is expected of them by Islam, the children develop spiritually, morally, physically, intellectually and above all, socially. The present study has investigated the significance of IRE in moral training and character building of students in Nairobi. It has also elaborately discussed the secondary IRE curriculum which has similar themes to those of *Quranic* school.

Further, the above scholar has also discussed the development of the *madrassa* system. The *madrassa* had an integrated curriculum of secular and religious subjects comprising history, mathematics, Arabic and Islamic religious subjects. It admitted boys who had completed

Quranic school. Textbooks were used and modern methodology applied (Maina, 1993:158). This study has examined the historical development of IRE since its inception in the secondary school curriculum.

1.7.5 IRE in Secondary Schools

The secondary school IRE curriculum has been developed with the objective of enhancing spiritual and academic formation of the students. Most of its content is derived from the *madrasa* curriculum. This consideration was made because a wide range of Islamic subjects are offered in a *madrasa*. Muslim parents also recognize the importance of *madrasa* for the religious and moral training (Maina, 1993:180; Maina, 2003:254). Maina further argues that the role of *madrasa* surpasses that of IRE. As an academic subject, IRE is limited in scope regarding time allocation in school timetable, and therefore cannot substitute the entire content of religious and moral teachings offered in a *madrasa* (Maina, 1993:180; Maina, 2003:254).

Al-Afendi (1980) contends that Islamic religious curricular should aim at the inculcation of faith in the minds and hearts of the younger generation, the correction of morals and the spiritual identification of the soul. The objectives in these curricular also aim at acquisition of knowledge, the combination of knowledge and work, faith and morality and the practical application of theory in life. Individual responsibilities in life, towards the human community, their relationship to society, other creatures and universal phenomena, he observes, cannot be adequately realized without acquiring knowledge, building and developing it. The present study reveals that majority of the students study IRE for academic purposes only at the expense of spiritual formation.

The Young Muslim Association (YMA) Annual Report (1988) in a summary of the association's activities makes reference to the youth and *Da'awah* programme under which the association is committed to guiding the youth to a better Islamic life and understanding and to equip them with knowledge to enable them to present Islam convincingly and confidently. The areas covered include lecture programme in schools and colleges, Islamic literature distribution, the bi-annual national youth seminar and the establishment of Muslim student's societies in schools. The lectures have greatly helped the students (youth) in aspects of morality and also the content presented by scholars from diverse institutions of learning boost their academic performance. This means that IRE has an influence on learner's academic formation.

The YMA is also involved in tackling problems affecting Muslim students in schools and colleges, such as giving bursaries (Getui, 1993:120). It is shown in this study how Islamic organizations have initiated programmes and activities geared towards improvement of the teaching of the subject in secondary schools in Kenya and in Nairobi in particular through provision of teachers, learning resources, bursaries and coordinating workshops and seminars. This is significant for both academic and faith development.

1.7.6 Challenges of Teaching IRE

Gacegoh (1990) and Wainaina (1985) observe that some of the problems facing the teaching of CRE at primary school level are lack of textbooks and other learning resources. In addition, the subject is taught by teachers who may have inadequate experience and not all may have trained in religious education. The study has critically analyzed the relationship between the scholar's findings on the challenges of Religious Education with that of IRE specifically. The views of the above scholars regarding challenges facing the teaching of

CRE have been used to examine the challenges facing the teaching of IRE in secondary schools in Nairobi.

According to Maina (2003: 252) and Quraishy (1985) Religious Education was introduced as compulsory subject in the primary school curriculum when the 8-4-4 system of education was incepted in 1985. However, the government did not consider the personnel available to handle the religious subjects. While there were enough teachers to teach CRE, it was not the same for IRE. This shortage has forced many Muslims in non-Muslim schools where IRE is not offered to take up CRE. The present study shows the impact of the shortage of IRE teachers on the teaching and learning process.

Quraishy (1985), Wainaina (1985) and Yahya (2004) concur that some difficulties faced in Religious Education teaching stem from lack of proper training and shortage of qualified Religious Education teachers. Yahya (2004) contends that there is acute shortage of IRE teachers in Nairobi secondary schools. He has outlined a few factors contributing to the shortage such as low and negative attitude of both parents and students towards the subject. The present study observes that one of the factors that challenge the teaching of IRE in secondary schools in Nairobi is poverty. This is especially in schools within informal settlement areas such as Kibera. Most parents have financial constraints hence do not adequately cater for provision of learning resources.

Idrees (1977) outlines the general development of IRE in Kenya. He comes up with several challenges that teachers and students face in the teaching and learning of IRE. He contends that it is a sad state of affairs that proper Islamic education was not imparted to the Muslim youth during the colonial period. He attributes this to financial constraints. Poverty, he argues, has been the crux of Muslim problems. Muslim students

may not attend school because they cannot afford to pay nominal amount such as school fees. This stems right from primary school to secondary school.

According to Idrees (1977) Muslim students cannot buy uniform for themselves and/or pay boarding fees. So they are either sent away or drop out of the course due to their failure to meet various expenses at later stages. When few students remain in the schools, some classes are left without IRE students hence it is not taught. Students do not benefit from the moral training, hence fail to acquire the legal position of *fardh 'ain* (knowledge of religious obligation). The probable effect of this inadequacy in Nairobi schools is low and negative attitude of students towards taking Islamic studies as a career subject both at college and university level. The issues discussed above by Idrees provide a case for the present study. Does the same situation still obtain especially in Nairobi? This question has been addressed in this study.

The Kamunge Report (1988) has discussed the role played by private schools in the provision of quality secondary education. It also shows that poverty is an impediment to effective teaching of Religious Education. The present study has exhaustively discussed how poverty affects effective teaching and learning of IRE by learners in the slums and also identifies alternative measures, to be employed by parents to improve on the quality of education in private schools.

According to Mraja (2000) scarce reference books and journals on Islam especially in English has been a major constraint in offering many courses on Islam in tertiary institutions. He further explains that there is apparent lukewarm attitude of the Muslims towards IRE especially in Secondary schools and universities. Majority of the students go for other disciplines in humanities and social sciences. Perhaps the apparent lack in interest on

Islamic studies is largely a reflection of the fact that premium in the labour market is given to those who specialized on ‘sciences’ and ‘business’ oriented subjects as opposed to ‘arts’. The present study shows that there is a remarkable growth of interest and change of attitude by students towards studying IRE.

According to Maina (2003:250), the acute shortage of IRE teachers could be illustrated by statistics. Data from National Union of Kenya Muslims (NUKEM) indicated that due to shortage of IRE teachers, only 52 out of 200 primary schools in Nairobi by 1995, could offer IRE. It was further noted that there was a shortfall of 300 IRE teachers in Nairobi. The inadequacy cuts across all levels of institutions of learning. The study notes that there has been a remarkable increment of IRE teachers because of sponsorship by various Islamic organizations.

1.7.7 Conclusion

From the foregoing literature review, we can conclude that some scholars have broadly written on Religious Education and its role on moral training and spiritual development of the youth. A highlight on numerous challenges that teachers face while teaching the subject has been done and the remedy for some of these challenges, partly suggested. Various scholars have also written on IRE teaching in secondary schools including Nairobi. However, their studies discuss the general challenges facing the teaching of IRE in secondary, college, and university levels. The current study has investigated the challenges of IRE on spiritual and academic formation of students in secondary schools in Nairobi. It is hoped that this study has filled some gaps of knowledge in literature on IRE in secondary schools in Kenya.

1.8 Conceptual Framework.

The framework of the study is based on concepts derived from the Holy *Quran* and *Hadith*. These concepts are based on various perspectives. The first perspective is that which states that *Allah* is the source of all knowledge. The Holy *Quran* encourages the pursuit of knowledge by all Muslims who are *tullab*, or seekers after knowledge. Education (knowledge) is considered a condition of one's faith and *Allah* promises a lot of good rewards for those who seek it. The *Quran* says: 'Allah will exalt in degree those of you who believe and those who have been granted knowledge' (Q.58:11).

According to the Holy *Quran*, humankind's basic qualification for being the representative of *Allah* on earth is knowledge. When the angels questioned Adam's suitability for *istikhlaf* (representation), *Allah* cited Adam's *ilm* (knowledge) to convince them. True and proper *iman* (faith) can only arise from an intelligent and deep understanding of God's creation (Dollah, 2000:2). This is clearly brought out when students cover the theme *Pre- Islamic Arabia* or better known as *Jahilliyya* (the period of ignorance) before the advent of Islam as well as *devotional Acts* and *akhlaq* (morality).

A person's understanding of Islam and commitment to it are greatly dependent on the level of knowledge possessed by that person. Ignorance renders one's understanding of Islam poor, inadequate and even distorted and the chances of its proper implementation remote and narrow. Ignorance therefore, produces a brand of Muslims far removed from Islamic belief. That is why it is common to find students in some Nairobi secondary schools indulging in vices such as gambling, drinking and crime (Yahya, 2004; Dolla, 2000). Hence, such deficiency in *iman* discourages originality, fights change and innovation in all fields and stands in the path of progress and advancement. This is because there is no total commitment to *Allah's* commandments.

Prophet Muhammad (PBUH) says that ‘wisdom’ (knowledge) is the lost property of the believer, whenever he finds it, he has a right to it (Sahih Bukhari, 2001, Vol.III: 83). This is a fundamental perspective because students focus on the objectives of IRE, with emphasis on the importance of acquisition of knowledge, values and principles of Islam. After realization of this noble goal, not only will students be employed by virtue of having taken IRE, some will also join the labour market through other related subjects so long as one is learned and meets the required qualification.

The second important perspective built on the Islamic concept of knowledge and education is that the Muslim moral obligation is to be a role model, a vivid example of honesty and perfection. He or she is to seek knowledge and virtue based on his or her fulfillment of the role of *Khalifa* (Q.2:30-34; 33:72). Every Muslim must strive to understand, appreciate and improve on their responsibilities to the creator, fellow creatures and oneself. Laxity on the part of some parents perhaps due to occupation, has led to their children joining the world of drugs and substance abuse. Some students in Nairobi secondary schools have joined misleading peer groups who lead them to undesirable behaviour, therefore, the parent’s role is very vital in providing incentives and encouragement and giving adequate guidance in education and career matters to their children.

The third perspective that forms the frame work for this study is that Islamic education should foster peace in the learner by helping him or her see and comprehend the divine message and manifestations of the attributes of *Allah*. A learner should acquire faith at every stage of his or her study thereby walk in the path of *al-birr* (righteousness), (Maina, 1993:58). Being at peace with *Allah* and the society at large is a guide for the students in the development of *akhlaq*. It is also a gateway to unity, cooperation and harmony in the society. With such, the deviant students in secondary schools in Nairobi would not engage in drugs.

They would instead commit themselves in productive work and even join study groups for revision in order to boost their performance in IRE and other subjects.

1.9 Scope and Limitation

The researcher was confined to secondary schools and not primary schools. This was because the secondary school IRE curriculum was the first to be developed, approved and piloted in 1973 before the primary school one.

The study depended heavily on the questionnaires especially in gathering data from students, IRE teachers, curriculum planners and developers and directors of Islamic organizations. The field survey coincided with fasting in the month of Ramadhan, as a result in some schools; the researcher left the questionnaires after administering to students to fill in their own free time with arrangements to collect them later. This was coordinated by the subject teacher. However, some were either lost or misplaced.

1.10 Research Methodology

1.11 Field Research

a) Area of study

The area of study is Nairobi. It is geographically, centrally located and thus foreign and local agencies and organizations have their headquarters in Nairobi. Communication, consultation and interaction of the agencies with secondary school management are favorable due to the locale. These agencies and organization such as Islamic Foundation of Kenya, the Aga Khan Foundation and Supreme Council of Kenya Muslims (SUPKEM.) among others have directly or indirectly been involved in the provision of learning resources and in the IRE curriculum review and development. Nairobi is ‘metropolitan home’ of many Kenyans from various communities who interact freely in offices, residential areas and in schools, hence, research

carried out in the city secondary schools portrays the opinions of the students and others from a diverse ethnic backgrounds.

Curriculum planning, development and subsequent publishing of IRE textbooks is done at Kenya Institute of Education (KIE), Nairobi. The panels that oversee these activities and programs usually meet at KIE to discuss and review the IRE curriculum. Therefore the researcher's interaction with these panelists contributed to realization of the study's objectives. There are also many secondary schools (37) in Nairobi that offer IRE which the researcher sampled for the study.

The field research was conducted in selected secondary schools in Nairobi District (see map) which has 8 Divisions. An effort was made by the researcher to balance the schools in the Divisions. This was done to ensure that each division was represented. In total, Nairobi has 37 secondary schools that offer IRE (see appendices).

b) Selection and classification of schools.

From the list of 37 secondary schools in Nairobi, the following procedure was used to select a sample for the study. First, schools were classified as either Public or Private. Second, from the classification of Public and Private schools, National, Provincial and District schools were selected. Third, schools were classified further as Boys and Girls, Day, Boarding and Mixed Day. With such classification the researcher expected diverse, variant responses from the categories. Further, boarding, day and mixed schools have a different impact on student's education in Nairobi secondary schools. Students in boarding schools have more time to study and do assignments as opposed to those from day schools. Some are engaged in domestic chores and hardly find adequate time for studying. Consideration was also made when sampling Muslim sponsored schools because of their strong Islamic influence.

c) Sampling procedures for schools

Out of the 37 secondary schools that offer IRE in Nairobi District, 12 schools were selected. The 12 selected schools represented a 1/3 of the secondary schools that offer IRE in Nairobi District, hence ideal for the study. From the list of 12 schools 6 are private and the other 6 are public. Private schools included Wamy High School, Kibra Academy, Nairobi Muslim Academy, Aga Khan, Muslim Girls, and Temple Road High School. Public schools on the other hand included Nairobi School, Starehe Boys Centre, Lenana High, Eastleigh High, Our Lady of Mercy and Pangani Girls (see table 1a). Three National schools, 3 Provincial, 3 District schools and 3 private schools were selected. National schools included Lenana High, Nairobi School and Starehe Boys Centre. Provincial schools were Our Lady of Mercy, Eastleigh and Pangani Girls while schools selected under private categories were Kibra Academy, Muslim Girls and Temple Road secondary.

However, it is worth noting that private schools are not categorized as District or Provincial school. This kind of classification only applies to public schools. Number 3 was arrived at during selection and classification of the schools because as earlier mentioned, the 12 schools selected represent 1/3 of the schools offering IRE. Three is also used in the classification of the schools into National, Provincial, District and Private schools. The following 6 private schools were purposively sampled. Five of them are Muslim sponsored schools hence have a strong Islamic influence. These are Wamy High School, Kibra Academy, Nairobi Muslim Academy, Aga Khan and Kenya Muslim Academy. The 6th one, Temple Road secondary school was purposively selected because of two reasons. First, its location at the Central Business District exposes students to a variety of people with varied lifestyles hence may impact positively or negatively on their education. Second, the school community comprised of people from diverse ethnic backgrounds and races. Students from Eritrea, Ethiopia, Sudan,

Somali and India form the school's population. This to the researcher was an ideal school for study and justified the selection. The school also falls under the private category.

Table 1a: Selected secondary schools in Nairobi: Public schools

Name of school	Category	Type of school
Nairobi School	National	Boys' Boarding
Starehe Boys Centre	National	Boys' Boarding
Lenana High School	National	Boys' Boarding
Pangani Girls	Provincial	Girls' Boarding
Eastleigh	Provincial	Boys' Day
Our Lady of Mercy	Provincial	Girls' Day

Table1b. Selected secondary schools in Nairobi: Private schools

Name of school	Category	Type of school
Aga Khan High	Private	Mixed day
Wamy High	Private	Boys' day
Nairobi Muslim academy	Private	Girls' day
Kibra academy	Private	Mixed day
Temple Road secondary	Private	Mixed day
Kenya Muslim Academy	Private	Mixed day

Source: KNEC 2008 IRE entry

(c) Procedure of data collection

The provincial administration in Nyayo house, Nairobi facilitated the research by providing the researcher with a letter of introduction to present to the various categories of respondents.

After acquiring a research authorization permit from the Ministry of Higher Education Science and Technology, the researcher embarked on the field work. The permit enhanced access to official (government) records and documents either in schools, institutions such as KIE or at the provincial education office and at the Ministry of Higher Education Science and Technology, (Jogoo House B).

(d) Selection of Respondents

There were 4 categories of respondents as hereunder: -

i) IRE Teachers

The IRE teachers were selected because they are directly involved in the teaching and learning process. They handle the subject hence are familiar with it. Data collected from these teachers was primarily on various challenges they encounter as they interpret and implement the secondary IRE syllabus, students' performance in IRE and the teacher's involvement in facilitating spiritual development of students in their school. Contact with head teachers and principals of various schools helped to identify the IRE teachers. 14 IRE teachers were selected. This is because 2 of the selected schools had 2 teachers of IRE.

The principals and the head teachers introduced the researcher to the IRE teachers. The teachers facilitated the identification of IRE students and coordinated the administration of the questionnaire to the sampled students in various classes. Out of 14 teachers selected in the schools only 2 were female, the rest were male. Two teachers did not return their questionnaire hence the number dropped to 12 teachers. 10 out of the 12 selected schools had only 1 IRE teacher teaching IRE in all classes from Form I to IV save for Kenya Muslim Academy and Eastleigh High School which had 2 IRE teachers.

ii) IRE Students

IRE students were selected from the various schools that formed the sample. They provided information on their general performance in IRE, how IRE has influenced their spiritual and moral formation, the challenges that they have encountered that hinder them from attaining the aforesaid virtues and their involvement in Islamic club / association or community affairs for spiritual formation of the students.

For most of the schools, students who took IRE were few hence, a random sampling interval was used to select every 3rd, 6th, or 9th number in class depending on the population of the students. By this procedure, 3 students were selected in each class. The sample size for IRE students was as follows: -

a) Public schools

6 schools x 3 students x 4 classes = 72 students

b) Private schools

6 schools x 3 students x 4 classes = 72 students

Total number of students = 144 students

iii) Directors and Managers of Islamic Organizations.

This category comprised of directors and managers of Islamic organizations who in one way or another contribute in supporting the teaching and promotion of IRE in secondary schools particularly in Nairobi. Their input in provision of teaching and learning resources, organizing seminars and workshops, provision of bursary to needy students, hiring of teachers to beef up shortage of IRE teachers among others justified their selection. Most of these organizations are based in Nairobi. These include SUPKEM, Islamic Foundation, Ummah foundation, Aga Khan Foundation, Young Muslim Association (YMA) and Al-

Muntada Al-Ikhwan based in Mugoya South C. Out of the 6 organizations, 3 were randomly selected. The selected organizations are Islamic Foundation, SUPKEM and Ummah Foundation. Jamia mosque committee was included since it works collaboratively with SUPKEM. In the absence of the director, the deputy director or treasurer represented the director as was the case with SUPKEM.

iv) Curriculum Planners and Developers

This category provided information on the development of the IRE curriculum and the production of teaching and learning resources of this subject at the Kenya Institute of Education. Since there are only two officers for IRE at KIE the two were purposively selected for the study. One of them is in charge of IRE and the other one, Arabic. The following table summarizes the categories of respondents.

Table 2: Summary of Categories of Respondents

Category of respondents	Sample size	% interviewed
IRE teachers	14	100
IRE students (i)Public schools	72	50
(ii)Private schools	72	50
Directors & Managers of Islamic Organizations	3	33
Curriculum Planners &Developers	2	100

1.11.1 Library Research

Library research was used to supplement the field data. Both primary and secondary sources of information such as journals, books and these were used. Library research was carried out in the libraries at Kenyatta University, University of Nairobi and Jamia Islamic library among others. Other documents included schools' monthly returns to the Ministry of Education that show student enrollment and teachers' establishment in Nairobi secondary schools and Kenya National Examinations Council (KNEC) past Kenya Certificate of Secondary Education (KCSE), IRE examination results and registration of schools that offer IRE in Nairobi.

1.11.2 Methods of Data Collection

a) Interviews

Detailed interviews were conducted with the help of closed and open ended questions. Interviews were held with the various categories of respondents previously discussed. Information from interview was adduced with the help of interview guide and was recorded in note form (See Appendix A4).

b) Participant Observation

The researcher played the role of a participant observer in the IRE classes when learning was in session. Participant observation sessions were organized and coordinated by the Dean of Studies or the subject teacher. This method exposed the researcher to the actual learning situation, teaching methodology and the rapport created between the teacher and the learners. The method was helpful to reinforce and enhance active participation by learners (see Appendix A5).

c) Questionnaire

The questionnaire method was used to augment the interview method. The questionnaires were administered to the four categories of respondents by the researcher (see Appendix A3). The questionnaire was an effective method of gathering data from the students. IRE teachers assisted in the administration of the questionnaires. A total of 163 copies of the research questionnaires were administered.

