

**ISLAMIC EDUCATION IN KENYA
A CASE STUDY OF ISLAMIC INTEGRATED SCHOOLS IN GARISSA
COUNTY**

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Studies, University of Nairobi.**

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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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This Thesis has been submitted for examination with our approval as University Supervisors

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ABSTRACT

This thesis explores the challenges facing Islamic education in Kenya with specific reference to Islamic Integrated schools that combines the national secular public school curriculum and Islamic education curriculum as taught in Madrasas and Qur'anic schools. Throughout history, Islamic education has continued to adapt to the different environments and Islamic Integrated schools are not an exception. As indicated by the study, despite the many challenges, the schools have continued to provide a wholesome education, and in some areas by-passed the secular public schools in both enrolment attainment. The study has utilized the phenomenological approach to capture and describe the essence of Islamic Integrated Schools as a social phenomenon and the challenges they face in providing two different types of knowledge with different values.

This study on the challenges facing Islamic Education in Kenya had four objectives: a) to identify the rationale for the establishment of Islamic integrated schools in Kenya b) to examine the curriculum of Islamic Integrated schools in terms of the number of subjects taught and the amount of content to determine curriculum overload c) to investigate the role of Islamic Integrated Schools in the education of Muslim children d) to explore the challenges facing Islamic Integrated schools.

Field data from Garissa County was used to confirm the findings of the study. While the traditional *Madrasa's* are still growing, there are more students attending secular education with *Madrasa's* and Qur'anic schools, attended in the afternoons, evenings and during weekends. The *Madrasa's* are autonomous institutions outside the control of the education authorities and were not therefore supervised as to the quality of education provided. Concerns have been raised about the amount of time children spend in the Islamic Integrated schools but the schools were found to cover two broad curricula which obviously calls for more time.

Finally, the study has identified the urban and ethnic bias of the Islamic Integrated schools phenomenon. The founders and more than 80 percent of the learners were found to be of the Somali ethnic group. This is an area that requires further study as

it would be of interest to Sociologists and Anthropologists. There will also be need to study the implication of teaching two foreign languages and a national language to pre-school and lower primary school children. The study also has implications for further research for planning and policy making in the field of education.

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ACRONYMS

AKF – Agha Khan Foundation
CIPK – Council of Imams and Preachers of Kenya
CRE – Christian Religious Education
DEO – District Education Officer
DICECE – District Centres for Early Childhood Education
DQASO – District Quality Assurance Officer
ECDE – Early Childhood Development and Education
EFA – Education for All
FPE – Free Primary Education
GER – Gross Enrolment Rate
I.I.E.P. – Islamic Integrated Education Programme
I.I.S. – Islamic Integrated Schools
IRE – Islamic Religious Education
I.U.I.U – Islamic University in Uganda
KESSP – Kenya Education Sector Support Programme
KIE – Kenya Institute of Education
KMA – Kenya Muslim Academy
MEC – Muslim Education Council
MRC – Madrassa Resource Centre
NACECE – National Centre for Early Childhood Education
SUPKEM – Supreme Council of Kenya Muslims
NMA – Nairobi Muslim Academy
PBUH – Peace Be Upon Him
WAMY – World Assembly of Muslim Youth
YMA – Young Muslim Association

CHAPTER ONE

INTRODUCTION

1.0 Background to the Study

Education as a means of transmitting cultural knowledge and skills from one generation to another has existed in all societies throughout history long before formal educational systems existed and prior to schools and other institutions of learning.¹ With the advent of Islam on the coast of East Africa in the 7th Century, education also arrived to the country and thus, education within the framework of Islam has existed for more than a millennium in Kenya. It was only approximately one hundred years ago that the type of education that had been developed in the West, also reached Kenya.

The two educational systems, Islamic education and Western type of education, have existed side by side at times without dissonance but more often than not with conflicts and disagreements. Over the years, the failure of Muslim children to attain the same level of participation in education as well as academic success compared to members of other faiths has made actors in Islamic education to pursue an innovative alternative system of education that allows children to receive the two types of education (Islamic and Western) at the same time and in the same venue.

Islamic education takes place in Mosques, *Madrasas*² and Qur'anic schools.³ Qur'anic schools have existed since the arrival of Islam with almost all Mosques having a Qur'anic school attached to them. Usually all children, both boys and girls of primary school age, attend Qur'anic schools and get basic Islamic education. Boys may continue for many years but girls tend to leave when they reach the age of ten or eleven.