1.12 Data Analysis

Data from the field research was analyzed to identify the categories and underlying themes. Field data and library data were analyzed through coding categories that separated materials of a given objective from the other. The data collected was analyzed by using tables of frequency distribution and percentages. It was then classified according to their subject content, then synthesized and interpreted accordingly. The findings were arranged thematically and used to test the assumptions. The results were presented in chapters that form this study.

CHAPTER TWO

THE INTRODUCTION AND DEVELOPMENT OF SECONDARY SCHOOL IRE CURRICULUM IN KENYA

2.0 Introduction

This chapter investigates Islamic education during the colonial period, the introduction of formal western education in Kenya by Christian missionaries and education in Kenya during the colonial period, Muslim response to formal western education, the development of Muslim education. The inception and development of secondary IRE curriculum in Kenya has also been discussed. Our opinion is that both formal western education and Muslim education have had a great influence to the inception and subsequent development of the secondary IRE curriculum in Kenya.

2.1 Islamic Education during the Colonial Period

Islamic education was provided in the mosque or in the houses of *ulamaa* with the aim of producing *imams*, *sheikhs*, and *ma'alim*, apart from imparting knowledge to Muslims to perform daily acts of (*Ibadat*) worship.

Muslim children from ages 4 – 15 years learnt Islam in Quranic institutions such as *Chuo* or *Duqsi*. There was no standardized curriculum. The teacher taught according to his ability and interest. The subjects taught included recitation and memorization of the *Qur'an* and *Hadith* (sayings of the Prophet), *Tawhid* (unity of *Allah*), *Fiqh* (Islamic jurisprudence), *Seerah* (biography of the Prophet) and 'Arabic grammar. The teachers taught on voluntary basis. Later the *Maktab* (elementary school) and the *Halaqah* (circle of the learned) followed. Islamic education was provided with the aim of producing *imams*, *sheikhs*, and *ma'alim*, apart from imparting knowledge to Muslims to perform daily acts of (*ibadat*) worship (Maina, 2003:110).

During the colonial period, *Halaqah* system was practiced in the Mosques and ‘*Ulamaa* houses. The *Maktab* on the other hand was an elementary school which could be held in a private house, shop or in the Mosque (Maina, 1993: 112). The *Mu'allim* took the responsibility of acquainting the young with the knowledge of reading and writing and the basic precepts of Islam. The Holy *Qur'an* was the main subject. Other subjects included *Arabic* grammar, *Hadith* and simple arithmetic among others (Maina, 1993:113).

The various methods of teaching used in this Quranic schools included dictation, recitation, memorization, narration and rote learning. Of the four, rote learning and memorization were emphasized. Traditional Islamic education did not have a rigid curriculum. It was un-ending process whereby an individual could remain a student to late adulthood or even death. The young and old learnt in the same class but the *mu'allim* divided them into *Faslu* (class) depending on their ability to learn (Badawi, 1979).

2.2 The Introduction of Formal Western Education in Kenya by Christian Missionaries

Western formal education was introduced by Christian missionaries during the colonial period. In 1844, John Ludwig Krapf, a German working under the Church Missionary Society (CMS) arrived at Mombassa to start Christian evangelical work. Two years later, he was joined by Johann Rebman of the same society (CMS). These two established a CMS station at Rabai. The establishment of Christian missions was accompanied by the building schools. It was in these schools where those who converted to Christianity were taught how to read and write. Missionary education was evangelical in nature (Maina, 1993:95).

The curriculum of the missionary education was confined to the four R's. Religion was the most important followed by reading, writing and simple arithmetic. It can therefore be argued that it was religious in content. Most of what was taught was derived from the Bible. All

other activities of the missionaries were aimed at making conversions to Christianity (Maina, 1993: 96). Thus, Muslims perceived missionary education as a means of converting their children to Christianity, hence avoided the mission schools. However, it is important to note that before the coming of missionaries and the introduction of formal Western education, Muslims in Kenya had their system of education. This will be discussed later in this chapter.

Many schools were established by the missionaries among them Buxton High school at the Coast which was opened in 1893 by Miss. M. Bazette (Maina, 1993: 97). The main objective of the school's establishment was to offer religious instruction and teaching of the English language. The missionary education policies aimed at promotion of a particular denomination that is Christianity, hence Muslims did not gain much from such education system. Most of the content in the syllabus comprised of Christian Religious Education. Learners were taught English in order to be able to read the Bible.

2.3 Muslim Response to Formal Western Education in Kenya

The educational policies of the missionaries were aimed at promotion of their denomination. Muslim therefore regarded the mission schools as institutions of attracting Muslims to the fold of Christianity. When the colonial government took over the responsibility of educational matters in the country, Muslims felt the need to acquire Western education for 'white collar' jobs. Government schools did not favour any denominations. Muslims therefore demanded for such schools and appealed to Local Native Councils (LNC) to establish and run schools devoid of missionary activities (Maina, 1993: 114; Maina, 2003: 53). Schools for Arabs were established in Mombasa and Malindi, the first one in 1912 and the second one in 1919. However, they experienced poor attendance. The numbers rose after the introduction of *Quranic* instruction in Arab schools in Mombasa and Malindi in 1924 (Maina, 1993: 114; Maina, 2003: 53).

The poor response of Muslims to Western (secular) education in early years of the twentieth century was perpetuated by the payment of school fees. Muslim Arabs and Swahili were generally poor and the poverty was aggravated by the abolition of slavery and slave trade, which was then the backbone of their economy. Those who engaged in slave trade benefitted a lot financially. With the abolition, they lost a source of income. Muslims therefore refused to cooperate with the government over the issues of building schools and paying for rental houses for schools (Maina, 1993:123).

In the 1930's and 1940's, Muslims started to realize that with Western education one could get a wage-earning job hence impact positively on one's standard of living. A vivid example of a personality who had benefited from secular education and who also agitated for secular education among the Muslims and Arabs was Sir Ali bin Salim. He had served as an assistant *Liwali* (a political and religious administrator during the colonial period in Kenya) of Mombasa and was also the first Arab nominated member of the Legislative Council (LEGCO). He is also associated with the establishment of the first Arab school in 1912 in Mombasa (Maina, 1993: 115; Maina, 2003: 54).

2.4 Development of Muslim Education: 1930-1963

We have already mentioned how government involvement in establishing directorate of education made Muslims demand for schools and their response to secular education. We have also discussed about various schools which were started for the Arabs during the first two decades of the twentieth century through the initiative of Sir Ali bin Salim.

There was significant development in Muslim secular education in Kenya in the period between 1930 to 1963. This education was similar to secular education offered by the colonial government to all children. In 1930's for instance, the first boarding secondary

school, at Shimo la Tewa, was opened on 1st October, 1931 (Maina, 1993:137). It admitted both Arabs and the Swahili although it was meant for Arabs. It followed the syllabus based on the requirements of the Cambridge University local examination. The school was a success to Muslim students for after graduating, the boys proceeded to Makerere College for higher education and upon completion of their studies they (students) got employment in Mombasa.

The girl child was not forgotten either. In 1938, a girls' Arab school was started in Mombasa. Besides Arabic, Kiswahili, ordinary school subjects, domestic science was also taught. However, the conservative Arabs among them the *Sharifite* families of Lamu opposed to the education of girl child denounced the setting of boarding schools for girls (Maina, 1993: 136; Maina, 2003: 58). They feared that being away from home, the girls would adopt the western culture which the families detested.

Mombasa Institute of Muslim Education (MIOME) was also established to provide technical and vocational training to Muslims. In addition, selected academic subjects were offered to supplement the curriculum and the medium of instruction was to be English. Once again there was poor response from Arabs. This could be attributed to various reasons as Bagha (1981:172) points out that there was low intake and turnout of the Arabs in the primary schools. The admission of students at MIOME was from primary school graduands and those who had completed two years secondary education course. Secondly, MIOME courses were based on trade and technical training which the Arabs disliked. They preferred to pursue an academic education. The third reason for Arab's poor response could have been the payment of school fees which discouraged the Arabs (Maina, 1993:140; Maina, 2003). Finally, various changes took place in the institute. To start with, MIOME started admitting a small number of non-Muslim students. It also changed its name to Mombasa Institute of Education. At

independence, that is, in 1963, the institute became Mombasa Technical Institute. It provided full time courses in electrical and mechanical engineering for boys who passed two years at secondary level. The Kenya Education Commission Report of 1964, recommended MIOME to become a technical college for the Coast and Eastern Kenya, providing courses up to ordinary certificate or diploma level (Bagha, 1981: 173; Maina, 1993:142; Maina, 2003: 66).

In the meantime, it is important to note that Western education in the predominant Muslim areas of Coast and North Eastern provinces was dominated by missions. The government was giving priority of educational development to the Europeans (Maina, 1993:142). The government schools which offered *Quranic* instructions were very few. This is because very few Muslims attended. They also did not want to pay school fees. Muslims were still skeptical about these schools. They thought that their children would be converted. In addition, *Quranic* instructions were not offered in the mission schools. Hence Muslims were left with no alternative other than modifying their existing educational institutions or building others which could satisfy their educational needs. These schools were to provide both religious education and secular education. The schools had acute shortage of trained teachers and teaching and learning resources (Maina, 1993: 143).

At independence, the first Education Commission Report, 1964 (Ominde Commission) recommended improvement of education in Muslim areas. The Report aimed at promoting social equality and eradicating racial segregation on educational lines (Maina, 2003:238; Maina, 1993:167). The commission found the teaching of secular education in the *madrasa* inadequate since there was lack of trained teachers and facilities (Government of Kenya, 1964; Maina, 1993: 168; Maina, 2003: 239).

According to the Report, the secular education of the *madrasa* did not prepare the pupil who later joined the secular public schools. The *Madaris* which offered both secular and religious education had to be registered as 'schools' by the government under Education Act, laws of Kenya, Cap 211. Since *Madrasa* could not offer adequate secular education the report recommended that public schools should be improved for Muslims to attend (Maina,1993 :168).

The *madrasa* has been modernized and operated at five levels similar to the western secular education. These are: - *Raudhwah* (nursery), *Ibtidai* (primary), *I'dadi* (intermediate), *Thanawy* (secondary) and *Kuliyat* (college) (Maina, 2003: 239). The secondary IRE curriculum has themes drawn from two levels, that is, *Thanawy* (secondary) and *Kuliyat* (college). The topics studied provide an insight to what is studied in secondary for most of the content is similar only that they are presented in Arabic.

2.5 The Introduction of IRE in the Secondary School Curriculum in Kenya

The education system in Kenya during the colonial period was racially stratified. At independence, an Education Commission was set up to abolish the racial segregation in education and reform the educational policies for the nation. The Ominde commission was set up in 1964 after independence. The new government found it necessary to revise the whole school curriculum and state clearly the National Goals of education in an independent state. The commission's main objective was to examine the way education was being provided by the churches.

The Ominde Commission recognized the significance of religious education in Kenyan school curriculum. Religious education was observed to be as important as any other subject in the school curriculum. It makes an individual to have a proper understanding of oneself,

God the Creator and the universe. Religious education also influence behavioural change. As a result it was treated like an academic subject and would be taught along sound educational lines. This meant that religious education was to have an approved syllabus and textbooks. It also meant that the subject should be taught professionally by a qualified and regular member of the school staff. Teachers were meant to facilitate learning and not to preach or evangelize. Like other subjects, it was to meet the national goals of education (Thungu *et al*, 2008:86).

This therefore means that a clear distinction between the educational mission of church or mosque and the purpose of a school was to be made. For instance, a mosque or a Madrasa is primarily entrusted with pastoral care of Muslims. Accordingly their educational mission is linked with adherents' increase of faith and exposition of doctrine. A school on the other hand is dedicated to growth, that is, growth of mind, body and spirit (RoK, 1964: 36). According to the report, where the parent of a pupil at a public school wishes the pupil to attend religious worship or religious instruction of a kind which is not provided in the school, the school shall provide such facilities as may be practicable for the pupil to receive religious instruction and attend religious worship of the kind desired by the parent (RoK, 1964: 38).

The ideas about religious education that were put forward by the Commission, required some extension and adaptation in relation to the Muslim communities in Kenya. According to the Commission, whereas education that had spread elsewhere in Kenya under Christian auspices had assumed a secular form, Islamic education was wholly centered in Islam as a religion and as social and cultural system .The problem of improving the secular school, while at the same time meeting, as far as was educationally legitimate the religion and cultural demand of Islam persuaded the Commission on the need to undertake a special inquiry in the Coast region (RoK, 1964: 37).

Four members of the Commission visited Wajir with an aim of lifting the standards of primary education which was a problem affecting the Muslim areas of coast and North Eastern region. The Commission recommended an appointment of an inspector of schools as an adviser who would not only be conversant with Kenyan education system but with the nurture of Islamic education in particular as it is manifested among the various Muslim communities of Kenya (RoK, 1964: 37).

There was need to make a distinction between religious education, pastoral instruction and pastoral care. Before independence religious education comprised programmes of pastoral instruction and pastoral care given by the different churches. The Ominde report recommended the development of a common religious education syllabus and alongside it programme of pastoral instruction to cater for the unique belief and practices of different faiths. The commission further recommended that religious education should continue to play a vital role in the school curriculum since it concerns itself with moral, spiritual, intellectual and physical development of a child (Thungu *et al.*, 2008:86; RoK, 1964:34).

Another recommendation made by the Ominde Commission was that schools were to be open to all children to avoid religious or racial discrimination. This meant that pupils could have an opportunity to learn religious education from any school. In addition, religious education teachers were expected to teach in any school irrespective of the denomination they belonged to. The commission also recommended that these teachers be employed by the government. Therefore, the Teachers' Services Commission (TSC) was established in 1967 and became the main employer of teachers for public schools. Religious education was to be conducted within the spirit of a particular faith for example, Christianity, Islam and Hinduism. This recommendation has been implemented because presently the curriculum accommodates CRE, HRE and IRE. This enables students to be taught their respective faith. The

commission also recognized the parent's role in deciding the religious instruction their children should receive (Thungu *et al.*, 2008:88; RoK, 1964:35).

The Kenya Education Commission report also referred to as Ominde Report of 1964, prepared the way for the Education Act of 1968. The Act spelt out that the churches were either to transfer their schools and training institution to the government, or to continue running them without the government support. The Education Act allowed the churches to play the role of sponsors in the schools they had transferred to the government (Thungu *et al.*, 2008:89; RoK, 1964:36). The Act also recognized the uniqueness and values of religious education in the curriculum.

One of the objectives of Kenya Education Commission Report of 1964 was to promote equality and unity in the nation. The report recommended that the sponsor(s) of a school or schools were to make provision for religious instructions of its pupils in each case respecting the religious faith of others. The report stated that the public school was to be a vehicle for a secular state where no religion was to have superiority over the other or would be given a privileged status. According to the national goals of education, which also emanated from the same report, learners are expected to have tolerance on other people's faith. Therefore the school was not to be used as an avenue of evangelization and or conversion of persons of other faiths as was the case in the colonial education system (RoK, 1964: 35).

The pattern of religious influence in primary schools would be a solemn duty for the local authority to ascertain the views and wishes of the parent and to make the right kind of decision for each school accordingly (RoK, 1964: 35). This would enhance harmony, unity and cooperation among the schools. Finally, provision must be made to take account of possible changes in the religious outlook of the community served by a school. The existence

or absence, of sponsorship must not be regarded as an immutable factor on the life of the school, but as something that can be removed or installed, where there is undeniable proof that such a change accords with the wishes of the parent.

Since the tenure of diverse religious conviction is characteristic of the people of Kenya, it would be better if children of various faiths received their education together in the same school, rather than being segregated in sponsored schools (RoK, 1964:36). It is also necessary in this connection to realize that the needs of the different adherents of Islam in Kenya are not uniform although this would be discussed during the establishment of the IRE panel at KIE.

The Commission recommended the inclusion of religious instruction into school syllabus.. Another recommendation made was on development of syllabus for Islamic religious instruction. The inception of secondary IRE curriculum thus, owes its origin into the Kenya Education Commission Report of 1964. The syllabus was to be prepared by a team of well versed scholars conversant with Islamic education and was to be drawn from across the nascent nation (Quraishy, 1985; Maina, 1993:301 *Al Islam* vol.4 p.5).

Notably, the report states that in case of children whose parents do not wish them to receive religious instructions, schools must make alternative provision to enable them to receive proper education during periods in which the other children were undergoing religious instructions (Kenya Education Commission Report, 1964: 35; Maina, 1993: 301). This is commonly practiced in public primary schools where children who practice Islamic faith would move to a separate room for pastoral programmes. The report considered the role of religion in the moral development of an individual (Quraishy, 1985:5; Maina, 1993:301 *Al Islam* vol.4 p.5).

The report acknowledged the role of religion in moral and spiritual development of an individual. It is in light of this that the Commission recommended the inclusion of religious instructions into the school curriculum. In addition, the Commission further recommended the development of a syllabus for Islamic religious instructions.

The KIE curriculum development cycle consists of eight stages. The first stage is called Needs Assessment which involves data collection, report writing and dissemination of the report. The second stage is known as Policy Formulation where the National Goals of Education and the level objectives are reviewed. The third stage is Curriculum Design which comprises of subject general objectives, topical content, scope and sequence charts. The fourth stage is development of the syllabus and approval and curriculum support materials. The fifth stage is the preparation of the curriculum implementers and involves orientation of teachers, Education officers and other stakeholders. The sixth stage in the curriculum development cycle is pre-testing/piloting/phasing in and has selection of pilot schools, piloting, revision of syllabus, monitoring the piloting and vetting of curriculum support materials. The seventh stage is called national implementation and the last stage monitoring and evaluating.

After a period of one year's intensive work, the primary IRE panel developed the primary school syllabus. The then chief Inspector of schools approved it in 1973. The syllabus was evaluated for a period of four years before implementation. The Ministry of Education wrote to all District Education Officers (DEO) inviting the schools where the syllabus could be experimented. As a result 50 schools agreed to try it in class one in 1975. In 1976, The Kenya Junior Secondary Examination (KJSE) syllabus was approved by the chief inspector of schools.

In the meantime, in 1970, the East African Examination Council (EAEC) approved the inclusion of IRE into the secondary school curriculum and a panel called the Kenya National Islamic Religious Panel formed. It was charged with the responsibility of drafting a syllabus. It was produced in 1971 and implemented in 1972 and piloted at Khamis secondary school. Later, other schools followed suit (Quraishy, 1977: 5). The secondary IRE syllabus was examined for the first time in 1973.

The implementation of the secondary syllabus faced various challenges. The few candidates who studied IRE and would be examined in KCE level could not get resource materials on the subject written in English. The shortage of IRE teachers also aggravated the problem in secondary schools. There was thus a pressing need to improve the teaching of the subject and also encourage more students to take it. With this in mind, the secondary IRE panel met at KIE in 1980 and developed resource materials for teachers in two volumes covering fully the content of the entire IRE syllabus.

In the advent of the 8-4-4 system of education which was introduced in the schools in 1986, the secondary IRE syllabus was revised in March 1985 and implemented in 1986. Prompted by the experience of the last few years and the impending necessity of student textbooks, the project of developing resource materials was launched in March 1986.

A series of meetings were held by IRE Panel members to discuss various issues on the subject. In 1989 the IRE panel visited 12 secondary schools in Coast province between 2nd and 16th October. The main objective was to gather information on the teaching of IRE. 12 males and a female were interviewed. Majority (85%) said that IRE improves learner's behaviour besides boosting their performance in examinations. All respondents agreed that

the content in the reference books concurred with the syllabus. In summary, the findings from the report were as follows;

- A large number of untrained teachers had been employed by the Board of Governors (BOG).
- Since the inception of IRE syllabus, there was only one in-service course which was organized jointly by KIE and the inspectorate in 1987.
- Majority of IRE teachers were happy with KIE textbooks for Forms I and II as they are able to get adequate content in accordance with the syllabus.
- It was the general opinion of the teachers that the sections on *Shia* are dealt with from a historical point of view and not as a separate faith of Islam. It was expressed that it was too early for secondary school leavers to study comparative teachings of sects at this level.
- KIE textbooks and supplementary materials were found in use in the schools visited. It was also observed that schools used other textbooks to acquire more literature (content).
- The IRE approved syllabus was also used appropriately although it was unanimously agreed that the content was 'heavily loaded'. The need to reduce the load without cutting down the fundamental principles of Islam was expressed by members. This, they said would help students who did not have the opportunity to study IRE at primary level (KIE/C/3/17/1, 1990).

Other findings and suggestions presented by members were that there was dire need to in-service IRE teachers. It was also noted that many of these IRE teachers were holders of 'O' (Ordinary) and 'A' (Advanced) level certificates. An observation made by a member was that the in-service course would help improve the teachers' proficiency and competence as well as confidence to pursue further training in Diploma colleges (KIE/C/3/17/1, 1990).

According to KIE/C/3/1/vol.11/19 document, there was a proposed meeting to discuss the IRE syllabus for secondary schools and the curriculum materials. The meeting was held on September, 1990. Members of both *Sunni* and *Shia* sects attended. The curriculum developer in charge of the secondary IRE panel then, was Mr. El-Maawy. In the meeting, members from Bilal Muslim Mission raised objections to the way in which some facts about *Shia* had been presented in the Form IV manuscripts. They also raised concern on the content of *Shiaism* in Forms I, II and III books and queried lack of pastoral materials. They appealed for the revision of the content of these books and also suggested that the materials and draft syllabus they had developed be incorporated into the KIE materials.

In addition, Bilal Muslim Mission made a request for more representation in the IRE secondary panel, since there were only two Shia Ismail in a panel of 13 members. A member of Shia Ithna Ashari was also in the panel. The content on *Raja'at*, that is, the doctrine of the two resurrections, was contentious. This is a Shia Ithna Ashari belief and is not accepted by the Sunni and other Shia sects. Members did not see the possibility of Sunni and Shia coming to a consensus to have general beliefs in some areas of '*Aqida*'. The chapters in contention were returned after they were reviewed. The new versions were examined, edited and were unanimously accepted by members as authentic by both schools of thought, that is, Shia and Sunni. The syllabus was thus jointly prepared by both Sunni and Shia in 1985 (KIE/C/3/1/vol.11/19).

In another development of the IRE curriculum, on 2nd March, 1984 the department of Primary Education Inspectorate wrote a circular on the teaching of IRE. Among the recommendations of the circular was that IRE was an examinable subject. The schools with majority of Muslims requested TSC to employ IRE teachers (Ins/B/4/7A/vol.2/5, 1984).

The IRE secondary panel held a meeting on 13th and 14th of September, 1990 to discuss the heavy load in IRE syllabus content. The meeting was chaired by the then Mombasa Municipal Education Officer, Mr. Bashraheil. Members resolved that the syllabus content be reduced as soon as the entire 8-4-4 curriculum was evaluated and reviewed. It was recommended that the secondary school IRE teachers were to be in-serviced. Mr. Matano, a member of the panel, further explained that several in-service courses were held jointly by Muslim organizations and the inspectorate. He also emphasized that the syllabus should be prepared jointly by different sects of Muslims and that it should not contain elements of indoctrination. It was suggested that the syllabus should have basically dealt with the fundamentals of Islam and should not include topics on different sects. It was agreed in the meeting that the Form IV manuscripts (for the course book) should be returned to the KIE to clarify areas of contention (KIE/C/3/1/vol.11/19).

On 22nd May, 1992 secondary IRE panel held a meeting at the National Center for Early Childhood Education (NACECE). The representation of the panel included the Inspectorate, Islamic Foundation, Ismailia, Bilal Muslim Mission, school advisors for IRE, KIE members, TTC tutors and secondary school teachers. The main objective of this meeting was to discuss the secondary IRE curriculum and materials. The members were informed about the differences among Islamic sects. It was agreed in the meeting that pastoral instructions should be offered by the respective groups, a common syllabus be used in the teaching of IRE and that facts of Islam be taught to Muslims to make learners understand Islam. Sectarianism was discouraged

The revision of Form IV course book manuscript workshop was held at KIE from 2nd – 13th October, 1995. It was charged with the responsibility of writing units/ topics required to complete the materials for the Form IV course book. The literature was received from

members who wrote the syllabus. The copies of the syllabus were sent to the Islamic Foundation, Islamia Association of Kenya, and Sheikh Khalifa Secondary School, School Advisors, Kagumo College and the Inspectorate (KIE/C/3/17/2/106). Some of the topics/units included in the syllabus were *Fiqh*, Moral Values, Islamic law, History of Islam, Islamic Philosophy, *Ulumul Quran* (Science of the Quran), *Hadith* and *Tawhid* (KIE/C/3/17/2/106). The last IRE in-service training to be held in the country was from 13th to 19th of June, 2004, at Mikindani TTC in Mombasa. The main goal of the national IRE training program was to enhance the development and performance of IRE in the Kenyan institutions. Other objectives included;

- To equip the core team with knowledge and skills of the revised curriculum
- To in-service cadres of teachers/ tutors from the provinces who will form a core team of trainers for a cascade downward in-service training programs countrywide
- To equip teachers/ tutors with knowledge and skills towards meeting the challenges of Free Primary Education (FPE)
- To establish IRE regional Panels and
- To collect and collate basic data on issues affecting IRE for a baseline survey later in the year. (Bahola, 2004:3).

2.6 The IRE Secondary School Syllabus

The secondary IRE syllabus has a brief introduction, aims and objectives, content to be covered, methodology to be used, evaluation to be conducted and finally suggestions on learning resources. The objectives were both general and specific. General aims included:

- (i) Developing in the student an appreciation of a positive response to spiritual and moral values based on belief in Allah as expressed in the Holy *Quran* and in the teachings and exemplary life of the Prophet Muhammad (PBUH).

(ii) Helping the student to develop a sense of Muslim brotherhood with respect and tolerance for members of other religions.

Specific objectives of the syllabus in paper one (for examination) was to help the student to develop an awareness of the world of Islam and how it came into being by studying the history of its civilization with special reference to East Africa. It covered Islam and Islamic society and civilization up to and including modern time. The paper which was derived from the syllabus was categorized into three sections. Section A was on the life of Prophet Muhammad (PBUH) and the early Muslim community. Section B dealt with Muslim community and Section C with Islam in East Africa.

On the other hand, paper two's objective as it were in the syllabus was to help the student to develop an awareness of interaction between faith and good work through the study of Islamic doctrines, rituals and festivals based on the Holy *Quran*, *Hadith* and *Fiqh*. The paper was categorized into two sections with section A dealing with the study of the Holy *Quran* with an emphasis on the study of the short *surah* and moral teachings. Section B dealt with *Hadith* and *Fiqh* including Muslim festivals and ceremonies (Quraishy, 1977:5-6).

The IRE panel further resolved that the international translation of the Arabic words as recognized by the International Oriented Association be used in the spelling of names. A suggestion was also made that whenever both Arabic and English terms were to be used in a consistent form, Arabic word came first, followed by the English equivalent in brackets, for example *salat* (prayer) and *iman* (faith). In keeping with the Muslim traditions, the formula Peace Be Upon Him in abbreviation (PBUH) was to follow in the syllabus and the same procedure would be used in examination papers. Most of the reference materials were to be

imported from overseas as no local book had been published. It was also suggested that books used should be those written by Muslim authors.

The framework of the secondary IRE curriculum is designed in such way that the same major themes are presented in every class. In each successive class the themes are covered in depth, this is referred to as the spiral concept of the syllabus. The topics show a progression in content from simple to complex. The spiral organization of the syllabus ensures that the content is relevant to the student's level and experience (Quraishy, 1977: 5).

The current IRE syllabus was revised in 2003. It has several objectives the major one being acquisition of knowledge, values and principles of Islam by students. It has nine major topics in each level, that is, Form One to Four spirally developed. IRE content has been developed based on the Islamic concept of education which is guided by the principles from the *Quran* and *hadith* which are also the fundamental sources of Islamic moral code (*Shariah*).

Since education is dynamic, the secondary education curriculum has continued to be revised to incorporate emerging or contemporary issues in the society. Several areas have been included in the revised syllabus under different topics. These areas include *Quran* study of selected *surah* and some specific verses. The rationale behind the inclusion of these areas is that *Quran* is the first source of *sharia* in the life of a Muslim so every student is expected by the end of secondary course to have mastered the *Quran*. There is also *Tarjamatul Quran* (Translating of the Quran) which has been included to equip the learner with the basic knowledge of translating the *Quran*. The inclusion aims at preparing the learners to be potential translators of the *Quran* and to be able to discern unacceptable translations of the *Quran*, some of which are in circulation (KIE, 2006:4)

Contemporary issues have either been integrated or infused where applicable in different topics. Moral values such as integrity and responsibility have been addressed. The HIV and AIDS pandemic, gender, drug and substance abuse, corruption, environmental degradation among other issues has also been integrated (KIE, 2006:6).

2.7 Summary and Conclusion

We have discussed Islamic education in Kenya during the colonial period, the introduction of formal Western education in Kenya by Christian missionaries. It is noted in the chapter that Muslims were opposed to education offered by Christian missionaries because it was evangelical in nature. We have also explored the Muslim's response to the education offered by colonial government and their call for government to provide schools which were not affiliated to missionaries. The Muslims did not want to take their children to mission schools for fear of their children converting to Christianity. We have also traced the introduction of IRE in the secondary school curriculum in Kenya. Finally, the IRE secondary school syllabus has been examined. We have noted that by the end of the course, the learner is expected to have acquired relevant skills and values which could prepare him or her to cope with issues and challenges in life besides appreciating and observing the fundamental beliefs and practices of Islam. Further, the findings of the study show that the implementation of the secondary IRE syllabus faced various challenges. Students had inadequate teaching and learning resources and trained IRE teachers. The situation seems to have persisted to date. We can therefore conclude that the secondary IRE curriculum has had a checkered history since its inception in the national secondary curriculum.

CHAPTER THREE

THE SIGNIFICANCE OF IRE IN SPIRITUAL AND ACADEMIC FORMATION OF SECONDARY SCHOOL STUDENTS IN NAIROBI

3.0 Introduction

This chapter investigates the role of IRE in the promotion of ideals and beliefs of Islam to secondary school students in Nairobi and how IRE has been instrumental in developing students spiritually and academically. The general objectives of the secondary IRE curriculum and the themes covered at each level (Forms I – IV) have been discussed.

3.1 The Significance of IRE in the Promotion of Ideals and Beliefs of Islam.

A robust education system must be able to satisfy the mental, physical, cultural, spiritual and moral development of the society, as well as prepare its members for the experiences of social living. The education system must, therefore address the society's secular, religious and ethical concerns.

Religion has been a way of life with secular teaching at all times going hand in hand with religious instructions (RoK, 2004:53). Religious education is expected to effect behavioral changes among the learners. The knowledge acquired by learners should lead them to deeper commitment in their religious faiths to enhance their morals. This knowledge is not effective if it is not practiced in people's daily life-styles. Such application includes worship, mode of dress and general mannerisms (RoK, 2004:59).

Allah brought the religion of Islam to Muslims to deal with the outstanding human problems of all times. The Islamic concept of religion maintains that it is not only a spiritual and intellectual necessity but also a special and universal need. Religion guides human beings and

elevates their moral nature. This is what Islamic religious education is all about (Abdalati, 1985:30). The Muslim perception of religion asserts that it satisfies the spiritual and moderate material needs of human kind. It unties psychological knots and complexes, sublimates their instincts and aspirations, and disciplines their desires and the whole course of life. Further, religion improves human being's knowledge of God. It teaches him or her about the secrets of life and the nature of human beings and how to socialize with them, about good and evil, about right and wrong. It purifies the soul from evil, clears the mind from doubts, strengthens the character and corrects the thinking and convictions of human being. All this can be achieved only when human beings carefully observe the spiritual duties and physical regulations introduced by religion (Abdalati, 1985:30).

The importance of IRE as a subject in the secondary school curriculum cannot be downplayed in the contemporary world where moral, social, political and economic life of nations and states have come under scrutiny. The teaching of IRE in the schools is expected to give students a proper understanding of what is meant by a truly religious approach to life since IRE is specifically taught by use of both life and thematic approaches.

IRE curriculum has been drawn from precepts and tenets of Islam for spiritual and intellectual development. IRE is therefore quite explicit in its role on promotion of not only precepts and tenets of Islam but also the spiritual and academic formation of students in secondary schools. The subject outlines benefit of prayer and states that prayer strengthens one's faith. For a better conceptualization of the role of IRE in the promotion of precepts and tenets of Islam, let us present the IRE themes as outlined in the entire secondary curriculum.

3.2 The General Objectives of the IRE Curriculum

IRE content has been developed based on the Islamic concept of education which is guided by the principles from the *Quran* and *hadith* which are also the fundamental sources of Islamic moral code (*Shariah*). The general objectives of IRE in secondary school curriculum are to:

- Acquire knowledge, values and principles of Islam.
- Emulate the teachings of the Prophet (PBUH).
- Appreciate and observe the fundamental beliefs and practices of Islam.
- Discharge his or her role and responsibility effectively as Allah's vicegerent on earth.
- Appreciate the wonders of Allah's creation and develop a sense of responsibility in managing the environment.
- Recognize work as a form of *ibadah* (worship)
- Acquire relevant skills and values to cope with issues and challenges in the society
- Develop respect for and foster harmonious co-existence with other people through tolerance.
- Promote international consciousness through an understanding of the universality of Allah and equality of mankind.
- Appreciate the role of Islamic history in the development of human culture and civilization.
- Acquaint himself or herself with the works and contributions of Muslim scholars and reformists (source: IRE, KCSE 2008 syllabus).

It is expected that learners relate to their various experiences to the concepts being taught, hence application of Islamic principles in their lives. Therefore, it is more of practice and use of skills, attitudes and knowledge in the learning process. One respondent was honest and said "I am proud to be a Muslim and have a lot of affection for IRE. It teaches us about

morality and our social responsibilities towards our parents, brothers and sisters. It also teaches us good virtues such as self discipline and self control and will help us in the Day of Judgment (Said, OI. 18/9/08). Another respondent had this to say:

IRE broadens our mind and provides us with knowledge about our creator and our life on this earth and what to expect in the hereafter. It gives me spiritual satisfaction and above all boosts our performance. (Fatuma, OI, 20/9/08).

3.2.1 The Themes in the IRE Secondary Curriculum

The role of an IRE teacher is to translate the subject into practice rather than a theoretical subject. The IRE syllabus has been spirally developed in terms of themes and content coverage at each level. These are *Ulumul, Quran, Hadith*, Devotional Acts, Pillars of *Imam* (faith), *Akhlaq* (morality), *Muamalat* (relationships), History of Islam, Muslim scholars (KIE, 2003: 101 – 102). For a better understanding of the said themes and for an in depth examination of the role of IRE in promotion of ideals and beliefs of Islam, let us briefly discuss each topic. They offer insight on the significance of IRE in spiritual development of the students.

(a) Ulumul Quran (Science of the Quran)

In Form I this topic deals with the meaning, revelation, collection and compilation of the Holy Quran. The IRE teacher should explain the necessity for the revelation of the Quran considering the time and place of the revelation. The content also has the role of Angel *Jibril* as the agent of revelation, the rationale for the revelation of Quran in portions is also discussed. The selected surat are *Al-Fatiha* (The Opening), *An-Nasr* (The Help), *Al-Fil* (The Elephant) and *Al-Asr* (The Time).

Form II content comprise of the different modes of *Wahyi* (revelation) (Q 42: 51, 37:102, 27:8). The stages of the revelation of the Holy Quran from *Lauhil Mahfudh* (special slab) to *Baytul'Izza* (a house called 'Izza) and from *Baytul'Izza* to lower heavens. In study of the

selected *Surah*, students are guided by the teacher to read, recite and memorise the selected verse (*Ayatul Kursy*) correctly. They should also conceptualize the meaning and teachings of the *surah*. The material used in the compilation of the *Quran*, the reasons for compilation and factors that enabled the compilation and the role played by Zayd ibn Thabit form part of the content of the theme. The students should also implement the teachings of the *surah* in their day to day lives, for example, daily prayers. A Form II student from a girls' boarding school said that the studying of the selected *surat* has developed a lot of confidence in her that she leads others in prayers in school comfortably.

In Form III, students also get an opportunity to know the reasons that led to the standardization of the *Quran* and how the task was accomplished. The content in addition outline the different modes used in the preservation of *Quran* at different periods, the main teachings of *surah An-Nur* (the Light), the divine protection of the *Quran* and the effort made by early Muslims in the compilation of the *Quran* are also discussed.

Finally in Form IV, the distinctive features of the *Quran*, the division of the *Quran* into *surat* (chapters) the classification and characteristics of *Meccan* and *Madinan surat*, the literary forms and style used in the *Quran* have been broadly discussed. This equips the student with wide knowledge of how the *Quran*, a major source of *shariah* (moral code) was revealed and since the second objective of IRE is to emulate the teachings of the prophet (PBUH), students are advised to read or study and acquire knowledge on the Science of *Quran* (KIE, 2006: 112). The theme content also include language, literary forms and style and *Tarjamatul Quran* (Translation of the *Quran*) which covers the conditions for translation, benefits of translating *Quran* and problems encountered in translation of the Divine book.

Field survey reveals that most respondents (75%) appreciate the study of the science of the *Quran* since they use it in day to day life, for instance in prayer one has to recite verses of the *Quran* in the first two *rakaat* (steps in prayer) in every prayer except *Salaatul Janaza* (prayer for the departed). It is also recited during Islamic activities such as during *Ziwaj* (marriage), Idd festivals, *Milad-u-Nabbi* (birthday of the prophet) ceremony among others. An elaborate discussion on prayer has been covered under Devotional Acts (the five pillars of Islam) which is one of the themes in the IRE secondary curriculum.

The study of the Holy *Quran* is significant to learners both academically and spiritually because it (the *Quran*) contains details of the articles of faith and pillars of Islam. It also includes information about the past, present and future, for instance, knowledge on the creation of the heavens and the earth, botanical and zoological life. From the *Quran* students learn about the nations of the past, paradise and hell.

All respondents unanimously agreed that they participate in Islamic activities and functions where there is recitation of the Holy *Quran* before commencement of the function or activity. Many students have also participated in *Quran* recitation (*Tajwid*) competition. For instance, *Seerat-un-Nabi* (biography of the Prophet) competition was held in Landhies Mosque in Nairobi on 27th July 1997. Students from various schools and *madaris* delivered speeches about *Seerat-u-Nabi*. This was after recitation of the *Quran* competition (*Tajwid*). The top three students from each group were given cash awards. The winner came from Lenana High School who won a cash prize of Ksh 1,600/=. The second position went to a Form II student from Machakos Boys who scooped Ksh 1,400/=. The third position was taken by a student from Alliance High School who got Ksh 1,200/=. The rest of the participants were given consolation prices of Ksh 200/= each. A total of 20 schools participated in the competition (Al-Islam, 1997:13-14)

(b) Hadith

The sayings, sermons, discourses, practices and the way of life by Prophet Muhammad (PBUH) from the time of *Baath* (prophethood) at age forty to the time of his death is known as *hadith* or traditions. Hadith literally means a piece of vital information, account or story narrated by a person. In Islam, however, it stands for the words actions and silent approval of the prophet (PBUH). *Sunnah* literally is a path or a way. In Islam it designates the lifestyle of the prophet. The Prophet's life in action is in fact the practical teaching of Islam (Saman, 2004:3). The *Sunnah* of the Prophet is the code of life, conduct and practice of the Prophet which is also synonymous with the *Hadith*.

Muslims have been commanded to have full confidence in Prophet's advice and to take it as being from Allah. The Holy Quran says:

And whatsoever. The messenger gives you take it. And whatsoever,
He forbids you, abstain from it and keep your duty to Allah.
Lo! Allah is stern in reprisal (Q.59:7).

The *Sunnah* or the *Hadith* helps to clarify the teachings of the Holy Quran. Without the knowledge of hadith, Muslim knowledge of faith remains incomplete. For example, in the Quran in many verses, Muslims are told to perform *swalah*, but the way to perform it is found in the *Hadith* and *Sunnah* of the Prophet (PBUH). In addition, if clarification is required in any matters mentioned in the *Quran*, the next source to be consulted is the *Hadith*. One can therefore conclude that for one to be a good Muslim it is necessary to understand the teachings of the *Quran* and *Hadith* (Saman, 2004:4; Abdalati, 1985:40)

In secondary school syllabus, Form I students are guided to define the terms *Hadith*, *Muhaditheen* (compilers of *ahadith*) and *Sunnah* and draw the relationship between the two. The evolution, importance and forms of *Hadith* have been outlined in the syllabus.

In Form II, factors that contributed to the growth and development of *Hadith* throughout the different periods and components of *Hadith* have also been discussed. Students should appreciate *Hadith* as a source of guidance and identify the role of *Hadith* in interpreting *Quran*. The content also include factors that contributed to the growth and development of *Hadith*, *Hadith* as a source of Guidance and its role in interpreting Quran and the main components of *Hadith*. IRE makes it clear that one cannot perform his or her obligatory duties without the guidance of *Hadith* and that *Hadith* governs all aspects of a Muslims life such as *Swalah* and *Muamalat* among others. One of the respondents remarked that there is no doubt that by studying *Hadith* in secondary school course, one attains the concept of *Taqwa* (piety) (Abdilatif, 01, 26/7/08). He gave an example with a *hadith* from Sahih al-Bukhari, Vol.6, narrated by Abu Huraira who says that *Allah's* messenger (PBUH) said:

When the *imam* says; *Ghair-il- Magdhubi 'alayhim Walladhwaalin* (not the way of those who earned Your anger, nor the way of those Who went astray); then you must say, *Amin*, for if one's utterance of *Amin* coincides with that of the angels, then his or her past sins will be forgiven

Form III content requires students to differentiate between *hadith Qudsi*¹ (forty *ahadith*) and *hadith Nabawi* (Prophet's *ahadith*). They should also explain various tests applied by scholars of *hadith* and determine the authenticity of *hadith*. The students are required to explain characteristics of different classes of *hadith*. The biographies of *Sunni* and *Shia* compilers of *hadith* and the methodology used in the collection of these *hadith* have been outlined. In the study of some selected *hadith* the teacher should assist the learner to give the meaning and teachings of the selected *ahadith* on seeking knowledge, intention and *tawakkal* (reliance on Allah).