Islamic education, i.e the Qur'anic schooling and *Madrasa* are designed to address first and foremost the spiritual needs of the learners and to offer them avenues for growth in the faith. This type of education emerged in response to the divine mandate

¹ Starrett, G. (1998) *Putting Islam to Work: Education and Religious Transformation in Egypt*.
University of California Press:California.p.12

² A *Madrasa* is a school for Islamic education.

³ A Qur'anic school is a school where students learn to recite and memorize the Qur'an.

expressed in the Qur'an and is a means for disseminating and deepening the learner's knowledge of the Islamic faith.⁴

Qur'anic schooling occupies a significant place in the education and upbringing of Muslim children. Islam emphasizes on the significance of education in the life of a believer. There are various sayings of Prophet Muhammad (PBUH) which encourage Muslims to seek education. For instance, in one report the Prophet said "Whoever seeks the path of knowledge, Allah will ease for him the way to the paradise"⁵

At the cornerstone of the process of pursuing knowledge is the zeal for search of Islamic religious education. Muslims are urged in a prophetic tradition to seek for Islamic religious knowledge. Prophet Muhammad (PBUH) said "Whoever Allah wants good for him, then He will teach him the religion."⁶ It is from this religious background that Muslim parents feel obliged to send their children to Qur'anic schools and Madrasas in order to mould the behaviour of the children in accordance to Islamic teachings. Training of children in Qur'anic schools is perceived by parents to be an important process in bringing up children to be responsible citizens and fostering of unity and loyalty among Muslim communities.⁷

To fulfil this obligation, learners in most urban areas would attend Qur'anic schools to complement secular education offered in the formal schools in order to get Islamic religious education. In some Muslim populated areas, communities consider secular schooling a waste of time or even an active threat because of values that it imparts. Some Muslim communities view formal education to be antagonistic to their cultural, social and economic way of life. Others feel that the amount of time allocated to Qur'anic/Islamic studies in the secular national curriculum to be inadequate and heavily skewed towards the secular.

Failure of formal educational institutions to sufficiently cater for the religious needs of Muslim children has made parents to enrol their children to Qur'anic schools and *Madrasa's*. This in turn, has caused duality of education in Kenya namely modern schooling offered in the formal schools and traditional Islamic religious education provided in the Qur'anic schools and *Madrasas*. This has been coupled by parent's fears' for their children to lose their identity as Muslims due to the strong non-Islamic influence in the formal schools.

⁴ Unicef (1990) "*The Situation of Pre-School Muslim Children in Kenya*" A Draft Report Presented to UNICEF (Kenya) for the Pre-School Child Development Project, Nairobi. p.1

⁵ *ibid.*,p.4

⁶ Narrated by Imam al- Bukhari

⁷ Commonwealth of Learning and Commonwealth Secretariat (2006) "*Forum on Flexible Education Reaching Nomadic Populations*" Garissa, Kenya 20-23 June 2006, p.66

The above scenario meant that children were attending several institutions – formal schools, Qur’anic schools and *Madrassa*’s - in any single day placing a burden on the children. These institutions were sometimes situated in different places, with children changing from their school uniforms to dress in appropriate attire for Islamic education, before proceeding to these institutions.

In a bid to have the children benefit from formal education and still fulfil their religious obligation of getting the basic religious knowledge, without having to attend several institutions, some Muslim organizations and individual entrepreneurs have established what are referred to as ‘Islamic Integrated schools’ in the predominantly Muslim regions of North Eastern, Coast province, Nairobi, Western province particularly around Mumias and Kakamega. The children in these regions attend Qur’anic schools, traditional *Madrassa* institutions and secular public schools.

The Integrated schools as the name suggests, combines the Islamic education curriculum and secular/Western systems of education. The schools operate on the ideals of producing all-rounded and morally upright individuals who can serve as good example for the society as they learn the principles of Islamic religion as well as excel in their day to day affairs in a globalized world.