¹ Hadith Qudsi is the sacred sayings of the Prophet which is not part of the Holy Quran but in which Allah speaks in the first person through the Prophet. They are directly attributed to Allah. Hadith Nabawi are the sayings of the Prophet himself. All other *ahadith* come under this class.

One respondent said that she always remember the Prophet's *hadith* on seeking knowledge. To her, the *hadith* motivates her to study and attain high levels of learning (Zulfa, OI 24/9/08). On the importance of *Niyyah* (intention as in worship, daily life of a muslim or when one wants to do something), a respondent remarked:

Intention is the essence of every action and deed and springs from *iman* as it is the motion of the heart. Allah will judge our actions and deeds in the Day of Judgment according to our intention. If the action and deeds were directed for *Allah's* sake we will be rewarded accordingly. If our actions are for show off, we shall be given the fruits in this world and in the Hereafter we shall be deprived of its reward. If one intends to do any good but fails to perform it, he or she will get reward from *Allah* for the good intention. Intention therefore must be made for the sake of Allah (Yusuf, OI 24/9/08).

Lastly, in Form IV IRE syllabus, an elaborate discussion on collection of *Sunni hadith* has been done, particularly the *hadith* collections of *imam* Malik bin Anas (714-795AD) called *Al-Muwatta* and the *Forty Hadith* of *Imam* Nawawi (1233-1277AD). Almost all respondents appreciated *hadith* as the second source of Islamic *sharia* and said that *hadith* guides them to develop spiritually thus emulate the teachings of the Prophet (PBUH) on enjoining good and forbidding evil. They also said that they have developed values such as love, kindness to animals and care for the sick through learning the *ahadith* (pl. of *hadith*). Since most *ahadith* address morality, most respondents appreciated *hadith* as a guide to strengthening their character and upholding student's righteousness. One respondent said, "study of *Hadith* has moulded me to become a responsible member in the society and has greatly influenced my spiritual formation" (Ahmad, OI 24/9/08). Therefore the study of *Hadith* by students has made them understand the Quran better for it supplements it.

(c) **Pillars of *Iman* (Faith)**

After *hadith*, the next topic in Form I is Pillars of *iman* (faith) which covers *Tawhid* (unity of *Allah*). The student is required to distinguish between *Tawhid* and *Shirk* (disbelief). The learner should be able to outline the attributes of Allah, identify the significance of *Tawhid*

and identify the forms of *shirk* and its effect to humanity. In Islam, *Tawhid* has three aspects. There is the Oneness of the Lordship of Allah; *Tawhid –ar-Rububiyya*, which is to believe that there is only one Lord for the entire universe. The second aspect is the Oneness of the worship of Allah, *Tawhid –al- Uluhiyya*. This is to believe that none has the right to be worshipped but Allah. The third aspect is Oneness of the names and the qualities of Allah; *Tawhid – al – Asma was- Sifat*. So what is iman (faith)?

According to Abdalla and Said (1984:1), The Arabic word for faith is *iman*. Hence, iman means to know, to believe in something and to be convinced about it without doubt. It has been reported by Abi Dhari (may Allah be pleased with him) that the Prophet (PBUH) said, ‘Surely, one has succeeded who strengthens his mind with faith, makes his heart clean from evil, makes his tongue to speak the truth and makes himself to be at peace and make his way of life straight’.

The only way to enliven faith is to change it into actions. It is important to note as a Muslim that Islam takes its seed in *iman* which is to be translated into good actions. Where there are no good actions in a Muslim then there is weak *iman* (Abdalla and Said 1984:1). In this connection, one respondent noted that a Muslim should remain conscious of *Allah* in all what he does, so that he could draw closer to Him and he is not led astray. This has great impact on one’s spiritual development (Suleiman, OI 24/9/08). One is said to be a believer if he or she has *iman* in all the fundamentals of religion which include practicing *taqwa*, *tawhid* and *tawakkal*. According to Islam, doing one’s duty and seeking *Allah’s* pleasure involves adhering to His Commandments such as the five pillars of Islam.

In Form II, the topic on *Tawhid* constitutes belief in the revealed scriptures, prophets and belief in *Qiyama* (the Day of Judgment). The characteristics of the prophets and the prophets

mentioned in the *Quran* including *Ulul Azm*² prophets and Prophet Muhammad (PBUH) as the seal of prophets have been discussed. On *Qiyama* (Day of Judgment), the teacher should explain the Islamic beliefs about death, *Barzakh* (the interval between death and the Day of resurrection), resurrection, judgment, paradise and hell (KIE, 2006: 79-80; Saman, 2004: 31-37). The topic *Tawhid* is taught for both spiritual and academic formation of students.

In Form III, pillars of *iman* are discussed under *imamah* (Shia belief), that is, the various interpretations and the concept of *iman* as a fundamental Shia doctrine should be explained by the teacher. In the same level, students are taken through the appointment of *Imam* Ali at Ghadir Khum (KIE, 2006: 97). Finally, qualities of an *Imam* according to the *Shia* school of thought should be outlined by the teacher.

Form IV content on this theme covers *Qadar* (Divine preordainment) and *Qadha*. Here learners should appreciate the will of God and His Power to plan and execute His plan. So, whatever Allah does must have a good motive and a meaningful purpose. Students learn that *Allah* is All-Powerful and that we depend on Him as we undertake our duties including studying.

(d) Devotional acts

Islam is a complete way of life and has five basic pillars, which every believer must perform. The pillars are an essential basis in the teachings of Islam. (Saman, 2004:24; KIE, 2006: 63). These are *Shahada* (the declaration of faith), *Swalah* (the five compulsory prayers), *Zakat* (the giving of alms to the poor or needy), *Saum* (fasting during the month of Ramadhan) and *Hajj* (pilgrimage to *Makkah*), if one can afford the journey (Saman, 2004:23).

² *Ulul Azm*- the five prophets of Allah who are regarded as possessors of constancy, steadfast in faith. These are Nuh, Ibrahim, Musa, Issa and Muhammad (PBUH) (see Ayah 35 of surah Al-Ahqaf of the Holy Quran)

Suffice to say that when one declares faith (*shahada*), the actions of the person throughout his or her life must back up what has been declared. One should put into practice what they have declared. A Muslim thus recognizes that the Prophet received the *Quran* from *Allah* and taught all human beings how to live on earth as true servants of *Allah* (Abdalati, 1985:41; Saman, 2004:23; KIE, 2005 30; Quraishy, 1985:76).

Under devotional acts, Form I content covers *Shahada*. Students should be taken through the significance of *Shahada* and develop appreciation of *Shahada* in their lives. *Shahada* is the first pillar of Islam. Muslims declare that ‘there is no god but Allah and Muhammad is His Messenger’. A Muslim therefore says *Shahada* at least nine times a day while performing the five daily prayers. *Shahada* is the submission one makes with conviction that Allah is the only God and Muhammad (PBUH) is His messenger as taught and revealed to him by Allah. The *shahada* is the only expression which allows the speaker of it to be called a Muslim (Quraishy, 1985:74; Abdallah, 1984:12; Saleh, 1993:6, Saman, 2004:28; KIE, 2006:61)

It is actually by uttering the *Shahada* that one can enter in the fold of Islam. This is the declaration that a new convert utters to become a Muslim. *Shahada* also shows that the believer must be obedient to Prophet Muhammad (PBUH). Allah says: ‘He who obeys the Prophet (Muhammad) truly obeys Allah’ (Q.4:80). During the field survey one respondent disclosed that while in prayer or at work when she says *shahada* she feels that she is presenting to Allah her wishes and shows her obedience and hence she is at peace with her creator (Sofia OI, 28/9/08).

The second pillar of Islam that is *Swalah* (prayer) is also covered in Form I under *Shurutu-Swalah* (conditions for prayer) *Arkanu-Swalah* (pillars of prayer), performance of *Swalah* (prayer), *Jumu’ah* (Friday) prayers and *Idain* (the two Idds). The word prayer in English has

two meanings. A prayer means a request to Allah in his or her own language asking for Allah's blessings. The other meaning of this word is *Swalah* in which a worshipper uses a special recitation from Quran. The Holy Quran states: '(Set up regular prayer) for such prayers are enjoined on believers at stated times' (Q. 4: 103). Muslims are also reminded to be steadfast in prayer. The Quran says:

Establish regular prayers at the time the sun decline from Zenith till darkness of the night, and the morning prayer with the reading of Quran for surely the prayer and reading (of Quran) in the morning carry their witness to Allah (Q.17:78)

Muslims who say their prayers regularly will each time have feelings of being in the presence of their Lord (Saida, OI 24/7/08). She also said that prayers makes one feel to be closer to Allah, guards one from evil deeds, makes one to keep clean in body, dress and heart. Another respondent said that through prayer Muslims are equal before Allah in spite of the different classes of rich or poor. This is because in performing prayer especially in congregation, they stand shoulder to shoulder (Khalif, OI 18/7/08).

Swalah also teaches punctuality and thus creates a sense of duty and responsibility in a person. A person who offers his or her *Swalah* regularly feels a sense of duty to God in all his or her actions. Prayer trains self-discipline and self control. It teaches patience and perseverance. A Muslim is required to pray five times a day. These prayers are offered in stated times. Therefore, punctuality must be strictly observed. On social benefits, *swalah* instills mutual help and cooperation, equality and brotherhood, unity, love and affection. A respondent affirmed that he feels spiritually satisfied when he helps the needy after *swalatul-maghrib* (evening prayer) in the Mosque by offering *Iftar* (eatables for breaking the fast) during the holy month of *Ramadhan* (Swaleh, OI 18/9/08).

Spiritual benefits have not been sidelined. There is what is referred to as *Taqwa*. *ibadah* is the main source of *taqwa*-Godliness, devoutness and piety. Prayer carries with it also what is

called *tazkiyyah* (purification). This is purification of mind, chastening oneself of all evil wickedness. Through prayer, human kind is able to initiate and maintain his or her relationship with God. Lastly, by praying a Muslim develops *itminan* (peace and tranquility) which comes with the remembrance of Allah (Quraishy, 1985; Saman, 2004:28; KIE, 2006:62).

On *Zakat*, which is the third pillar of Islam, IRE gives the student the types, conditions of paying *Zakat*, how it is payable, properties exempted from *Zakat*, recipients of *Zakat*, differences between *Zakat* and tax among other valuable information. In simple terms *Zakat* inculcates in the student, the ability to distinguish between what is right and lawful and hence create a society based on mutual love and that which observes honesty in its dealings with others. *Zakat* thus fosters integrity in the personality of the student whose actions are geared towards pleasing *Allah* and not human beings (Khalif, 2004; KIE, 2006:72)

Zakat is also covered in Form I. The teacher is advised to assist the learners to distinguish between *Zakat*³ and *Sadaqa* and explain their importance (KIE, 2006: 63). *Zakat* is a vivid manifestation of the spiritual and humanitarian spirit of responsive interactions between the individual and the society. It is an effective instrument in cultivating the spirit of social responsibility on the parts of the contributor and the feeling of security and belonging on the part of the recipient (Abdalati, 1985:96). Many respondents especially from schools near informal settlement areas admitted that they have benefited from receiving *sadaqa* for many years. They said that they receive it mostly in kind and mentioned items such as maize flour,

³ *Zakat* is the third pillar of Islam. It is an obligation commanded by Allah on Muslims who possess enough means to distribute a portion of their savings among the poor and the needy Muslims. *Sadaqa* on the other hand is a voluntary contribution to help the poor and the needy and for other social welfare purposes. The amount is not fixed and depends on the wish of the individual who is making the contribution.

wheat flour, sugar, salt, rice and cereals. The generosity portrays spiritual commitment by the faithful.

Zakat is significant in that it:

- Purifies the heart and wealth of the giver from selfishness.
- Reduces the suffering of the recipient and brings happiness in the society.
- Brings a sense of good understanding between the giver and the receiver.
- *Zakat* is an act of being thankful to Allah for his bounties.

With the above importance of *zakat*, students learn that Islam encourages possession of wealth by lawful means and also orders for its just distribution or sharing among the haves and the have nots. They also increase their faith when they give *zakat* since the Quran (Q. 2:277) says that those who believe and do good deeds, establish prayer and pay poor due, their reward is with their Lord and there shall be no fear upon them, neither shall they grieve.

Another unique moral and spiritual characteristic of Islam is the prescribed institution of fasting which is the fourth pillar of Islam. Fasting means to abstain completely from foods and drinks. Other activities such as intimate intercourse, smoking among others before the break of the dawn. It should continue until sunset, during the entire month of *Ramadhan*, the ninth month of the Islamic calendar. Fasting teaches humankind the principle of sincere love of Allah (Abdalati, 1985:87). This is because a Muslim fasts for thirty days and intensifies prayer. It is the fourth pillar of Islam and is covered in Form II. The teacher should give the literal and technical meaning of *Saum* and discuss with learners the importance of *Saum*. Students also examine the different types of *Saum*⁴ and discuss the *Sunnah* (optional) acts

⁴ Types of *Saum*

- (a) *Fardh* (obligatory)- this is fasting in the month of Ramadhan
- (b) *Wajib*(expedient fasts)- this is observed when one has broken a promise, a solemn promise.
- (c) *Sunnah* fasts- are observed following the practice of Prophet Muhammad (PBUH).
- (d) *Mustahab*(desirable fasts)- these fasts are a source of earning immense reward and blessings eg. Fasting six days of *shawwal*, immediately after *Idd-ul- fitr*, fasting on Mondays, Thursdays and the 15th of *shaaban*.

during *Ramadhan*, the significance of Qadr (last day), persons exempted from fasting and days on which fasting is forbidden (KIE, 2006:75-76).

The importance of fasting is that it equips a Muslim with a creative sense of hope and an optimistic outlook on life because when one fasts, he or she is hoping to please Allah and is seeking His Grace. It imbues a Muslim with a genuine virtue of effective devotion, honest dedication and closeness to Allah, because when one fasts, he or she does it for Allah's sake alone. Fasting enables a Muslim to have sound budgeting since there is no eating of light meals such as snacks. It is also healthy to fast to avoid accumulation of excessive fats especially in the stomach (Abdalati, 1985:88).

Majority of the respondents appreciated fasting as pillar of Islam and almost 99% (118 out of 120) respondents said that they fast during *Ramadhan* and also exchange social visits and intensify humanitarian services and increase recitation of the Holy Quran. Students also participate in cleaning and helping the sick or the needy with *Iftar* during the fasting month of *Ramadhan* for spiritual training

The last pillar of Islam is *Hajj* (pilgrimage) which is also covered in Form II. Students are guided by the teacher to internalize the *Hajj* process (rites), identify its significance, the different types of *Hajj*⁵, *Fardh* rites and *Sunnah* (optional) rites. Prohibitions and expiation for breaking a rule during *Hajj* should also be examined by students.

(e) Undesirable fasts- these include fasting on Friday or Saturday only or fasting continuously.

⁵ Types of *Hajj*

(a) *Hajj al- Qirran*-in this type both the *Umrah* and *Hajj* are carried out while in the state of *Ihram*. The pilgrim is called *Qarin*.

(b) *Hajj –at-Tamattu-* this is to perform *Umrah* during the months of *Hajj* and release the *Ihram*. The pilgrim is called *Mutamatti*.

(c) *Ifraad bil- hajj-* this is the *hajj* without *umrah*. The pilgrim is called *Mufrid*.

Hajj is obligatory upon every Muslim male or female who is mentally, financially and physically fit to perform *Hajj* at least once in a lifetime. The Muslim who is in fairly good health, and is financially capable and secure must go for *Hajj* at least once in his or her lifetime. The financial security here means that he should have enough finance to cover his own expenses and those of his dependants, and to pay his debts, if he is in debt until he completes the course of *Hajj* (Abdalati, 1985:99; Saman, 2004:62; KIE, 2006:77).

Hajj serves many purposes among which are the following:

- It is the largest annual convention of faith where Muslims meet to know one another, study their common affairs and promote their general welfare.
- It is a wholesome demonstration of universality of Islam and the equality of the Muslims.
- It is to confirm the commitment of the Muslims to Allah and their readiness to forsake the material interests in one's service.
- It is to acquaint the pilgrims with the spiritual and historical environment of Prophet Muhammad (PBUH) so that they may derive warm inspiration and strengthen their faith.
- It is to commemorate the divine rituals observed by Ibrahim (AS-Alayhi Salaam) (may Allah be pleased with him) and Ismail (AS) who built the *Ka'abah* at Mecca.
- It is a reminder of the Grand Assembly on the Day of Judgment.

Field research reveals that most of the respondents interviewed had watched the educational film on *Hajj* and developed the desire to go for *Hajj*. They were optimistic and had high hopes of visiting the house of Allah. This would facilitate nourishment. Two respondents said that their parents had gone to Mecca for *Hajj*. (OI 18/7/08) and carried the water from *Zamzam* spring which is believed to have medicinal value (Khalif and Omar, OI 18/7/08).

The students learn a lot from their parents who outline the entire Hajj rites to them. One respondent said that they would emulate the parent since he is a role model (Omar, OI 18/7/08).

Form III content cover *Sharia* and *Fiqh*. The primary sources of Islamic sharia, that is, *Quran* and *Hadith* and the secondary sources – *Ijma* (consensus) and *Qiyas* (analogical deduction) have been discussed. Factors that led to the establishment of the schools of thought; Shafii, Malik, Hanbal and Hanafi have been outlined. Majority of the students appreciated the study of Islamic law and said that it helps in solving disputes among Muslims particularly those related to inheritance. The knowledge acquired by students on *Sharia* and *Fiqh* motivate students to develop the desire to pursue the study of the Islamic law and jurisprudence. Some may be employed to work as *imams*, *kadhis* or secretaries in *kadhi*'s courts.

In Form IV the theme covers features of Islamic law and secular law, legal acts in Islam such as *fardh* (compulsory), *wajib* (obligatory), *sunnah*, *sahih* (excellent) and *batil* (void). The supremacy of the *sharia* as a divine law and its flexibility to accommodate changing times has also been emphasized. Learners are exposed to the administration of justice in Islam under the jurisdiction of the *Kadhi* (Judge). Hence, students are able to identify that dynamism in the society also incorporates contemporary issues in Islamic law.

(e) Akhlaq (Morality)

IRE teaches the students that Islam is an all-embracing mode of life. Islam is based on the belief that divine revelation was sent to human beings through prophets. Its law and morality are therefore based on divine commandments (Saman, 2004:36; KIE, 2006:78; Maina, 1993:302). Human action can be divided into good or evil. Acts from which one must abstain are divided into two categories, that is, those acts against which there is sanction or

punishment in addition to condemnation on the Day of Judgment and those which are condemned by Islam without providing a sanction other than that of the Hereafter.

Muslims should therefore enjoin good (*Ma'ruf*) and forbid evil (*Munkar*) (KIE, 2005:62; Saman, 2004:36). Morality in Islam is based on *Iman* (faith) and *Swalihah* (good deeds).

Two respondents had this to say:

I am proud to be a Muslim and have a lot of affection for IRE. It teaches us about Morality and our social responsibilities towards our parents, brothers, sisters and neighbours. It also teaches us good virtues such as self discipline and self control and will help us in the day of judgment (Said, OI 18/9/08).

IRE broadens our minds and provide us with knowledge about our creator and our life on this earth and what to expect in the hereafter. It gives me spiritual satisfaction and boosts my aggregate marks (Fatuma, OI 20/9/08)

The range of morality in Islam is inclusive and integrative, combining faith in Allah, religious rites, spiritual observances, social conduct, habits of consumption, manners of speech and all other aspects of human life. Some respondents concurred that IRE has offered numerous insights on their morality. They agreed that without proper upbringing and training and removal of harmful elements from the minds and personality, the behaviour of an individual will result to bad character. They attested that character or morality is deeply rooted in the heart, where the decision is made for every deed, good or evil, virtuous or disgraceful.

Form I content in this theme is on *Maarufat* (good virtues) and *Munkarat* (vices). The components of Islamic morality and the concept of *Amr bil ma'ruf wayanhauna Anil Munkar* (enjoining Good and forbidding Evil) (Q.3:104), have been discussed.

In Form II, an examination of *Husnul khulq* (virtues), the various aspects of virtues in Islam and their significance has been clearly elaborated. *Su-ul khulq* (vices) on the other hand is where the immoral trends in the society are looked into giving the rationale for the

prohibition of such immoral practices, such as drug and substance abuse, corruption and violence against women as covered in Form Two syllabus (Abdalati, 1985:45; Kheir, 2004:78; KIE, 2006:64).

In Form III, the content constitutes identifying the positive aspects of morality in Islam. Examples such as *sadaqa* of the tongue (desired good words), appreciation, forgiveness and justice have been outlined as values to be acquired by learners. These should be used to inculcate a positive aspect in one's social life as well as promoting one's spirituality by showing the significance of observing the devotional acts such as *swalah* and *zakat* (KIE, 2006:102). Students would therefore be able to practice what they have learnt in various *ahadith* on pillars of Islam. For instance, one *hadith* on *sadaqa* states that:

“Every joint of a person performs a charity every day the sun comes up; to act justly between is charity; to assist a person in mounting up his horse or in loading his animals is charity; a good word is charity; every step taken to the place of prayer is charity and removing a harmful thing (or an obstacle) from the road is charity”(*Sahih* Bukhari and *Sahih* Muslim).

In Form IV the theme (morality) examines moral issues governing the preservation of human life against possible dangers of sexually transmitted diseases (STD's and HIV and AIDS), drug abuse as well as environmental degradation. We have noted that the main objective of the foregoing theme in all levels is character building and moral training.

(f) Muamalat (Relationships)

IRE has adequate and comprehensive content on status of women, domestic violence, child labour, child abuse and neglect. Family as a unit in the society, *Mirath* (inheritance),

*Talaq*⁶ and *Iddah* are exhaustively discussed under this theme. Lastly a classification of Islam on Jihad, terrorism and slavery is provided for in IRE content. Let us briefly discuss the topics in each level.

In Form I, the teacher is required to discuss the importance of a family by looking at marriage, its significance and the regulations governing it. The wisdom for permissibility of plurality of wives in Islam and the rules governing polygamy should also be explained. Further, students learn the wisdom behind the Prophet's marriage to more than four wives and also the rights and duties of various family members. They learn that the Prophet married many wives to assist them socially and economically. Majority of their husbands died in *Jihad* (KIE, 2006:83).

Form II content on *muamalat* is on *talaq* (divorce) whereby different types of *talaq*, the machinery for divorce, procedure, conditions for validity of *talaq* are highlighted. The teacher is expected to lead the learners in identifying the various factors that have led to a rapid increase in *talaq* within Muslim community and provide possible solutions for learners to internalize before they engage in marriage. He/she should guide learners in discussing *Iddah* (the waiting period), the code of conduct for a woman in *Iddah* together with its significance (KIE, 2006:84-85).

In Form III, *Muamalat* covers *Mirath* (inheritance). In this topic, the teacher discusses terms and concepts used in *mirath* and describe the administration of the deceased estate and the specific areas to be looked into such as funeral expenses, debt by the deceased and the execution of the will (KIE, 2006:104). The theme is ideal for academic formation of students.

⁶ *Talaq* literally means the freeing or untying a knot. It is a release from the marriage tie. *Iddah* is the period of probation which a woman should observe before remarrying another husband when the marriage is terminated either by divorce or death.

They are able to discuss successfully how the deceased estates are shared or administered and can also sensitize members of the community in rallies on matters touching on *mirath* and *talaq*.

Form IV content deals with the status of women, domestic violence, child labor, child abuse and neglect. Students also are to distinguish between retrogressive cultural practices in some Muslim communities and the teachings of Islam on these issues, for instance, female genital mutilation (FGM) and marginalization of female gender. Clarity on jihad and terrorism, Muslim relations with non-Muslims are outlined in the syllabus (KIE, 2006:128-129)

On family matters, one respondent remarked:

Family in Islam comes on top of the social values' list. The holy *Qur'an* and *hadith* stress the importance of family because it is the basic unit of society. That is why Islam urges all Muslims to get married, start a family early in their lives and maintain a strong relationship with family members. These are some of the values I get by studying IRE' (Sofia, OI 18/9/08)

In addition, a general opinion drawn from students during the field research is that they have sought spiritual elevation, moral purity, nearness to *Allah* and salvation in the life to come by relating well with their relatives, neighbours, friends and every creature which is in their immediate environment. The students added that the road to success lies in developing respect, love, high moral standards and being a role model in various relationships as prescribed in the *Holy Quran* and in *Hadith*. Some students also said that *Muammalat* as a theme has helped them discard vices such as greed, envy, gossip and hatred as they have learnt to relate well both at home with relatives and neighbours and at school with each other. Good and strong relationship with human beings and other *Allah's* creatures is rewarded by *Allah*. They unanimously concurred to have gained more insights especially in child labour, abuse and neglect and domestic violence which generated an interesting debate.

(g) History of Islam.

In Form I, learners are taught an over view of the situation in pre Islamic Arabia before the advent of Islam, that is, political, social and moral conditions, economic and religious organization. A narrative of the life history of the Prophet from birth to death is also taught. The major areas to be covered in the prophet's history is a description of the methods of persecution of Muslims by *Quraish* in Makka, importance of *Hijra* (migration), the battles fought by the Prophet, the significance of the farewell sermon at mount Arafat and the achievements of the Prophet. The main objective is that students should develop appreciation of the prophet as a role model, hence increase their faith.

In Form II, the rightly guided caliphs and their biographies have been discussed. They include Umar, Abu Bakar, Uthman and Ali. The teacher should draw out the moral qualities of the rightly guided caliphs, their excellent qualities of fearlessness, lack of pride, mercy to the conquered and readiness to submit themselves to criticism from people. Learners should appreciate the true spirit of Islam and try to model their own character and conduct on the best examples.

Ummayad dynasty, the first dynasty in Islam (660-750 CE) is a Form III topic where learners are expected to outline the causes of the rise of the *Ummayad* dynasty. This topic should be linked by the teacher with the lives of the third and the fourth rightly guided caliphs in order to derive contributing factors that led to the *Banu Ummayyah*. The teacher should explain the conflict that arose on the appointment of a caliph. The decline of *Banu Ummayyah* and their contributions to the Muslim *Ummah* should be related to the current situation. The *Ummayyad* rulers should be discussed under early life, rise to leadership, and life during leadership and challenges during their reign (KIE, 2006: 107-108).

In the last level (Form IV) *Abbasid* and *Fatimid* dynasties are discussed. This section demands that the teacher covers the causes for the rise and decline of the *Abbasid* and *Fatimid* dynasties. The achievements attained during their respective reigns should be pointed out by the teacher especially in the field of education, social welfare and civilization. A study of some selected *Abbasid* rulers is also important. The biographies of the rulers beginning with the *Abbasid* founder Abul Abbas, Harun Rasheed and Mamun are also discussed. The themes enable learners to know their religion better as some respondents said. It is also an aspect of uplifting morality. They also added that by studying the rightly guided caliphs, *Umayyad*, *Abbasid* and *Fatimid* ruler's autobiographies, they appreciate the ruler's contribution to Islam and hope to model their character and conduct to emulate the leaders of the dynasties. This, they said would prepare them to meet contemporary challenges in life especially issues related to leadership whether domestic or social.

(h) Islam in East Africa

This theme is covered in Form II and Form III but is not taught in both Forms I and IV. This is according to the secondary IRE syllabus which is significant to the academic aspects of this study. The learners are taught the condition of East Africa before the coming of Persians, Indians, Chinese, Arabs and Portuguese. The Muslim city states along the coast of East Africa for example, Mogadishu and Kilwa are also covered especially their set up (location), Administration and economic activities. The factors that led to the Islamization of the people in the coast of East Africa and the influence of Islam in the East African coast are taught in the same class (KIE, 2006:132).

In Form III, the content is on the factors that contributed to the spread of Islam in the interior of East Africa. Learners are taken through the challenges faced by Muslims, the impact of Islam in the interior of East Africa. Most of the respondents said that they integrate the

knowledge acquired and relate to History subject which has some similar themes for example *History of Islam* (KIE, 2006:109).

(i) Muslim Scholars

The main objective in the syllabus on this topic in Form I aim at familiarizing the learner with the life history of selected scholars, that is, *sheikh* Al- Amin Mazrui and *sheikh* Abdallah Swaleh Farsy, the rest are discussed in other levels. Learners are expected to appreciate the scholars' contributions and aspire to emulate them. In Form II, students are taken through the admirable qualities of Sayyid Qutb and Hassan al Banna; discuss their early life, educational background and service to Islam. This is significant for it motivates the learners for further educational pursuit. Other scholars include Uthman dan Fodio, Al-Ghazzali (taught in Form III) and Form IV topics have two scholars, that is, Ibn-Sina and Ibn-Khaldun.

3.2.2 Islamic Forums and Rallies

The other area which has significantly helped students develop spiritually and academically in Nairobi secondary schools is occasional holding of Islamic rallies. The Nairobi Province IRE Panel usually organizes symposiums and rallies to sensitize students on emerging issues and discuss challenges that affect effective implementation of the IRE secondary curriculum. Various themes are also covered (see table 3). Most of the respondents appreciated the forums and rallies and acknowledged the insights offered. They said that the rallies reinforce what they have learnt as well as add new knowledge. The students also added that the content discussed in the rallies improve their performance in IRE.

During the rallies and Islamic forums, field research shows that 60% of the respondents discuss *Akhlaq* (morality), preventive and precautionary morality. 4 respondents out of 116 said that they usually cover *muamalat* (relationships), 5 of the respondents said that they

cover Devotional Acts whereas 23% of the respondents talked about challenges facing the youth and 9% said they cover guidance and counseling and one respondent said that a lot of discussion is based on *Qur'an* and its teachings (see table 3 below).

Table 3: Themes covered in Islamic Forums and Rallies

Area	Frequency	%
Muamalat (relationships)	4	3%
Akhlaq (morality)	70	60%
Devotional Acts	5	4%
Quran	1	1%
Guidance and Counseling	10	9%
Challenges facing youth	26	23%
Total	116	100%

Field research also revealed that IRE students in Nairobi secondary schools participate in IRE forums, attend rallies, seminars and symposiums. Lectures are presented by prominent Muslim scholars for example, Sheikh Juma Amir and Sheikh Abdallah Kheir, the *imam* of Kenyatta University. In February 2008, a rally was held in Langata High School and in May the same year, a seven day seminar was held in Wamy Girls whose theme was ‘Wamy Girls Seminar for Youth’. The rallies enhance unity and harmony for the participants come together and share their experiences and knowledge on IRE, Islam and contemporary issues affecting the Muslim community.

On 9th August 2008, a boys seminar was hosted by Wamy High School and was called Wamy Boys Youth Seminar (Omar, Saida, OI 24/7/08) (see table 3). The main objective of the seminar was to discuss the impact of westernization on Muslim students in Nairobi. The other goal discussed in the seminar was to identify measures that could be put in place to help promote spiritual and academic formation of students in secondary schools in Nairobi. Various aspects of moral training were also discussed.

Another rally was held in May, 2008 at Jamhuri High School. It was organized by Nairobi province IRE Panel. The main item in the agenda was to discuss the contents of the revised IRE secondary curriculum. Participants (teachers and students) also discussed challenges which they encounter in the teaching and learning of IRE. These include lack of resources, lack of commitment in the teaching and learning of IRE, lack of IRE background at primary level, some students are not conversant with the Arabic script and many lack devotion in Islamic faith (Said, OI 18/7/08).

3.3 Significance of IRE to the Spiritual and Academic Formation of Students

Studying IRE and practicing what it teaches helps students acquire life full of spiritual guidance. IRE therefore is an instrument for the application of the Divine law. It provides disciplinary practice, spiritual nourishment and true motivation when humankind worships Allah. Hence, IRE helps students to cultivate a sound personality, and to foster physical and moral development within the comprehensive scheme of Islamic way of life. Quraishy (1987: 64-67)

Research reveals that IRE has an impact in student's character building and development of *Taqwa* (see Table 4). The importance of IRE in spiritual formation of students include development of *Taqwa*, soul nourishment, moulding students' behavior and development of *Akhlaq* among others. Many respondents (70%) were of the opinion that by studying IRE they become more pious, while 15% felt that their morality is boosted and hence improved on religious aspects like praying, fasting and participating in community affairs 14 respondents said that IRE has played an important role in shaping their behaviour (see Table 4)

Table 4: Significance of IRE in spiritual formation of students

Area	Virtue / area	Frequency	%
Spiritual development	Development of Taqwa (piety)	82	68%
	Soul nourishment	6	5%
	Moulding behaviour	14	12%
	Development of Akhlaq (morality)	18	15%
Total		120	100%

Most of Muslim students like IRE as a subject and also adore the religion, Islam. Among the reasons given by students during the interview as to why they like studying IRE is that it is through IRE that, they learn Islamic religion. 98% of the respondents said that it is a grade booster since it is fairly easy as compared to other subjects and is also part and parcel of their daily life hence practices it everyday. Some respondents said:

IRE teaches us about morality and social responsibilities towards our kin and our environment. It teaches us good virtues such as self-discipline required for our success in life. It broadens our concept and knowledge of Allah and shows us how to worship (Osman, Rukia and Adnan OI 20/9/08).

One respondent from Eastleigh High school said that IRE has made him learn that cheating and lying, greed, rudeness, obscenity and vulgarity leads to moral decadence in the society. He said that he wishes to permanently embrace plenty of good deeds, modesty in abundance, little or no futile talk, kindness to relatives, patience with perseverance and generally being kind and gentle always (Abdalla OI, 12/7/08).

Majority of respondents said that they wished to emulate the Prophet's character as expressed in the Quran. Allah the Almighty praising His Prophet says: 'And verily, you (O Muhammad) are an exalted (standard of) character' (Q. 68:4).

Similarly, IRE stresses the necessity of good character as a vehicle to spiritual formation. The Quran says:

And march forth in the way (which leads) to forgiveness from your Lord,
and for paradise, as wide as the heavens and the earth, prepared for the pious.
Those who spend (in Allah's cause) in prosperity and in adversity, who repress
Anger and who pardon men, verily, Allah covers the good-doers (Q. 3: 133-134).

A respondent citing traditions from Imam Ahmad bin Hanbal and Sunan Abu Dawud said that she has been greatly inspired by prophet's hadith on merits of good behaviour which states: the heaviest thing to be placed in the balance of a believing slave on the Day of judgment will be good behaviour (Saida OI, 17/7/08). Another respondent appreciated the role played by IRE in character and spiritual training. She contended that she has learnt in IRE that morality is part and parcel of the actual behaviour exhibited in the practice of daily worship. One cannot separate the performance of good deeds from the act of faith in Allah. Therefore without iman (faith) in Allah, the righteous deeds are worthless. She supported her argument with the Quran verses which state that:

By (the token of) time (though the ages) verily man is at loss except such as have faith, and do righteous deeds, and (join together) in the mutual teaching teachings of truth, patience and constantly' (Q. 103: 1-3) (Rahma OI, 14/7/08).

In addition to spiritual formation, students who have studied IRE also benefit academically upon graduation. They have various opportunities which help them improve their standards of living. For example, the students can be employed to teach IRE in schools and institutions of different levels after training in tertiary institutions and institutions of higher learning, thus minimize the shortage of IRE teachers. They can also work in embassies especially Middle East, Asia and North African countries as interpreters. Some IRE students can be imams in community mosques and in armed forces while others can be employed to work in *Kadhi's* courts. Those who advance in studying IRE can be imams in institutions of higher learning. Similarly, students who can speak Arabic have an added advantage because they can secure vacancies in flight companies especially those from Arabic speaking countries. Finally, IRE

graduates from secondary schools can be employed to work in Muslim organizations and Non –Governmental Organizations (NGOs) both in the country and outside for example, they could be hired to work in Somalia and Northern Sudan.

3.4 Summary and Conclusion

We have noted in this chapter that in the teaching and learning of IRE one can get a proper understanding of what is meant by a truly religious approach to life. Going by the spiral presentation of the themes, it is evident that the IRE curriculum has been developed based on the precepts and tenets of Islam which are further drawn from the first two sources of *Sharia* (Islamic Law) that is, *Quran* and *Sunnah*. The role played by the Nairobi Province IRE panel in organizing educational symposiums and rallies and the content of the rallies have been identified. These include *muamalat* (relationships), *Akhlaq* (*morality*), Devotional Acts among others. It is evident from the findings that IRE refines learner's morality and plays a vital role in character building. We have also noted that secondary school IRE students have various opportunities in the labour market as already discussed. Hence, IRE has helped students in secondary schools in Nairobi to develop spiritually and academically.

CHAPTER FOUR

THE CHALLENGES OF TEACHING IRE IN SECONDARY SCHOOLS IN NAIROBI

4.0 Introduction

This chapter examines the challenges of teaching of IRE in Kenya generally and Nairobi in particular. Some of the challenges discussed include shortage of IRE teachers, inadequate teaching and learning resources, lack of capacity building and staff development programmes and, low IRE student entry in KCSE examination among others. It has been concluded that the major challenges facing the teaching of IRE in secondary schools in Nairobi are shortage of trained IRE teachers and inadequate teaching and learning resources. The shortage of IRE teachers has compelled some of them to teach the subject in more than one school

4.1 Challenges Facing the Teaching of IRE in Secondary Schools in Kenya.

Education in Islam is categorized as *Fardh* (obligatory) putting it next to *Swalah* (prayer) and *Saum* (fasting). Education aims at developing a good and a righteous person who fulfills the primary obligation of worshipping *Allah* (Khalif, 2004; Mujahid, 2007). It also puts in cognizance the spiritual and the moral aspects of the child. Currently, as it is in Kenyan curriculum, this aspect is provided for through the teaching of IRE. However, the realization of this goal has been faced by several challenges (Maina, 1993; Maina, 2003; Khalif, 2004; Mujahid, 2007).

Firstly, there has been lack of trained teachers (Maina, 1993; Maina, 2003; Khalif, 2004; Mujahid, 2007). This scarcity of trained teachers has forced schools with substantial Muslim students not to offer IRE. As a result, the affected students are compelled to study CRE

instead. Even in those schools where IRE is provided for on the time table, little time is allocated, three periods per week as per the curriculum (Maina, 1993; Yahya, 2004).

Most schools in Kenya, both primary and secondary lack IRE teachers, hence the teacher-student ratio do not match the demand in schools and institutions. It therefore calls for vertical management by the insufficient personnel, that is, one teacher covering a whole school or institution particularly in primary school. This leads to heavy teaching workload and adversely affects efficiency and performance of teachers and students (Bahola, 2004).

According to the available statistics (Mujahid, 2007), IRE has the least number of qualified teachers in the country. In Nairobi alone, the available data shows that out of 188 public primary schools with a significant number of Muslim children, only 67 schools have IRE teachers posted by the government. At the secondary school level, statistics from KNEC show that it is only 2.7% of the country that has qualified IRE Teachers (Mujahid, 2007).

The shortage of IRE teachers is also evident in the primary Teacher Training colleges both public and private. In spite of the fact that IRE is an academic subject and any one who possesses the knowledge of it (IRE) and the right qualifications can teach it, majority of these tutors were posted due to the shortage of IRE teachers. Statistics reveal that in Primary Teacher Training colleges, only three out of the twenty one government colleges have qualified IRE tutors who are Muslims. The shortage of IRE teachers is traced to the apparent lukewarm attitude by Muslim to take up Islamic studies. Majority of Muslim students opt to study Science oriented subjects as opposed to Art subjects perhaps due to the labour market (Yahya, 2004; Mujahid, 2007).

Evidently, statistics obtained from National Union of Kenya Muslims (NUKEM) reveals that in 1995, IRE could not be offered in Nairobi Schools due to paucity of trained teachers. Out of two hundred primary Schools, only 52 offered IRE. It was further noted that by 1996 Nairobi primary schools had only fifty trained teachers as opposed to the required three hundred and fifty. In the same vein, field survey concur with other scholar's finding that there is an acute shortage of IRE teachers in Nairobi Secondary Schools. Several factors may have contributed to this shortage.

To begin with, the low and negative attitude of both parents and students towards taking Islamic studies as a "carrier subject" both at college and University level. Secondly, the negative attitude of most Muslim parents and students towards teaching as a professional career. Most parents encourage their children to study computer science, business studies, medicine, mass communication, engineering and marketing among others at colleges and universities. This is due to opportunities in the labor market (Bakari, OI, 18/7/09; Yahya, 2004; Mraja, 2004; Maina, 2003).

The other challenges include inadequate teaching and learning resources, lack of capacity building and staff development programmes. There is also low entry by candidates in national exam (KCSE). Curriculum changes affects the content of IRE syllabus hence calls for development of new textbooks and learning materials compatible with the changes to cater for different levels and institutions of learning. Limited inter-sectoral and institutional collaboration and networking is a challenge which seems to be unnoticed by stakeholders. The foregoing discussion has focused on the general challenges affecting the teaching of IRE in Kenya. It is therefore important to examine the situation in secondary schools in Nairobi.