1.1 Statement of the Problem

The Kenya government’s commitment to the implementation of the international conventions on the rights of the child as well as the provision of Education for All (EFA) by the year 2015 cannot be gainsaid. This commitment culminated in the Free Primary Education (FPE) in 2003 and Free Secondary Education in 2007.⁸ In spite of these government efforts, Muslim-majority areas like Northern region and Coast have continued to register minimal number of students at both primary and secondary levels. For instance in North Eastern region of Mandera, Garissa, Wajir and Ijara, the Gross Enrolment Rate (GER) stands at 26 % for primary education and about 4% for secondary education, whereas regions like Western and Central have a GER of 90 % and above.⁹ For instance, Garissa County with a population of 632,000 people has only 40,458 pupils in 127 schools compared to Eastern region with over 4142 primary schools in the year 2000.

However, despite the lack of schools in the region to cater for the population, parents in the region have continued to shun the few schools in existence preferring to enrol

⁸ Bray, M. (2003), “Community Initiatives in Education: Goals, Dimensions and Linkages with Governments”, *Compare*, Vol.33, No. 1, p.35

⁹ *ibid.*, p.35

their children in fee paying, private Islamic Integrated schools. This state of affairs has been attributed to the incompatibility of public schools with the ethos of Islam and the lack of Qur'anic education in these institutions. As a result parents have continued to enrol their children in privately run Islamic Integrated schools, Qur'anic schools and *Madrasas* rather than in government run tuition free public schools.

The reasons cited mostly by parents for taking their children to Islamic education institutions is the absence of a proper Islamic environment which allows pupils to practice their faith in public schools as well as the quality and inadequacy of the Islamic knowledge taught in these schools. The low enrolment of Muslim children in mainstream public education has therefore meant that they have continued to lag behind the members of other faiths in participating in national affairs thereby making the youth vulnerable to anti-social behaviours and an easy target for recruitment by radical Islamic groups like Al-Shabaab and Al-Qaida due to frustrations of not getting employed. To overcome this bottleneck, some individual Muslim entrepreneurs and Muslim charitable organizations have established Islamic Integrated schools in places like Garissa, Mandera, Wajir, Mombasa and Nairobi. In some areas like Garissa County, there are more Islamic integrated schools than public primary schools.

Much as the Islamic Integrated Schools have raised the enrolment rates of Muslim children by adopting the national curriculum alongside the Islamic one, they also face numerous challenges such as large number of subjects which are taught in both English and Arabic languages, lack of a unified curriculum and the scarce teaching learning resources in Islamic education, a wide curriculum that cannot be covered within the available time, as well as duality in education. There are also the different values espoused by the two systems of education which sometimes cause the students to question the kind of knowledge they receive. There is therefore, need to investigate the reasons for the emergence of Islamic Integrated schools and the challenges they face in Kenya, taking Garissa County as a case study.

1.2 Objectives of the study

The overall goal of the study is to examine the challenges facing Islamic education in Kenya with emphasis on the Islamic Integrated Schools in Kenya The study seeks to achieve the following objectives:

- a) To identify the rationale for the establishment of Islamic integrated schools in Kenya
- b) To investigate the role of Islamic Integrated Schools in the education of Muslim children
- c)) To identify the nature of integrated Islamic curriculum as perceived by Islamic Integrated Schools?
- d) To explore the challenges facing Islamic Integrated schools in Garissa County

1.3 Justification of the study.

The Islamic Integrated schools that combine the teaching of Islamic education subjects such as Qur'an, *Tawhid*, *Fiqh*, *Tafsir*, Arabic Language and *Nahw* which have traditionally been taught in Madrasas and Qur'anic schools and the secular national curriculum are new phenomena which have only come to the limelight in Kenya in the last decade.

While the secular primary and secondary public school system has a broad-based national curriculum developed by the Ministry of Education, the integrated schools while implementing the national curriculum improvise the Islamic education curriculum, sometimes borrowing from such diverse Muslim countries as Sudan, Egypt, Saudi Arabia and Yemen. Bringing this issue to the fore helps the schools as well as Muslim scholars to find a way to develop Kenyan- context based curriculum that takes into consideration the physical as well as the cultural environment of the learners.

The Ministry of Education and stakeholders in Islamic education may use the findings of the study to improve on the Muslim children's education both in Islamic and secular subjects. The findings of this study adds to the growth of knowledge on Islamic education and help to develop a strategy for the integration of Muslim children into the fabric of modern Kenyan society. The study will help future researchers in identifying priority areas in which to carry out more research on Islamic integrated schools in other parts of the country and the world. Educational administrators will recognize the unique problems Muslims children go through which may influence access to a relevant education and contribute to national development.