4.2 Challenges Facing the Teaching of IRE in Secondary Schools in Nairobi.

4.2.1 Shortage of IRE Teachers

The shortage of IRE teachers in Nairobi has compelled many schools not to offer the subject. Most of the secondary schools that offer IRE in Nairobi are private and since IRE has few lessons per week, administrators add more lessons to IRE teachers preferably their other teaching subjects. It becomes strenuous in terms of preparation since they are forced to cope with a heavy work load. Their counterparts specialize in teaching only one subject and are sort of relieved, composed and efficient. These are teachers who teach especially the core subjects such as English, Mathematics and Kiswahili among others. These subjects have been allocated many periods per week. Therefore, teachers handling these subjects are not added more subjects except where there are issues of under staffing (Mujahid, 2007).

Field survey revealed that most of the IRE teachers in public schools have undergraduate degree and are permanently employed by the TSC. They are always available to cater for the student's academic needs especially those related to IRE and any other programs or activities associated with the subject.

In addition, out of the schools that offer IRE in Nairobi (see Appendix A2) only twenty five have full time teachers. The rest have part time teachers. This means that teachers from 25 schools oscillate between the 12 schools and since most of them are private (23), it affects the teacher's efficiency. Some teachers attest that the worst barrier to time is transport. Moving from one school to another is at times hampered by traffic jam hence missing the lesson. One teacher revealed that he has in most cases 'survived' by make -ups which at times trigger confrontation with the administration (Ajobe, OI 20/7/08; Said OI, 21/7/08). We also observed that the frequency of missing classes is high.

There are 12 schools in Nairobi with part time IRE teachers (see Table 3). Field survey shows that apart from 3 public schools, that is, Jamhuri High, Nairobi Milimani secondary and Kamukunji secondary school, the rest of the schools are private and majority are Day mixed schools except Ridgeways Boys Academy. Schools which do not have full time IRE teachers rely on part- time teachers hired on contract basis. Out of the 6 private schools, (refer to Table 1(b)), 3 have part- time teachers (refer to Table 1(b)). These are Kibra Academy, Nairobi Muslim Academy and Temple Road Secondary school.

Table 5: Schools with Part time Teachers

Name	Category	Type
Jamhuri Boys H.	Public	Day boys
Kamukunji Secondary School	Public	Day Mixed
Wakulima Secondary	Private	Day mixed
Nairobi Milimani Secondary	Public	Day mixed
SSD Secondary	Private	Day mixed
Don Bosco School	Private	Day mixed
Guru Nanak	Private	Day mixed
Charity Student's Center	Private	Day mixed
St. Dominic Savio's Secondary	Private	Day mixed
Ridgeways Boys Academy	Private	Boarding Boys
Gitu Academy	Private	Day mixed
Shepherd Hills H. School	Private	Day mixed

Source: KNEC 2008 entry

In most cases, some of the part-time teachers have limited interaction with the students. They go to teach only when they are in session as scheduled in the timetable, say, Monday, Wednesday and Friday. Most of them (8 out of 14) hold diploma in education while some (2 out of 14) are not trained teachers but hold diploma in Islamic Studies from *madaris* or colleges in Uganda or Sudan among other countries in East and Central Africa. Most of these teachers said that they are underpaid hence are not motivated to teach IRE effectively. One

respondent confessed that he was holding on to teaching in the school because he had no other option at the moment (Ajobe, OI 20/7/09).

Public secondary schools have not been spared either on the shortage of IRE teachers. A vivid example is Jamhuri High School which did not have a full time IRE teacher. Thus, the IRE teacher from Eastleigh High School teaches in the two schools. Due to inconveniences perhaps caused by his tight schedule, he has opted to be teaching the subject in Jamhuri at 7am. This inconveniences the students on the other hand because they are forced to adjust their programs to fit in his schedule (Omar, OI 12/9/08).

Some of the Muslim students both in secondary and colleges prefer that IRE is taught by Muslim tutors because of the faith element that is acquired by practicing besides the information (knowledge) obtained by studying (Salma OI, 16/7/'08; Yusuf 18/7/08; Maina, 2003: 251). Perhaps they base their argument on chapter 2:44 of the *Quran* which says,

Do ye enjoin right conduct on the people, and forget (to practice it) yourselves. And yet you study the scripture? Will ye not understand?

Mraja (2000: 28) concurs with the scripture and points out that:

The teacher may well be one of the primary resources for helping children to understand the importance of commitment to beliefs and values. But the teacher must tread a careful middle way between the dangers of trying to force his or her own views on the children and pitfalls of attempting to be so detached that children conclude that the whole exercise is academic and irrelevant (cited Maina, 2003: 251).

The knowledge of Arabic, the *Quran* and *Hadith* are significant for an IRE teacher. Hence a teacher who is not conversant with these is not likely to capture the *Iman* (Faith) element of Islam embedded in IRE (Mraja 2000: 28; Maina, 2003: 251; Bahola, 2004:3 Yahya, 2004: 32; Mujahid, 2007: 3). A case in point to justify the afore mentioned statement is that a non Muslim teacher was posted to Lenana High school in 2008. Some respondents from the school expressed dissatisfaction of a non Muslim teaching them IRE. A similar case was

reported in Our lady of Mercy school (Bakari OI, 23/7/08; Salma OI, 23/7/08; Muchomba OI, 23/7/08).

The shortage of IRE teachers has compelled Muslims to agitate for the construction of colleges for the training of IRE teachers. This has led to the establishment of Islamic colleges at Mikindani, Mombasa and Maragua. Additional funding and assistance by Muslim organizations besides the government in the establishment of these institutions is discussed in chapter 5. Let us now focus our attention on inadequate teaching and learning resources and their influence on the student's performance.

4.2.2 Inadequate Teaching and Learning Resources

Teaching and learning resources are reference materials that are used to reinforce learning. They facilitate the teaching and learning process and are used to support the teacher in his or her delivery of information. There are several reasons for using teaching and learning resources. Among these is that teaching and learning resources allow the teacher to use a wide range of learning experiences (activities) with the learners. Thus, the learner's role in the learning process changes from that of a receiver of information alone, to that of an inquirer.

The teacher's role also changes. He/she becomes a catalyst, a guide, and an assistant to the learning process. The teaching /learning resources make learning child-centered and resource based. Their content is used as a means of acquiring information that is, knowledge, useful skills, attitudes and values. They create, arouse and help in maintaining the learner's attention and interest in the lesson, that is, they motivate the learner and help in developing their power of imagination, observation and reasoning. Teaching and learning resources include realia, that is real items such as tools, fibers, rocks, models, maps, pictures, and charts gives an idea

of how things mentioned look like. For instance, a model of *Kaaba* is ideal during the topic of *Hajj*.

Since its inception in the secondary school curriculum IRE does not have a full set of recommended course books in all levels that is Primary, secondary and colleges unlike its counter part (CRE) which has 6 recommended course books, teachers guide, several supplementary and reference books (Mujahid, 2007). Mujahid (2007) concurs with Bahola (2004) that the recommended textbooks and other teaching and learning materials are hardly available in schools and institutions. This is because the IRE books are most of the time out of print and publications. For two years running, that is, 2008 and 2009, no IRE textbooks or supplementary materials were submitted for evaluation and subsequent approval by KIE as recommended books. Publishers are also not willing to publish books in IRE because of the low number of student enrolment at all levels, hence low returns (Bakari OI, 18/7/2008).

Even in those schools and institutions where the books are available, they are inadequate in relation to the needs of the students. Besides, there are very few well equipped Islamic libraries for reference and material development centers in Nairobi apart from Jamia Mosque library (Bahola, 2004).

According to most of the respondents from the selected secondary schools, the only text books they use are *A Guide to Islam, Minaret Revision Series, IRE Form 1 to 4* by Adan Saman Sheikh , *Textbook of Islam and IRE Forms 1 and 2* by KIE (Ref. to Table 6 below).

In Kibra academy, the IRE teacher supplements Adan Saman Sheikh's books with *An Introduction to Hadith and Fiqh* by Mwesige Hassan (2008)

Table 6: Textbooks used in Selected Secondary Schools in Nairobi

School	Textbook	Author
Jamhuri High	-IRE form 1&2 -Textbook of Islam	KIE M.A Quiraishy
Muslim Academy	-IRE form 1&2 -Minaret series -Textbook of Islam	KIE Islam K. Islam M.A Quiraishy
Highway Secondary	-Textbook of Islam -IRE form 1 and 2 - IRE form 1 and 2	M.A Quraishy KIE Adan Saman
Temple Road	-IRE form 1 and 2 Textbook of Islam	Adan Saman M.A Quraishy
WAMY	-Textbook of Islam - IRE form 1 and 2	M.A Quraishy Adan Saman
Kibra Academy	-IRE form 1 to 4 -An int. toHadith and Fiqh	Adan Saman Mwesige Hassan
Agakhan	-A Guide to Islam - IRE form 1 and 2	Islam K. Islam Adan Saman
Lenana High	-Secondary IRE Bk 1-4 -Essential Islamic Studies -Textbook of Islam -IRE form 1 and 2	Rashid Hussein Sheikh A. Kheir M.A Quraishy Adan Saman
Starehe Boys	- Textbook of Islam -IRE form 1 and 2 -Life of prophet -Muh the prophet of God	M.A Quraishy KIE Sarwat Gullain
Our Lady of Mercy	- IRE form 1 and 2 -Textbook of Islam -IRE form 1 to 4	KIE M.A Quraishy Adan Saman

Eastleigh	- IRE form 1 and 2 -Textbook of Islam -IRE form 1 to 4	KIE M.A Quraishy Adan Saman
Nairobi School	- IRE form 1 and 2 -Textbook of Islam -IRE form 1 to 4 -Sahih Bukhari & Muslim -Bulughu-Maram	KIE M.A Quraishy Adan Saman M.Sidiqqi Haroun

Source Field Survey: July 2008

Field survey revealed that respondents from Highway Secondary School, Aga Khan High School, Temple Road, Wamy and Kibra Academy refer only to two text books (see table 6). The other schools that is, Lenana High, Muslim academy, Starehe Boys Center, Our Lady of Mercy, Eastleigh High School, Nairobi and Kenya Muslim Academy have at least three or more books for reference (see table 6). All student respondents unanimously agreed that these textbooks are not adequate. They said that they usually borrow from each other when they have been given either an assignment or homework. The situation is worse during holidays. The books are either out of print or not published because the number of students who study IRE are few as opposed to students who take other subjects. Publishers therefore tend to be reluctant because of the returns after the cost of publishing. In addition, not many authors have also developed interest in writing books of IRE.

Conceivably, virtually all sampled secondary schools except Nairobi School, Our lady of Mercy, Lenana and Starehe Boys Center have what we could say 'well equipped' libraries which have a variety of IRE textbooks although most of them are not approved by KIE. The national schools usually get a lot of financial and material support from the government and

other agencies. Catholic sponsored schools such as Our Lady of Mercy benefit a lot for the church assist in the provision of teaching and learning resources (see table 6).

On the part of teacher's preparation and reference materials, most of the teachers use their personal text books and supplementary materials. Teachers in most schools especially the private secondary schools confessed that due to procurement procedures in their schools, they have gone out of their way and bought a few copies of the available books to facilitate meaningful and resourceful learning.

For any textbook or supplementary material to be recommended for use in schools by KIE, it must conform to the following curriculum requirements:

- Coverage of all the required syllabus topics, concepts and skills.
- Relevance of content to subject- specific objectives
- Accuracy and correctness of subject matter
- Appropriateness to the level of the learner
- Organization of the subject matter, that is, the sequencing of topics through out the text should be good and logical.
- Promotion of emerging issues- Gender responsiveness, the environment, HIV and AIDS, corruption, Drug and Substance abuse, child labor and neglect and human rights among others.
- Language- accuracy and correctness of language, vocabulary and structures should be within the level of the learner.
- Exercises and activities- appropriateness to the level of the learner, adequacy, variety, relevance to the syllabus, clarity of instructions and questions.
- Illustrations- relevance, variety and adequacy, clarity, colour, proportionality
- Captioning, numbering and labeling.

- Layout- page design should be appropriate to the level and subject. The layout should enhance readability and ease of reference. There should be rational use of print sizes, boldness across the text in highlighting topics and sub-topics and illustrations should be correctly positioned in relation to the relevant text.

On teachers' guide: -

- There should be provisions of additional information for the teacher.
- Methodology – there should be instructions that set out the approach to teaching, developing skills and presenting the various types of activities. There should also be suggestions either in the introduction or at the topic level on ways the teacher can accommodate students with special needs and multi-ability learning. Suggestions for teaching and learning resources and assessment should also be given .
- Clarity of writing and presentation of text
- Clear cross referencing to the textbook. If there is accompanying cassette the following should be checked.
 - Speed – Should be appropriate to the level of the learner.
 - Clarity of sound
 - Transcription – should be available and should correspond to the recorded content

(Source: Textbook Evaluators' mark sheet 2007)

The conclusion drawn from the foregoing discussion is that most of the schools do not have well equipped libraries hence there are inadequate teaching and learning resources. Most of the schools use textbooks that have not been approved by KIE. The study also shows that most of the schools that offer IRE in Nairobi have part-time teachers.

Besides textbooks, audio-visual materials and other learning resources are used in the teaching and learning process. Table 7 shows the provision of audio-visual aids and other learning resources. It is evident from the data that apart from Temple Road Secondary all

other schools have audio-visual aids though some lack learning resources with regard to magazines and resource persons. The most commonly used magazine is the Friday Bulletin, usually issued by Jamia Mosque Committee, and distributed free especially during Friday prayers (Muchomba, OI 24/8/08). The Friday Bulletin has various themes discussed. These include contemporary issues in Islam, the week's update on global, national and regional Islamic matters are also presented in the magazine. Each theme on the Devotional Acts which cover the Pillars of Islam is discussed weekly progressively and various related examples are cited.

Table 7: Provision of Audio-Visual Aids and Other Learning Resources.

Name Of School	Audio –Visual	Other L/ Resources	
		Magazines	Resource person
Eastleigh High School	Computer,DVD player	Yes	Yes
Temple Road Secondary	None	Yes	No
Our Lady of Mercy	Radio,DVD player	Yes	Yes
WAMY High School	DVD player	Yes	No
Highway High School	DVD player, radio	No	Yes
Nairobi School	Radio cassette player	No	No
Starehe Boys Center	DVD,Radio,computer	Yes	No
Lenana High School	DVD player	No	Yes
Muslim Academy	DVD player	Yes	No
Kibra Academy	Radio, DVD player	No	No
Jamhuri High School	DVD,Radio	No	No
Nairobi Muslim Academy	DVD player	No	No

Source: Field Survey- August 2008

It is also important to note that the significance of a resource person in reinforcing learning should not be underestimated. Field research shows that only four (33%) out of the twelve sampled schools use resource persons in their teaching and learning processes. The IRE teacher of Our Lady of Mercy Secondary School said that resource persons are important on topics such as the *Quran*, *Akhlaq* and *Mirath* in *Muamalat*. This is because the resource person clarifies on areas the teacher finds difficult for learners to comprehend (Muchomba, OI 24/7/2008). She also complements her teaching by use of radio programme, especially *Iqra* FM radio station which covers many topics such as Pillars of Iman and Pillars of Islam and significance of *Swalah*, *Zakat*, *Saum* and *Hajj*. Almost all the twelve teachers interviewed concurred that shortage of using learning resources is attributed to lack of money and insufficient time. They argued that time is limited because of the overloaded curriculum where preference is given to science oriented subjects.

4.2.3 Lack of Capacity Building and Staff Development Programmes

Training and in-service programmes form an integral part of quality curricula formulation, development, supervision and delivery. These aspects are lacking in the current IRE programmes. Therefore, the IRE teachers and supervisors contend with their limited knowledge acquired from their background in colleges, schools and *madrasa*. Besides, IRE is expected to instill moral and spiritual values, character building and formation yet, the Ministry of Education does not have the institutional capacity to enhance and meet all these demands (Bahola, 2004:2).

A scion developing from this challenge is limited inter-sectoral and institutional collaboration and networking. The Ministry of Education in a bid to meet the religious needs and aspirations of communities in Kenya developed the syllabi for IRE, CRE and HRE for primary, secondary and colleges. Each religious community had some input in their

development while the Ministry remains the chief implementer. The implementation process for the most part, has been bogged down by the minimal participation of the concerned communities in the provision of IRE in schools and colleges.

The stakeholders are expected to actively contribute towards service delivery in terms of textbooks and other teaching and learning resources, training and personal development, supervision and evaluation. The Ministry of Education (MOE) policy responds to partner's abilities to work in participatory ways by strengthening their capacity to work together. However, the IRE participating partners have tended to shy away from these tasks. This is because some are quite involving in terms of time and finance. Some tasks require total commitment and devotion for success supported by finance. Some partners take this involvement as a burden (Bahola, 2004:3).

4.2.4 Low IRE Student Entry in KCSE Examination

Another challenge which seems to be unnoticed yet significant to address is low student enrolment in IRE at KCSE examination. In 2007 the number of student enrolled in IRE examination was 7100 and in 2008, the number of candidates rose to 8,622, a difference of 1,522 candidates (18%) (KNEC Report, 2009).

The number of candidates has a significant role to play in the development of IRE subject in secondary schools as well as primary schools. This affects the employment of teachers, appointment of Quality Assurance and Standards Officers (QASO), deployment of Curriculum specialists and publishing of relevant books. Field research shows that for employment of teachers in both public and private secondary schools in Kenya and Nairobi in particular, among other qualifications is that one must have a Diploma or a Degree in

education with a bias in Islamic studies. One must have also attained a mean grade of C or above on the same (Islamic studies).

The same case applies to appointments of QASO officers and Curriculum Planners and Developers where one must have taught IRE for at least five years in a secondary school or a tertiary institution. Low entry by learners in KCSE IRE examination has also direct or indirect influence to persons who can develop literature on secondary school IRE hence publish textbooks and other supplementary materials. This means that those who proceed on to study IRE after secondary ('O') level could be able to develop literature on the subject since they are conversant with both the syllabus and the content. This could help alleviate the shortage of teaching and learning resources (Shurie, OI, 16/7/08; Yahya, 2004; Mujahid, 2007).

4.2.5 Performance of students in IRE

In 2008, thirty seven schools registered students for IRE in Nairobi secondary schools (see table 6). It is imperative at this juncture to discuss secondary enrolment by IRE students but first look at the IRE KCSE paper's format.

The Kenya Certificate of Secondary Education (KCSE), IRE is tested in two papers. Paper 1 (314/1) consist of six essay questions and candidates are required to answer five. Topics tested in this paper are *Quran, Hadith / Sunnah / Devotional Acts and pillars of Iman*.

Paper 2 (314/2) also has six questions of which candidates are required to answer five. This paper tests *Akhlaq, Muamalat, History of Islam and Muslim scholars*. Both papers 1 (314/1) and 2 (314/2) are marked out of a maximum of 100 marks each and each question in the papers carry a maximum of 20 marks.

The questions tests candidate's knowledge of the factual materials relevant to each of the topics contained in the IRE secondary education syllabus; ability to express themselves on the basis of evidence and argument; ability to respond and apply the religious, moral and social issues raised in each topic and the ability to analyze and synthesize materials studied in each topic

Table 8: Candidates' Overall Performance in IRE KCSE: 1997-2008.

YEAR	PAPER	CANDIDATURE	MAX SCORE	MEAN SCORE	STD DEVIATION
1997	1		100	51.60	52.30
	2		100	14.89	15.59
	Overall	3086	200	103.05	28.69
1998	1		100	50.61	16.05
	2		100	58.25	15.39
	Overall	3619	200	108.14	28.37
1999	1		100	56.67	15.43
	2		100	60.19	18.37
	Overall	3482	200	117.76	31.44
2000	1		100	54.00	17.49
	2		100	61.58	19.06
	Overall	3778	200	116.64	33.00
2001	1		100	42.46	16.37
	2		100	47.82	21.80
	Overall	4304	200	89.06	29.00
2003	1		100	56.92	14.80
	2		100	51.70	20.33
	Overall	4235	200	108.62	32.65
2004	1		100	65.86	16.02
	2		100	56.16	17.67
	Overall	4638	200	122.02	31.00
2005	1		100	59.50	17.20
	2		100	64.57	18.31
	Overall	5488	200	123.99	32.00
2006	1		100	60.34	17.34
	2		100	56.76	17.71
	Overall	6105	200	117.10	31.00
2007	1		100	64.51	17.91
	2		100	58.42	16.78
	Overall	7100	200	122.93	31.00
2008	1		100	60.34	17.20
	2		100	58.75	18.31
	Overall	8622	200	119.09	32.00

A quick glance on the above presented data show that candidature in the IRE KCSE examination has been rising steadily over the last five year period with the year 2007 registering the highest number of candidates(7100) compared with the year 2006(6105), a percentage increase of 16.3%. In the year 2007, the candidate's performance in paper 1(314/1) was better than paper 2(314/2). Notably, there was a slight drop in the overall mean score in the IRE examination in the year 2006(117.0) as compared to overall mean score in the year 2005(123.99). This could possibly be explained by either an increase in students' examination entry in 2006(6105) or strength of paper 2(314/2) whereby candidates seem to have found some areas or sections of the paper difficult hence obtained a mean score of 56.76 as opposed to the previous year's mean of 64.57 in the same paper. There was no report for 2002 results.

Another observation worth noting is that in the year 2001, there was a decline in the subject mean and in standard deviation compared to the year 2000(see table 8). The mean for the subject is lowest in the year 2001 for the last four years and that there was a 13.9% increase in students' examination entry compared to the year 2000. With these observations, we can deduce that the trend in student enrolment has been steadily rising every year especially from 2003 to 2008. Field survey attributes the increase in student's examination entry to the growing interests in the subject. The students develop more interest and change their attitude towards the subject after realizing that one can even acquire a well paying job after studying IRE. In addition, Islamic Development Bank (IDB) sponsors students to go and study medicine in countries such as Pakistan, Turkey, India and other western countries. Besides meeting the academic requirements for the discipline, one must have studied IRE. Agencies from Middle East and Asia also employ students who have studied IRE among other subjects. Local Islamic organizations have also contributed a lot by sponsoring students to pursue Islamic studies. However, in the Minister of Education's announcement of the 2008 KCSE

results on 3rd of March, 2009, he reported that 15 subjects had a decline in performance. IRE was among them, although there was an increase in KCSE entry by candidates (8622). IRE teachers attribute the increment to change of attitude by students towards the subject as earlier pointed out.

Most of the respondents in this study (78%) or 93 out of 120 interviewed in the selected schools asserted that they have developed positive attitude towards studying IRE and hence perform well (see table 8). Majority of the respondents concurred that study by the respondents, majority concur that IRE teaches them about *Akhlaq* and their social responsibilities towards self, community and the environment including animals. Another respondent remarked, “When we learn IRE, we are worshipping Allah thereby adhering to the ideals and beliefs of Islam and more so IRE will help us on the day of judgment” (Kulthum, OI 20/9/08). Therefore, Muslims are required to take up responsibility in taking care of both animals and environment since Muslims are *Allah’s Khalifa* (representative) on earth. It is worth noting that the IRE content has been drawn from Islamic ideals and beliefs.

4.3 Summary and Conclusion

It is evident from the foregoing discussion that the major challenge facing the teaching of IRE in secondary schools in Nairobi is shortage of IRE teachers. We have also noted how these shortages have led to either students taking up other subjects or studying IRE on their own and IRE teachers moving from one school to another to teach the subject. The other challenge discussed is inadequate teaching and learning resources. Most of the schools have few reference materials which impact negatively on student’s performance. These schools do not have reliable sponsors who are consistent in the provision of teaching and learning resources especially textbooks and audio visual aids. This implies that students have to source for these materials from friends for revision during exams. This may affect their performance.

Based on the findings, we can therefore conclude that negative attitude by parents and students towards IRE, poverty, inadequate trained IRE teachers and teaching and learning resources and lack of capacity building and staff development programmes are some of the challenges of teaching of IRE in secondary schools in Nairobi.

CHAPTER FIVE

THE ROLE OF MUSLIM ORGANIZATIONS IN THE PROMOTION OF IRE IN SECONDARY SCHOOLS IN NAIROBI

5.0 Introduction

This chapter examines Muslim organization's contribution to IRE in Kenya and particularly in Nairobi with regard to provision of teaching and learning resources, personnel, scholarships and bursaries. These organizations include Supreme Council of Kenya Muslims (SUPKEM), the Jamia Mosque Committee, the Islamic Foundation and Ummah Foundation.

5.1 Supreme Council of Kenya Muslims (SUPKEM)

The Supreme Council of Kenya Muslims (SUPKEM) is the umbrella body of all the Muslim organizations, societies, mosque committees and groups in Kenya. It was founded in 1972 as a body to coordinate Muslim activities in the country. All other local organizations are supposed to be affiliated to it. The SUPKEM obtains funds (donations) from foreign countries (especially the Middle East), (Al-Islam, vol. 7, June, 1983). It also liaises with other charitable organizations such as the Islamic Development Bank (IDB) and Kuwait African Muslim Agency to discuss on how best they can be able to assist the Muslim community in Kenya especially in education sector.

The SUPKEM's objectives among others are that it aims at promoting the growth of united efforts by its member organizations in all matters beneficial to the progress of Islam and the Muslim Ummah. This means that it plays a leading role in guiding the member organizations to realize their goals. The other objective is to set up and establish Islamic projects such as educational institutions which could offer both secular and Islamic studies to the Muslim youth. This has been successful especially in Nairobi where they have benefitted in various programmes as discussed later in this chapter. The last objective is to provide a single

channel of communication with outside world and with the Government of Kenya on any matter touching on the faith, integrity and the general welfare of Muslims.

One respondent from the organization said that they fund symposiums and rallies by paying the fee for the venue and providing refreshments to the participants. The main goal of the symposiums and rallies is to discuss the secondary IRE curriculum and issues that affect the youth. The organization also provides a token of appreciation to the facilitators or those who present the lectures (Marabwa OI, 23/7/08). He also added that since they sometimes get donations of copies of the Holy Quran from well wishers, they give them to secondary schools in Nairobi. They are helpful in terms of reference

Through collaboration and cooperation with its member organizations and with the assistance of international donors and the IDB, SUPKEM has initiated the following projects:

- Kenya Muslim Academy which is providing an opportunity for Muslim boys to pursue the secondary education. The school was put up by IDB to promote the teaching of IRE in Nairobi hence have many student graduates with IRE knowledge. All students are required to take IRE among other subjects.
- The Maragua Muslim Girls secondary school which was built by the IDB. This is a recent program for the Muslims girls to study and live under an Islamic environment.
- There is also a bursary program under which money is disbursed annually to deserving Muslim students studying in secondary schools in Nairobi and other areas.

- Administration of the IDB scholarship programme which has seen about 140 young Muslim men and women train as doctors and engineers in Turkish universities. Most of these students have come back and are gainfully employed to the benefit of the community and the nation at large.
- Finally, the IDB constructed Kendu Young Secondary School in Kendu Bay which provides secular and Islamic studies to Muslim boys and girls. The school is also open to non-Muslims (Islamic Journal Vol. IV, 2004).

5.2 Jamia Mosque Committee

Jamia mosque committee which is under SUPKEM has also initiated many programs for education of Muslim students in Kenya and in Nairobi in particular. For instance, currently, 15 teachers are offered monthly financial support as a way of addressing the shortage of IRE teachers. The committee had set aside Ksh. 2 million for the training of IRE teachers in 2006 (Friday Bulletin, No. 124, August, 2006).

According to the Chairman of Jamia Mosque Committee, more financial support will be offered to needy Muslim students to pursue education and study IRE as well. Four IRE students will be supported financially every year in Kagumo Teachers Training College. Currently, four students are studying IRE alongside other subjects in Kagumo and will hopefully boost the number of IRE teachers in the country (Abubakar, OI 24/9/08).

To address the needs of the disabled members of the Muslim community, Jamia Mosque Committee has launched an Islamic education program in Jamia Training Institute for those with hearing and speaking difficulties. The program aims at imparting sufficient knowledge of Islam to the affected. Classes are offered five times a week to the hearing impaired

learners. Trained tutors in sign language facilitate the teaching. Students who are interested in the course are also trained at a subsidized fee. The program caters for all age groups and gender and provide basic studies on Islam. Plans to bring on board other courses are under way (Friday Bulletin, No. 328, August, 2009).

Jamia Training Institute (JTI) was founded in 2005 after inheriting the operations of the former WAMY Vocational College (WAVCO). JTI has established itself as an important educational facility for Muslims providing academic programs certified by local and international examination bodies. A member of the committee interviewed said that the institution was established by Jamia Mosque Committee to provide educational opportunities for Muslim students to study in a conducive Islamic environment.

Apart from acquiring academic skills, they get an added advantage of being in a Muslim surrounding thus giving them an opportunity to acquire religious and moral teachings. He asserted that emphasis is put on most of the themes covered in IRE I secondary schools. Such themes include Devotional acts, *Muamalat* and *Akhlaq* among others. Students acquire various skills in Information Technology, dress making, fashion and design, interior design, Arabic language, Islamic Religious Education and sign language (Osman, OI 24/9/08).

The Jamia Mosque Committee has played a big role in assisting needy secondary school students in Nairobi by paying their school fees partly through bursary schemes. For instance, Jamia Mosque bursary scheme targets 60 secondary school students. Jamia Mosque Committee provides full scholarship to eight bright students from needy families from Form One till completion of their university education. The students study IRE among other subjects (Friday Bulletin No.266 June 06 2008).

Students with disabilities have not been left out either. The Model Centre for Deaf Education and Training Centre (MOCEDET) at Kitengela, which collaborates with Jamia mosque, has 14 students. The school offers both primary and secondary education to learners with hearing impairment and a programme of sending students to join universities to United States of America (USA) after they graduate from high school. Unfortunately, students currently learn CRE because of lack of qualified IRE teachers who has the knowledge of sign language (Friday Bulletin No.266 June 06 2008).

5.3 The Islamic Foundation

The Islamic Foundation is an educational, charitable and welfare organization. It is a non-political and non-sectarian body working for the welfare of humanity. Its purpose is to foster mutual understanding, closer co-operation and fellowship between people belonging to various religious faiths, ideologies and cultures.

The Islamic Foundation is involved in a wide range of activities ranging from producing and disseminating religious and educational literature to the running of orphanages, establishment of hospitals and clinics, *madrassas*, schools, vocational training centers, youth clubs, libraries and the construction and management of mosques.

The Foundation has established a number of centers in various towns of Kenya for the needy. In short, the Foundation is working to uplift the lives of the less fortunate members of our society. A glimpse of their activities include: -

5.3.1 Educational Projects

In view of the importance of education in nation building especially among the youth, Islamic Foundation has established Islamic institutes in various parts of Kenya. Such institutions

include College of Islamic studies, Mombasa; Al-Falah Madrassa, Wabera Primary School. In Eastern province the foundation has established Al-Falah Nursery schools in Isiolo and Machakos Muslim Institute, Machakos Muslim Nursery school. It also sponsors Township Muslim Primary School in Machakos (Al- Islam, Vol. 23, September, 1997).

5.3.2 Children Homes

Over 400 orphaned and destitute children are looked after by the Foundation through its 3 Children Homes in Isiolo, Nyeri and Machakos that takes care of 400 orphaned and destitute students. Sayyidah Fatimah Girls Children Home in Garba Tulla is in its completion stages and will cater for 300 orphan girls. These children acquire education and also have spiritual growth by studying IRE which facilitate moral development (Friday Bulletin, No. 328, August, 2009).

5.3.3 Construction of Mosques

Islamic Foundation has constructed over 70 mosques in various parts of Kenya. In most of these mosques Islamic studies are offered in the evening in what is referred to as *Darsa* (class) (Friday Bulletin, No. 328, August, 2009). A mosque is regarded in Islam as a learning institution where both secular and religious education can be taught to students for both academic and spiritual formation.

5.3.4 Publications

According to an officer from the organization, the Foundation has also been involved in translation and commentary of the meaning of the Holy Qur'an in Swahili language and production of a commentary, "Quran Takatifu" and in Luganda language "Quran Entukuvu" which are the first translations. The aim of the commentary is to assist the reader in a better understanding of the Holy Quran. It has also published I.R.E textbooks for schools and 55

different titles of Islamic books and pamphlets in Kiswahili and English. Most of these books are distributed free to Nairobi secondary schools to boost their library and equip learners with Teaching / Learning resources (Mapesa, OI 24/9/08).

Field research showed that the Foundation is currently involved in reprinting books for IRE such as **Textbook of Islam** by M.A. Quraishy and **Towards Understanding Islam** by Mawdudi. Several schools have also benefited by acquiring IRE teachers hired by the Foundation, for example, Babadogo primary school, Huruma Secondary School, Kibra Academy and Ismailia School among others (Mapesa, OI 24/9/08). To promote Muslim education, the Islamic Foundation also liaises with foreign universities for scholarships for students to study in these universities. These scholarships are normally awarded to the students who have also studied IRE in secondary school in order to promote the subject (Friday Bulletin, No. 328, August, 2009).

5.3.5 Health Care and Welfare Activities

Islamic Foundation also provides free medical services to the poor and destitute, humanitarian aid to refugees and the starving in famine stricken areas. It also provides morning and evening meals (*Suhoor* and *Iftaar*) in mosques during *Ramadhan*. The foundation assist the poor and deserving Muslim students by providing various schools with IRE teachers such as Kibra academy in Kibera, Umoja secondary school among others (islamic organizations @ islamkenya.com, 24/7/ 2009).

5.4 Ummah Foundation

The Nairobi Masaajid Joint Program (NMJIP) also known as Ummah Foundation was established in September 2003 as a response to the many challenges facing the Muslim Ummah and especially in redressing the lacuna created by un-coordinated response to issues

and programmes. In particular, it was felt that there were serious administrative lapses in the management of *Iftar* programme during the month of *Ramadhan* and the distribution of relief supplies in the drought stricken areas (Friday Bulletin, No. 328, August, 2009). Some people in charge of distribution of the food were biased and favoured their kin. Others were corrupt and demanded for a bribe.

With a humble beginning of a couple of institutions at inception, the Nairobi joint *Masaajid* has grown to become an authority on relief and *iftaar* programmes. The founding members of the organization amongst others include Jamia Mosque Nairobi, Parklands Mosque, Parkroad Mosque, Rabita Mosque Westlands, Al-momin foundation, Railways landhies Mosque, Sadaka Mosque Hurlingham, Pangani Masjid, Masjid Nur South C, Bilal Masjid South C, Bai-tul-Maal Masjid, South B, Walda Islamic Centre, Mahad Da'wah Organization, Al-Furqan Training Institute, Girls training institute Pangani and Anjuman Himayat Islam. Most Nairobi secondary schools have benefited from their programs (Islamic Journal Vol. IV, 2004:24). The organizations donate *Iftar* to the schools to run for the entire period of *Ramadhan*. It is distributed to them to carry home.

The Islamic prescription for the spiritual life of human beings grants that when faithfully applied, maximum positive results as far as human beings' spiritual growth is attained. The main items in this Islamic prescription include *swalah*, *zakat*, *saum*, *hajj*, hope and trust in Allah at all times and sacrifice for the sake of Allah by virtue of unselfishness. *Zakat* and *sadaqa* therefore enhances spiritual formation of both the giver and the receiver. According to Islam, an individual is responsible for the common welfare and prosperity of his or her society (Abdalati, 1985:107).

One respondent said that the desire of the initiative was to earn the pleasure of Allah while responding effectively to the needs and aspirations of the Muslim *Ummah*.

He added that the group follows the Prophet's *hadith* on charity which states that:

Charity is the duty of every Muslim. He who has not the means thereto, let him or her do a good deed or abstain from an evil one, that is charity (Sahih al-Bukhari).

Needy students are also assisted with learning resources especially textbooks and are encouraged to study IRE as a way of promoting the subject. The respondent said that the major challenge faced by the organization was financial constraints (Abubakar OI, 24/9/08).

The various *masaajid* (mosques) and *madaaris* agreed to define, streamline, coordinate and supplement the Iftar, Zakat, in order to achieve maximum coverage and utilization of funds and other materials collected, purchased and or donated for the benefit, utility and development of the Muslim *Ummah*. The need for consolidation of the *Ummah* into a formidable unit through a common approach to issues, opportunities and challenges was underscored as a central plank of the NMJP mandate (Islamic Journal Vol. IV, 2004:21)..

In the Youth Education Support Programme Ummah Foundation has allocated 60% of its central Zakat collection to education. It offers bursary to students who are bright and needy. Education is continuously assuming focus and priority over other areas in the society because it is increasingly becoming apparent that education plays pivotal roles in modern society. Not only does education define and determine the pace and direction of development and societal progress but it also dictates access to gainful opportunities. The Foundation partly meets the fee of these students in Nairobi secondary schools and specifically those taking IRE to promote spiritual, academic and moral training of the students (Islamic Journal Vol. IV, 2004:22). This is obtained when students go through the IRE curriculum during the teaching and learning processes thereby discussing themes related to Islamic beliefs.

5.5 Summary and Conclusion

The foregoing discussion has shown the contributions made by the Islamic organizations especially in hosting Islamic rallies and forums and in the provision of teaching and learning resources. These have really helped in the promotion of spiritual and academic formation of students in secondary schools in Nairobi. Some of the organizations discussed also hire IRE teachers in the bid to help reduce the shortage of IRE teachers.

The role of Islamic organizations in the promotion of IRE in secondary schools in Nairobi is also evident in the donation and reprinting of textbooks. In addition, some organizations such as Jamia Mosque Committee sponsor students to teacher training colleges and institutions of higher learning to study IRE among other subjects to deal with the shortage of teachers in this subject. We can therefore conclude that Muslim organizations have greatly contributed in the promotion of teaching of IRE in secondary schools in Nairobi.

CHAPTER SIX

CONCLUSION

6.0 Introduction

This chapter forms the conclusion of the study and provides a summary of findings of the study, conclusion, recommendations and finally the suggestions for further study.

6.1 Summary of Findings

The study sought to investigate the historical development of IRE since its inception in the secondary school curriculum; to identify and discuss the challenges facing the teaching of IRE in secondary schools; to assess the significance of IRE in spiritual and academic formation of students in secondary schools in Nairobi and finally the study evaluated the role of Muslim organizations in the promotion of teaching of IRE in secondary schools in Nairobi.

In the first chapter, it is evident that the foundation of education in Islam is guided by the principles of *Quran* and *Hadith*. It is noted that education from the Islamic perspective is classified into two categories-the knowledge of religious obligation (*fardh 'ain*). Revealed knowledge or religious sciences fall under this category. The second category is the knowledge of the world or universe (*fardh kifayah*) or what is referred to as communal obligation. Acquired knowledge falls under this category. Therefore, IRE secondary curriculum has been developed based on the two categories of knowledge that is, for both spiritual and academic purposes. Hence, IRE main goal is moral refinement, intellectual development and spiritual training (Maina, 1993:54). According to the respondents, the importance of IRE in spiritual formation of students include development of *taqwa*, soul nourishment, moulding of student's behaviour and development of *akhlaq*. The study therefore shows that despite the challenges of teaching IRE on spiritual and academic

formation of students, there has been significant change of attitude by students towards the subject.

It is also noted in chapter two that both formal Western education and Muslim education have had a great influence on the inception and development of secondary IRE curriculum in Kenya. At independence, the government set up an education commission called the Kenya Education Commission, also referred to as Ominde Commission Report of 1964. The Commission recommended the inclusion of religious instructions into school syllabus. This was necessary for spiritual development of learners. This led to the inception of IRE secondary curriculum which was developed in 1971 by a panel called Kenya National Islamic Religious Panel. It was implemented in 1972 (Quraishy, 1977:5). We also note that since the inception of the IRE syllabus, there was only one In-service course which was organized jointly by KIE and the Inspectorate in 1987. We can conclude that the progress of implementation of the IRE syllabus was slow due to the challenges.

Chapter three examined the challenges facing the teaching of IRE in secondary schools in Nairobi. The major challenge identified was shortage of IRE teachers. Field survey reveals that out of 37 schools that offer IRE in Nairobi, only 25 (68%) have full time teachers. The rest 12 (32%) have part- time teachers. The second challenge which has adversely affected the teaching of IRE in Nairobi is inadequate teaching and learning resources. According to most of the respondents from the selected schools, recommended textbooks and other teaching and learning resources are not available. The textbooks available are not adequate. Most of the IRE teachers use their personal textbooks and supplementary materials (Ajobe OI, 20/7/08). The academic formation of students is likely to be affected in terms of performance since students do not have adequate learning resources for assignments and revision.

The third challenge identified was lack of capacity building and staff development programmes. The ministry of education as well seems not to have the institutional capacity to enhance the said programmes. The other notable challenge is low IRE student entry in KCSE examination. It is evident that many students prefer to take science subjects as opposed to arts. Findings on student's performance revealed that most of the respondents in this study (78%) or 93 out of 120 interviewed assert that they have developed positive attitude towards studying IRE, hence perform well.

Chapter four discussed the significance of IRE in the spiritual and academic formation of secondary school students in Nairobi. Evidently, research reveals that IRE has an effect on student's character building and develops student's intellectual faculty and spiritual nourishment. Many respondents (82 out of 120) felt that their morality had been improved and 15% (18 out of 120) contend that IRE boosts their piety. Field survey also shows that 98% of the respondents acknowledged that IRE boosts the overall mean grade in examinations.