1.4 Scope of the study

The study explores the challenges facing Islamic education in general and Islamic Integrated schools in particular. In Kenya, Islamic education encompasses the Qur'anic schools, Madrasa, Islamic Integrated Schools and Islamic Religious Education in the secular public schools. This study will be limited to Integrated Islamic Schools in Garissa County.

The study is limited to the Islamic Integrated Schools, because these schools as currently constituted, though a new phenomena in Kenya have continued to be popular with Muslim parents and surpassed government financed public primary schools in terms of enrolment particularly in some Muslim-majority urban areas of North Eastern and Coast provinces as well as parts of Nairobi such as Eastleigh and South C which have sizeable Muslim populations.

The schools combine both the national 8-4-4 and *Madrasa* curriculum which brings in the element of duality in education with learners code-switching from the English

language medium to the Arabic language medium. The medium of instruction in the teaching of the secular school content is English, whereas the Arabic language is used when instructing the same learners on Islamic religious content such as Qur'an recitation and memorization, Qur'anic exegesis, *Hadith* (Sayings of the Prophet), *Fiqh* (Islamic Jurisprudence) and Islamic History.

1.5 Limitations of the study

This study focuses on the Islamic Integrated schools in Garissa. Though there are Qur'anic schools, *Madrassa* and secular public primary and secondary schools, the study focuses itself to Islamic Integrated schools which are a new phenomenon which even the Ministry of Education officials are not fully conversant with in terms of the structure of the system, the curriculum and the medium of instruction.

There are several limitations of the study. The duality of the integrated system means that the teachers in the Islamic component of the schools may not be familiar with the English language as they teach in Arabic language. This might necessitate translating the research instrument into Arabic or the local languages of the teachers. North Eastern region is a difficult area both in terms of the climate and communication. Some of the selected schools might be difficult to access.

The recent arguments that *Madrassas* are breeding ground for terrorists have led managers of these institutions to be cautious of groups or individuals who purport to carry out any study on their schools including officials from the Ministry of Education. There is need to show that this is a purely academic study.

1.6 Literature Review

In this section selected literature regarding Islamic education is examined to highlight the nature of this type of education and the challenges it faces. The review seeks to gain an understanding of the type of knowledge espoused by the Islamic education system as a process that gives meaning to the faith of the Muslim child. Various sources cite that the core reason for the existence of Islamic schools is to nurture the learners in the Islamic faith thereby enriching the community. Islamic schools assist students make meaning of life by offering engaging experiences of Islamic tradition as part of a cultural faith formative processes; "in this way, Islamic schools can have a role in creating positive identities that express living religious and cultural traditions"¹⁰ Faith as a tradition enables school members to discover deeper meanings beyond mere self-interest.

A sample of Islamic education literature indicates that Islamic education is based upon sound and well established doctrine of education.¹¹ True educational and social orientation can reside only in a society which tries to reform itself by reviving its great and rejuvenating religious traditions. In Islam, the society has to strive to base its education on true faith and the rehabilitation of all social and political institutions based upon the ethos of *Tawheed*, i.e. the unity or uniqueness of Allah- The Supreme Being.¹²

1.6.1 Islamic Philosophy of Education

In this section a sample of literature contributing to an understanding of the Islamic philosophy of education is presented. Islamic scholars and philosophers have interpreted philosophy on the basis of its religious and spiritual aspects. According to Nasr, traditional Islamic philosophers are of the view that ‘philosophy originates from the lamp of prophecy’, which they directly acquired from the foundation of *Tawheed* characterized with a certain Islamic teaching.¹³ He insists that philosophy should not contradict the divine and its teachings, but should advocate the existence of one God in accordance with Islamic principles.