Another finding from the study is that students in Nairobi secondary schools participate in IRE forums and rallies where lectures are presented by Muslim scholars. Majority of the respondents agreed that the forums and rallies play a significant role in reinforcing what has been taught in their respective classes. New knowledge is also added as the content is related to what is taught in IRE and the challenges affecting the youth are identified and discussed. The way forward and measures to curb these challenges are presented.

In chapter five, field survey shows that some Islamic organizations such as Islamic Foundation and SUPKEM hire IRE teachers to increase their number. The role played by Jamia Mosque Committee in sponsoring students to study IRE among other subjects in

colleges cannot be under estimated. In addition, Islamic Foundation reprints some Islamic literature such as the **Textbook of Islam** by M.A Quraishy, which is used in both colleges and secondary schools. Finally, it is observed in this study that some organizations facilitate Islamic forums and rallies by funding them through provision of a token of appreciation to the facilitators, the charges for the venue and refreshments for the participants.

6.2 Conclusion

Education is the foundation of Islam, knowledge acquisition is one of the sublime spiritual merits of the learned over the ignorant. Islam has made it obligatory for every Muslim male and female to seek for knowledge as the Prophet (PBUH) has said ‘knowledge and wisdom is the most valuable asset of a believer which he or she has lost. Hence, a Muslim should strive to acquire it. We have noted in this study that IRE is significant in guiding a person’s life to spiritual attachment, love and devotion and also for the moral development of an individual.

The setting up of the Kenya Education Commission (Ominde Commission) at independence paved the way for the inception of the secondary IRE curriculum. Notably, the implementation of the secondary syllabus had a low start and the secondary IRE curriculum has had a checkered history since its inception in the national curriculum. Evidently, the study shows that there are numerous challenges that affect the teaching of IRE in secondary schools in Nairobi.

Finally, Muslim organizations have significantly contributed to the growth and development of IRE in secondary schools in Nairobi by providing bursaries, teaching and learning resources, scholarships and resource persons. They also hold or sponsor seminars, workshops, conferences, symposiums and also fund rallies and forums on challenges facing the *Ummah* and Muslim students.

6.3 Recommendations

The shortage of IRE teachers poses as a major challenge facing IRE since its inception in the secondary school curriculum; the government should intervene by training more teachers to ameliorate the shortage. Moreover IRE should be introduced in all schools in Nairobi where there are Muslim students. This will help the students in spiritual and academic development and acquire more knowledge on Islam.

Low candidature of students as pointed out is as a result of negative attitude by students themselves and lack of motivation by parents to encourage their children to study IRE. To check these, students should internalize their obligation and responsibilities of being *Khalifa* (vicegerent) or Allah's representative on earth, as advocated in the Holy *Quran* and *Sunnah* of the Prophet. More sponsorships and bursary schemes by Islamic organizations are required to attract more students which may in turn translate to more IRE teachers. Organizations such as Jamia Mosque Committee should increase the number of sponsorship of IRE students in Kagumo from 4 to 8.

Parents on the other hand should be sensitized through IRE forums organized by Muslim organizations on the need for their children to pursue Islamic studies in order to help promote their spiritual formation and moral training. They should also provide incentives and motivation in the study of IRE especially by providing enough Islamic literature and audio visual Islamic entertainment material. They should also encourage their children to continue with their *Madrassa* education to reinforce and enhance what they learn in IRE to promote spiritual and academic formation. Some of the topics covered in *Madrassa* are related to the themes taught in secondary school, for example, Devotional Acts, *Quran* and *Hadith*, Pillars of Islam and *Iman* and Historical and Cultural Heritage among others.

Textbooks and other supplementary materials play a pivotal role in learner's performance as remarked by some respondents during the field survey. The government and curriculum developers should publish more books on IRE. Similarly, Muslim scholars conversant with Islamic studies should come forth and liaise with KIE and Muslim organizations to publish textbooks and other supplementary materials.

Islamic clubs in schools should be more active by holding frequent rallies on contemporary issues increasing *Da'awah* activities (propagate Islam) and organizing debates between schools on difficult topics such as *Mirath* (inheritance). This is geared towards promotion of student's faith and spiritual nourishment and formation.

Teachers should vary their methodology and emphasize on practical aspects of the subject rather than focus on examination and grading. They should guide the learners to practice what they learn in their daily life (life approach). Most of them concentrate on the academic formation yet IRE has the spiritual aspect that is about Islamic precepts and tenets. The study has identified and discussed how various methods could be used by teachers such as team teaching especially during Pastoral Program of Instructions (PPI), whereby the content that calls for demonstration, for instance prayer (*Salat*) can be handled by two teachers for clarity and easier understanding by students.

Kamunge Report (1988) states that development and maintenance of physical facilities in secondary schools by communities, parents and sponsors should be encouraged. This will enable maintenance of high standards of teaching and learning. Private secondary schools provide opportunities for secondary education for many primary school leavers and therefore increase the index of opportunity for secondary education. While some private secondary

schools provide education of high standards, others lack adequate facilities, equipment, qualified teachers and conducive learning environment to offer the desired quality education.

Religious Education in all educational institutions should be taught by committed and qualified persons practicing the faith in which they offer instruction in order to cover all the topics in the syllabus, for instance, some IRE teachers do not teach *Quran* and *Hadith* especially in primary level because they are not conversant with the Arabic language.

6.4 Suggestions for Further Study

1. Free primary education was introduced in Kenya 2003. This led to massive enrolment in primary schools leading to congestion in classes. Many Muslims have also been enrolled as well. The effect of FPE on teaching of IRE could be a subject of another research.
2. Some Muslims students who study IRE in high school proceed to university for further study. Some of them study IRE while others change to study other disciplines. The challenges that these students face with regard to IRE could be another subject of research

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APPENDICES**A 1. List of Oral Respondents, their Occupation, Place and Date of Interview.****(A) IRE students**

Name	School	Class	Date of interview
Abdilkadir Ahmed	Highway Secondary	Form III	18/7/08
Abdilkadir H Adnan	Aga Khan High	Form I	17/7/08
Abdirahman Hussein	Highway Secondary	Form II	24/7/08
Abdirahman Omar	Muslim Academy	Form II	18/7/08
Adan S. Sheikh	Jamhuri H School	Form II	18/9/08
Fadhil I. Twaha	Kibra Academy	Form IV	18/9/08
Fatuma Sadiq	Starehe Girls School	Form II	20/9/08
Hamza B. Shamsa	Starehe Girls School	Form I	20/9/08
Hamza Hassan	Muslim Academy	Form II	18/7/08
Juma Mwachinango	Muslim Academy	Form II	18/7/08
Khalif A. Musa	Muslim Academy	Form I	18/7/08
Kulthum A Moha	Starehe Girls School	Form II	20/9/08
Mariam Y Saidi	Temple Road Sec.	Form IV	14/7/08
Mohamed Abdi	Temple Road Sec.	Form IV	14/7/08
Omar Fahmy	Highway Secondary	Form II	25/7/08
Osman A. Nur	Eastleigh Secondary	Form III	12/7/08
Osman Ayan	Aga Khan High	Form I	18/7/08
Osman, Rukia Adna	Kibra Academy	Form III	25/9/08
Rahma Ali	Pangani Girls Sec	Form II	14/7/08
Riziki Ramadhan	Kibra Academy	Form II	18/9/08

Saidi A. Abdillahi	Eastleigh Secondary	Form I	21/7/08
Saidi. Abdillahi	Eastleigh Secondary	Form I	21/7/08
Saida Hussein	Our Lady of Mercy	Form II	17/7/08
Salim Hussein	Aga Khan High	Form III	17/7/08
Salma Mohanned	Pangani Girls Sec.	Form I	23/7/08
Salma Twalib	Pangani Girls Sec.	Form I	16/7/08
Sofia Yahya	Kibra Academy	Form IV	28/9/08
Suleiman Abushir	Muslim Academy	Form I	18/9/08
Suleiman Zaituni	Temple Road Sec.	Form IV	19/7/08
Suleiman Abdilwahid	Starehe Boys Center	Form I	24/9/08
Swaleh Yaska	Temple Road Sec.	Form II	18/9/08
Yusuf Abdul	Starehe Boys Center	Form I	24/9/08
Yusuf Razak	Jamhuri High School	Form III	18/9/08
Zulfa Osman	Our Lady of Mercy	Form II	24/9/08

(B) IRE Teachers

Name	School	Date of Interview
Ali M	Highway Secondary	24/7/08
Ajobe Salim	Kibra Academy	20/7/08
Bakari Ali	Temple Road	18/7/08
Juma Ramadhan	AgaKhan Secondary	17/7/08
Mahat Hassan	Starehe Boys Center	25/7/08
Muchomba (Mrs)	Our Lady Of Mercy	24/7/08
Omar S. Hinga	Eastleigh Secondary	21/7/08

Omar	Nairobi Muslim Academy	24/7/08
Saida	Kenya Muslim Academy	24/7/08
Shamsa	Starehe Girls	25/7/08
Rukia	Pangani Girls	24/7/08
Rashid	Lenana School	25/7/08

(C) Other Oral Respondents

Name	Occupation	Place of Interview	Date of Interview
Bakari Chemaswet	National Treasurer	SUPKEM	23/7/08
Yusuf Marabwa	Executive Officer	SUPKEM	23/7/08
Bashir Mchangamwe	IRE Advisor	YMA	24/7/08
Shamsa Adan	DQASO	MOE (Jogoo House)	24/7/08
Shurie Barre	Curriculum Developer	KIE	25/7/08
Abdinur	Curriculum Developer	KIE	25/7/08
B. Mapesa	Executive Officer	Islamic Foundation	24/9/08

A 2: List of Schools that offer IRE in Nairobi**2(a) Public schools**

Name of school	Type of school
1. Lenana High School	Boys' Boarding
2. Nairobi school	Boys' Boarding
3. Jamhuri High School	Boys' Day
4. Eastleigh High School	Boys' Day
5. Highway Secondary School	Boys' Day
6. Parklands Arya Girls'	Girls' Day
7. Muslim Girls' Secondary School	Girls' Day
8. Ngara Girls' High School	Girls' Boarding
9. Our Lady of Mercy	Girls' Day
10. Nairobi Milimani Secondary	Mixed Day
11. Kamukunji Secondary School	Mixed Day
12. Starehe Boys' School and Centre	Boys' Boarding
13. Starehe Girls' School	Girls' Boarding
14. Maina Wanjigi Secondary School	Mixed Day

b) Private Schools

Name of school	Type of school
1. The Agha Khan High School	Mixed Day
2. Don Bosco School	Mixed Day
3. St. Edwards high School	Mixed Day
4. St. Dominic Savio's Secondary School	Mixed Day
5. S.S.D Secondary School	Mixed Day
6. Wakulima Secondary School	Mixed Day

7. Guru Nanak Secondary School	Mixed Day
8. Kenya Muslim Academy	Mixed Day
9. Rasul Al-Akram Aademy	Boys' Boarding
10. St. Gabriel Secondary	Mixed Day
11. Temple Road High School	Mixed Day
12. Racecourse Road Secondary School	Mixed Day
13. Ngara Queens Academy	Mixed Day
14. Ridgeways Boys' Academy	Boys' Boarding
15. Kayole Twilight School	Mixed Day
16. Kibra Academy	Mixed Day
17. Dima Academy	Mixed Day
18. Wamy High School	Boys' Day
19. Nairobi Muslim Academy	Girls' Day
20. Shepherds Hill High School	Mixed Day
21. Charity Students' Centre	Mixed Day
22. Gitu Academy	Mixed Day
23. Muslim Academy	Boys' Day

A 3: Research Instruments: Questionnaire/ Research Questions

Preamble

The Researcher is a student at Kenyatta University. He is conducting a research on **The Challenges of Islamic Religious Education on Spiritual and Academic Formation of Secondary School Students in Nairobi, Kenya**. Please assist him to fill in the following questions. This information will be used purposely for this research only and will be treated with confidence as required.

A. IRE Teachers' Questionnaire

1. (a) Name (optional) _____
- (b) Age _____
- (c) Sex _____ (I) Male _____ (ii) Female _____
- (d) Name of school _____ (i) Private sponsored _____ (ii) Public _____
2. What is your highest educational level?
 - (i) University
 - (ii) College
 - (iii) Secondary
 - (iv) Others (specify) _____
3. What is your highest level in the study of IRE?
 - (i) University
 - (ii) College
 - (iii) Secondary
 - (iv) Others (specify) _____
4. How long have you taught in your present School? _____
5. What classes do you teach? _____
6. Apart from IRE what other subjects do you teach? _____

7. (a) Which main textbooks do you use for teaching IRE? (Please list them).

(b) Apart from textbooks what other books do you use (list them)_____

8. Are these textbooks adequate for the students? Please explain

9. What other resources do you use?_____

10. What factors hinder your effective use of all the types of learning resources (in your School?)List them_____

11. How often do you evaluate the students in IRE?

12. What methods do you use in the evaluation process?_____

13. What are some of the problems you encounter in evaluating the learning outcomes in IRE Explain_____

14. Suggest ways in which these problems could be overcome.

B. Curriculum Developers' Questionnaire

1 Name (optional) _____

Age _____

Sex _____ 1.Male _____ 2. Female _____

2. What is your designation? _____

3. What is your

(a) Academic_____

(b) Professional qualification? _____

4. What are your main duties in your present job? _____

5. Have you taught IRE before? _____

If yes which level?

(i) Primary

(ii) Secondary

(iii) College

(iv) Others (Specify)

2. Do you hold workshops for IRE teachers? _____

If yes, how often? _____

3. What are some of the challenges you face regarding developing and planning IRE syllabus for secondary schools?

Explain _____

4. How do you ensure that IRE teachers are kept updated and well informed on new developments in the teaching of the subject? Please explain _____

5. Are the curriculum materials for IRE syllabus adequate?

6. Suggest ways of improving the teaching of the subject.

7. What sources have you recommended for use in teaching of IRE?

C. Directors And Managers Of Islamic Organizations Questionnaire

1. (a) Name (optional) _____

(a) Age _____

(c) Sex _____ (i) Male _____ (ii) Female _____

2. What is the name of your organization? _____

3. How long have you been its director/chairman/manager? _____

4. What is your

(a) Academic

(b) Professional qualification? _____

5. Do you host / participate in IRE workshops/Seminars? _____

6. Do you provide secondary schools with learning resources? (specify) _____
7. Any other assistance (specify) _____
8. Do you encounter problems/ challenges as you assist in the improvement of teaching of IRE subject? _____
9. Generally, which areas do you think should be addressed to improve and overcome the aforesaid challenges/ problems List them _____
10. Please make any other comment which could be of use to the improvement in teaching IRE in secondary schools

D. IRE Students' Questionnaire

1. (a) Name (optional) _____
- (b) Age _____
- (c) Sex _____ (i) Male _____ (ii) Female _____
- (d) Form _____
- (e) Name of school _____
2. What text books do you use in your school for IRE? _____
3. Do you have enough text books for learning IRE? _____
4. What other learning resources do you use? _____
5. Do you complete the IRE syllabus in good time?
- (a) yes _____
- (b) No _____
6. What is your performance in IRE subject?
- (a) Good _____
- (b) Fair _____
- (c) Poor _____

7. What difficulties do you encounter when answering IRE questions?_____

8. Do you hold / conduct internal or external discussions in IRE

Explain_____

9. What areas /Topics in the syllabus do you find difficult?

10 Please make any other useful comment with regard to teaching of IRE

subject_____

A.4 (i): IRE Teacher's Interview Guide

1. (a) Name _____
 (b) Age _____
 (c) Name of School _____
 2. What is your academic and professional qualifications? _____
 3. What is your highest level in studying IRE? _____
 4. For how long have you taught IRE? _____
 5. What level(s) have you taught the subject? _____
 6. What challenges do you encounter in the teaching of IRE? _____
 7. In your opinion, how can these challenges be overcome? _____
 8. In what way(s) does IRE promote both spiritual and academic formation of students?
- Thank you for your contribution.

A.4 (ii): IRE Students Interview Guide

1. (a) Name _____
 (b) Name of School _____
 (c) Class _____
2. Did you study IRE in Primary school? _____
3. Which learning resources do you use in IRE? _____
4. How often do you attend Islamic rallies and what themes are discussed?
5. How has IRE helped you in the promotion of your spirituality?
6. What challenges do you face in IRE as a subject? _____
7. Suggest ways of overcoming the challenges/ _____

A. 5 :(a) Observation Checklist; Teaching and Learning Processes.

Name _____

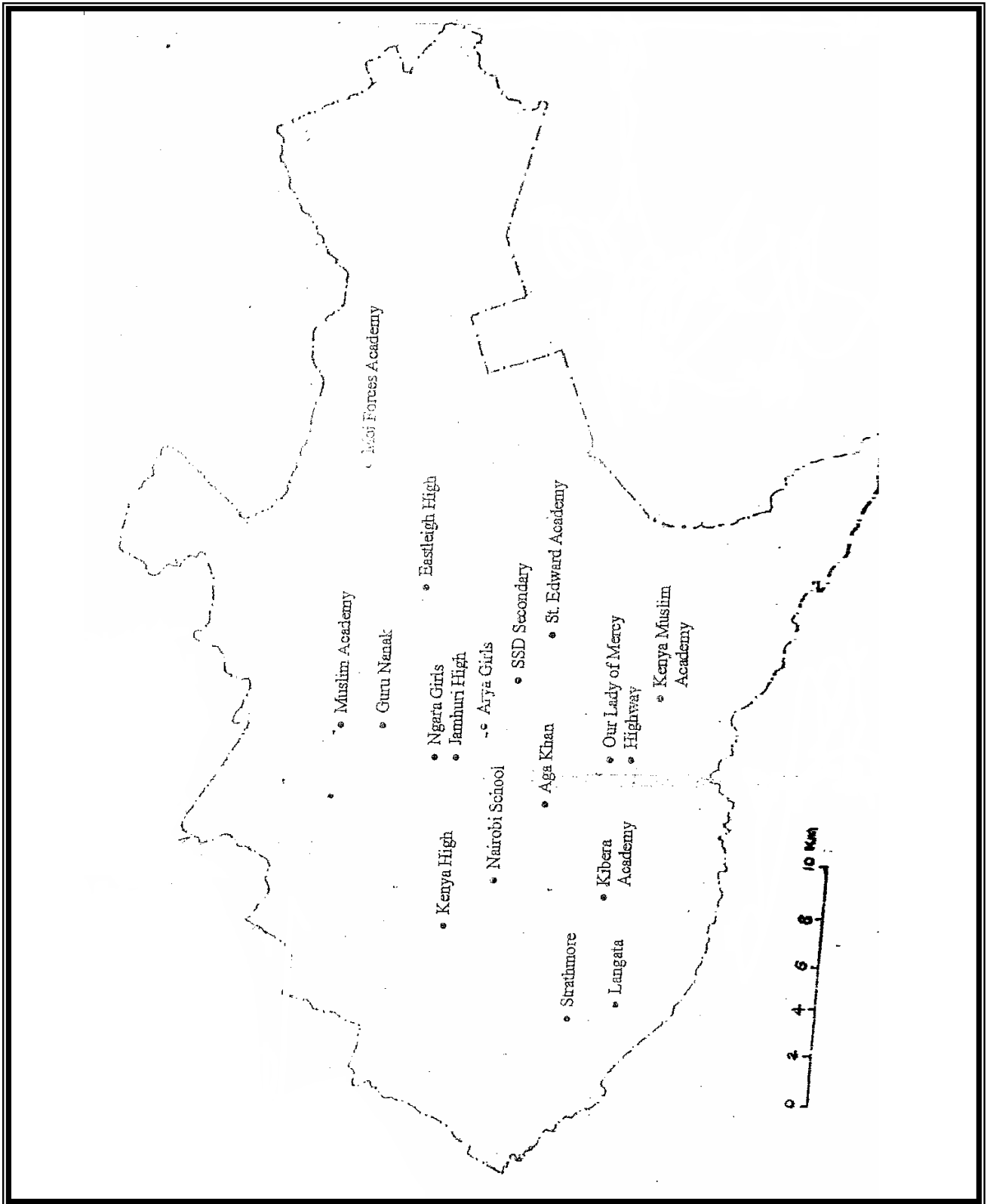
School _____

Theme/Topic	Method(s) in use	Cognitive aspects promoted; knowledge, skill, attitude	Challenges experienced
Quran			
Hadith/Sunnah			
Devotional Acts			
Pillars of Iman			
Akhlaq(Morality)			
Muamalat(relationships)			
History of Islam			
Muslim Scholars			

A.5 (b) Other Activities

Classroom Activities	Large Extent	Small Extent	Not at All
Use of teaching and learning Aids			
Application of learner centered approach			
Integration of emerging issues in a lesson			
Integration of new technology in teaching and learning process			

A. 6(b): Map of Nairobi showing some of the Secondary Schools that offer IRE



Adopted from Maina(1993) M .A Thesis