Al-Farabi refers to philosophy as ‘love towards *hikmah*’, *hikmah* here being *ma’rifat* Allah (Knowing Allah).¹⁴ According to Hassan, the word philosophy does not exist in the Holy Qur’an as such, but there is the word ‘*hikmah*’ which has the same meaning as wisdom. Wisdom in Islam includes the meaning of the truth and the ability to discern right and wrong. The Qur’an in Surah al- Nahl says:

“Invite (all) to the way of your Lord with wisdom and beautiful preaching and argue with them in ways that are best and most gracious”¹⁵

Al-Attas, writing on Islamic philosophy of education says that, philosophy should relate to the task of solving problems in Muslim education. He refers to this as the traditional approach, in which Islamic philosophy provides alternative answers to those questions concerning the reality of human life which resulted in the emergence of the types of knowledge evident in Islam. Answers questions related to God and His relations with humans referred to as *Tawheed* knowledge; answers to questions related to humans and their relations with God, whilst answers to questions related to what and how human values and norms should be practiced, is referred to as *Fiqh* knowledge.¹⁶

¹⁵Quran Chapter 16 Verse 125

¹⁶ Al-Attas (1979).*Aims and Objectives of Islamic Education*, Cambridge: The Islamic Academy,p.12

1.6.2 Aims of Islamic Education

The ultimate aim of Islamic education, according to Sayyid Rizavi, is to prepare individuals to live in a society which is just and in which the idea of omnipresence and omnipotence of God predominates. The individual must lead a normal life, performing all their worldly functions while having a clear-cut notion of what their lives to one goal – the Hereafter.¹⁷ This is in accordance with Imam Az-Zarnuji who stated that “the object of education is to attain the pleasure and goodwill of the Almighty and win eternal life.”

Al- Ghazzali further asserts that sometimes human beings miss the greater objective of an Islamic education. That objective being the immediate success of their children in this world, and their ultimate success in the Hereafter which is nurturing a balanced, wholesome, honest human beings who live lives based on principle and who exemplify good character in their dealings with other people.¹⁸ The basis for obtaining this objective is captured in the following prophetic tradition:

“Be mindful of God wherever you are, and follow up any misdeed you might do with a good deed that will wipe it out (being weightier in the scale). And deal with people on the basis of good character.”¹⁹

As stated by various Muslim educationalists, the main aims of Islamic education are to instil the desire to seek the pleasure of God and success in the Hereafter. However, there are two main aspects that characterize Islamic education. First, it begins with the individual and expands to encompass human society as a whole. Second, it begins with life and ends with the hereafter. According to Langglung, Islam came to improve the condition of mankind towards human perfection; the development of a good man and the development of a good society and at the same time to complete the past messages of God revealed to His prophets and messengers.²⁰ The Holy Qur’an says in *sūrah Al-Mā’idah*:-

“This day I perfected your religion for you, completed My favour upon you and have chosen for you Islam as your religion.”²¹

Islam does not accept the dichotomy of secular and religious education. It focuses on developing an integrated human personality: spiritual, physical, intellectual, social and moral. Human personality in the Islamic concept is ‘...a balanced personality based on the basic beliefs about the purpose of human creation as well as the basic duties of

¹⁸ Al-Ghazzali, A. (1986) *Ihya-Ulum-Ud-Din (The Revival of Religious Learning)* Trans. Fazal ul-Karim (n.d.). Vol 1 & 11. Lahore, Pakistan: Kazi Publications, p.115

¹⁹ Quran Chapter 16 Verse 125

²¹ Al-Attas. *Aims and Objectives of Islamic Education*, p.12

Islam'.²² Faith is the basis of all Islamic duties such as prayer, fasting, payment of alms and pilgrimage. These forms of worship, therefore, should be taught to students.

According to Khan, the aims and objectives of Islamic education differ from the aims and objectives of the modern system of education. However, both systems want to produce good individuals but with the deficiency of moral values in the modern system it is argued that its target is unachievable.²³ Although, there seem to be various conflicting aims of education as stated by Muslim scholars and educationists, they do not really conflict since they all aim to take the recipients of the education closer to Allah through the purification of the soul and development of good moral character. A well-rounded education emphasizes all aspects of human potentialities: spirit, intellect, rational self, feelings and bodily senses.

In summary therefore, the aim of Islamic education is development of the whole person and a balanced development of the whole personality."²⁴ Contrary to Western education with its emphasis on intellectual development, Islamic education is concerned with the soul or spirit, the heart, the self and the intellect. Spiritual knowledge has the same importance as empirical and scientific knowledge and spiritual development is an integral part of education.²⁵

These observations drawn from the literature, demonstrate the importance of the aims of Islamic education as an education that embraces all the diverse aspects of the life of man and roots all of them in the unity and comprehensiveness of God. Islamic education is concerned not only with the instruction and training of the mind and the transmission of knowledge (*ta'lim*) but also with the education of the whole person, without bracketing human experiences into social, physical, psychological or spiritual (*tarbiyah*).

1.6.3 Education and knowledge

In the literature reviewed, Muslims recognize two types of knowledge: revealed knowledge (*wahy*) and rational knowledge (*aql*). The former refers to the words of Allah as transmitted to the Prophet and later written down as the Qur'an. The latter applies to human knowledge, acquired through reasoning, "grounded in facts or data, either from nature, man's physical or psychological realities and the movements of

²² Langgulung, H. (2000) 'Islamic Education and Human Resources Development in Muslim Countries', *Muslim Education Quarterly*, Autumn Issue, Volume 18, Number 1, 65-79, p.67.

²³ Khan, M. S. (1986), *Islamic Education*. New Delhi: Ashish Publishing House, p.64

²⁴ Sarwar, G. (1996) *Issues in Islamic Education*. London: Muslim Educational Trust., p.31

²⁵ Alavi, Ziauddin S.M. (1988). *Muslim Educational Thought in the Middle Ages*. New Delhi, India: Atlantic Publishers and Distributors. p.34.

history".²⁶ For Talbani, this acquired knowledge includes two types: transmitted traditions and rational knowledge.²⁷

This epistemological dichotomy, revealed vs. rational, has been a concern for Islamic thinkers in their attempts to introduce Western sciences into Islam and establish a harmony between Islamic culture and "modern" knowledge. A fundamental principle for Muslim thinkers has been unity and wholeness at all levels and in all aspects of knowledge. Muslim scholars have never accepted the partition of knowledge in spiritual and secular

Wan Daud sees the primary purpose of knowledge as knowing Allah, which means to have "the knowledge concerning man's purpose in this universe and the knowledge regarding the fulfillment of that purpose."²⁸ He describes five features of Islamic epistemology. First is the notion of Allah's total and complete knowledge, which embraces everything in the heaven and in the earth and all that a human being does, including his inner secrets. The source of all human knowledge is Allah.

Second, Islamic epistemology insists on truth and the ultimate indisputable and absolute truth is from Allah. The only true knowledge is in accordance to the Qur'anic text, otherwise it is false, a conjecture or based on whims, ignorance or conceit. However, "man does and can know the extra-Qur'anic data."²⁹ He says that the Qur'an does not contain everything "but we can find indications, signs or hints about everything."³⁰

²⁶ Wan Daud, N.M.N (1989) *The Concept of Knowledge in Islam and its Implications for Education in*

a Developing Country. London: Mansell Publishing p. 67

²⁷ Talbani, A. (1996), "Pedagogy, Power, and Discourse: Transformation of Islamic Education"

Comparative Education Review, (pp 66-82) Vol.40, No. 6 , p.78

²⁸ Wan Daud ,) *The Concept of Knowledge in Islam and its Implications for Education in a Developing Country*, p.65

²⁹ *ibid.*, p.65

The third feature of knowledge in Islam, according to Wan Daud, is its holistic and integrated nature, the inclusion of both religious and secular spheres.³¹ The Quran urges human beings to observe and study the creations of heaven and earth and to travel and learn about civilizations. Such studies will assist and enable man to understand the meaning and spirit of Divine knowledge.

Abdullah states that reasoning (*aql*) and revelation are complementary sources of knowledge. He further claims that "revealed knowledge cannot be grasped except with *aql* and that "*aql* is also essential for revelation since the latter does not contain detailed knowledge concerning every aspect of human behavior." He explains that reason is the "primary source in all aspects of life which are not touched upon by revealed knowledge."³² Reasoning is necessary for understanding new situations. But, he continues, "*aql* has no right to question the validity of or over rule any revealed principle or fact... revealed knowledge is superior to knowledge acquired by *aql*"³³

1.6.4 Contemporary Islamic Education

Contemporary Islamic education displays some variety with regards to contents, methods and organization in different cultural contexts although the major attributes are the same in most countries and replicate the characteristics of medieval Islamic education. Islamic education continues to be generally structured on three levels: elementary schools (mosque schools, *kuttabs*, and Quran schools) for children aged 4-12 years; secondary schools (*Madrasas*) for students of age 7- 20 years; and, higher education i.e. Islamic universities or Faculties of *Sharia* at secular universities.

The traditional system still exists, that is, young children attend some type of *kuttab* or Quran School and then continue on to a *madrasa*, of traditional or "modern" type for shorter or longer periods of time. In some countries the elementary schools have

³¹ *ibid.*, p.65

³² Abdullah, A.R.S. (1982) *Education Theory: A Qur'anic Outlook*. Mecca:Umm Al-Quran University,p.18

become pre-school institutions. In the *kuttab*s of Morocco, for example, as described by Boyle, children aged four to seven years learn to memorise some parts of the Quran and are taught by female teachers. In these and other types of Islamic pre-schools, small children get prepared for the structured setting they will encounter in school. They are familiarized with school culture in as much as they acquire the expected behaviour of a pupil, become acquainted with letters and numbers and are prepared for how to learn and succeed in school. Then they may continue to a *Madrasa* or to a primary school.³⁴

Islamic schools at elementary level do not depend on the state but are community based, i.e. teachers are remunerated by the local community or by the parents. Pupils learn the five pillars of Islam, some Qur'anic verses, praying rituals and Islamic ethics. In addition, they learn the Arabic alphabet, read and write, and study simple arithmetic.³⁵ The *madrasa* teaches subjects such as Islamic theology, Islamic ethics, Islamic law, and Arabic language. There are no formal grades or stages and students start and finish at their own will. In addition, Islamic colleges and universities exist in most Muslim countries.

In some countries, for example in Egypt and Indonesia, more organised *Madrasas* have emerged with state subsidies and control, approved curricula, grades and examinations similar to Western type of schools. In others, traditional *madrasas* are under pressure to accept state supervision in exchange for financial support. In Kenya, though the Kenya Education Sector Support Programme (KESSP) in its 2005 Report has alluded to the governments concern in bringing on board the Muslim child through the training and provision of resources to Qur'anic schools, nothing tangible has been done to translate this desire into a workable programme.

³³ *ibid.*,19

³⁴ Boyle, H.N. (2004) *Qur'anic Schools: Agents of preservation and Change*. London:RoutledgeFalmer p.84

³⁵ *ibid.*p.84,

The 2012 Education Act has gone further to indicate the government's commitment to mainstream Qur'anic schools and the *Madrasas* into the main education system, though this is easier said than done. The Muslim community's open hostility to any group that interferes with the running of Islamic institutions is historical. More so with the recent war on terror and the deliberate move by Western and American policy makers to link *Madrasa* graduates with terrorism has made Muslims wary of any effort to reform *Madrasa* and Qur'anic schools.

1.6.5 Islamization of Education

The literature pertaining to Islamization of education suggests that the Muslim community is suffering from a serious malaise as manifest in political fragmentation and alienation, economic backwardness, illiteracy, superstition and ignorance. According to Roald, many contemporary Islamists agree that the current educational system in many Muslim countries is alien to Islamic values.³⁶

The Hijra Centenary Committee report argued that the separation of Islamic education and Western type of education and the lack of an educational vision for the Muslim world are seen as the main causes to what is perceived as "de-Islamization" and the "sinking morale of the youth."³⁷ The Islamization of Knowledge project therefore, represents an attempt by Muslim scholars to produce an indigenous knowledge system.

The approach of Muslim scholars involved in the Islamization process has the support of new approaches in the natural and social sciences. Muslim scholars for the past four decades, have been engaged in a discourse on the epistemology of modern secular education and its impact on Muslim society. They have recognised the need to reconstruct the theory and methodology of disciplines on the basis of Islamic principles and values.

³⁶ Roald, A.S. (1994), *Tarbiyah: Education and Politics in Islamic Movements in Jordan and Malaysia*. Lunds Universitet, p102

³⁷ IIT, (1987) "*Islamization of Knowledge: General Principles and Workplan.*" Herndon, VA, International Institute of Islamic Thought.p.8

The concept of ‘Islamization of knowledge’ was originally conceived by AbdulHamid AbuSulayman in the late 1960s.³⁸ He was also instrumental in founding The Association of Muslim Social Scientists in 1971 in the United States. AbuSulayman together with Isma’il al-Faruqi became the driving force behind the Islamization project. The efforts of these scholars resulted in the establishment of The International Institute of Islamic Thought in Washington in 1981 and the International Islamic University in Malaysia.

The Islamization project demands a revisit of the Islamic heritage, and the development of a new epistemology, paradigm of knowledge and methodology. For al-Faruqi, it meant a systematic reorientation and restructuring of the entire field of human knowledge in accordance with a new set of criteria and categories derived from and based on the Islamic worldview.³⁹

The first step that was adopted by the scholars was to identify the assumptions and theories of the social sciences and measure these against the fundamental tenets of the Islamic worldview. This process is necessary to reveal the basic points of divergence between the two systems of thought. The current discourse is focused on the development of an Islamic paradigm, epistemology and methodology for the social sciences.⁴⁰

While the development of an ‘indigenous’ framework of knowledge is justifiable, the issue of Islamization is fraught with obstacles and complexities. With the exception of Malaysia, there has been no official support for the project from governments in the Muslim World. No university in the Muslim World, apart from the International Islamic University in Malaysia, has implemented Islamized syllabi in either the natural or social science domains.

³⁸ Abul-Fadl, M. (1988) Islam as a Force of Global Cultural Renewal, *The American Journal of Islamic Social Sciences*, Vol 5 No. 2, p. 165

³⁹ IIT, “*Islamization of Knowledge: General Principles and Workplan*..p.8

⁴⁰ *ibid.*,p.165

The greatest drawback to the Islamization enterprise is the fact that there are substantive differences among Muslim scholars in their response to Islamization of Knowledge, as well as their choice of methodology.⁴¹ Some scholars regard Islamization as an irrelevant exercise. These include the postmodernists, those who believe that the current civilization is the best ever conceived for humankind, and scholars who view Islamization of the Social Sciences as an absurdity. Others, while supporting Islamization in principle, remain skeptical about the entire enterprise. They doubt that the objectives of Islamization are achievable or that Muslim scholars have the capacity to produce an alternate paradigm for the social sciences.

Both AbuSulayman and al-Faruqi advocate the development of a new methodology. However, some scholars see no need for developing a new methodology for the social sciences. While Fazlul Rahman agreed that much of contemporary knowledge reflects a Western ethos, he disagreed with the Islamization of knowledge approach. He contended that it was not possible to devise a methodology or detail a strategy for achieving Islamic knowledge. What was required for producing 'Islamized' knowledge was a nurturing of the Muslim mind.⁴²

Muhammad Sa'id al-Buti, likewise, argues against the need to develop a new Islamic methodology, but not for the reasons advanced by Rahman. He claims that an Islamic methodology had already been developed by classical Muslim scholars. All that is required now is for contemporary Muslim scholars to reorganize this methodology in order to make it more responsive to existing needs and to recast it in contemporary language so that it could guide Muslim discourse.⁴³ Mawdudi (1903 - 1979), one of main figures of the Islamic resurgence, did, however, sketch out an Islamized curriculum from primary to higher education. He blames traditional Islamic education for being outdated and irrelevant noting that it does not offer a solution to contemporary problems.

⁴¹ Nasr, S.S. (1987), *Traditional Islam in the Modern World*. London: Kegan Paul International, p.323

⁴² Rahman, F. (1982) *Islam & Modernity: Transformation of an Intellectual Tradition*. The University of Chicago, United States of America: The University of Chicago Press. p.48

⁴³ *ibid.*, p 48

The secular education system introduced by the British colonial rulers is no better since it brought about an education "devoid of moral force".⁴⁴ He feels that the attempts to blend religious and secular education have failed since "Nothing can be more preposterous than to assume that you can neutralize the baneful influence of secular education by simply tagging a small component of religious education onto the existing system." He suggests an entirely new system with the aim to "produce men who are inspired by the spirit of Islam, who are reliable and trustworthy in all positions of responsibility and who can efficiently run the administrative machinery of our social life along Islamic lines."⁴⁵

What all integrationists seem to struggle with is how to materialize the Islamic principle of unity, and in this specific case, the unity of knowledge. They believe that science cannot and does not contradict the religion of Islam. It did not contradict it in medieval times when Islam as religion was spreading and when Islamic science gained ground. Islam is seen as a complete system, which includes both rational knowledge (science) and faith, and that ought to be reflected in the educational system.

In Kenya, to deal with the issue of dichotomy, Islamic Integrated schools that provide both Islamic and secular education have become an alternative to both the traditional Islamic education institutions and to public education system. They provide education from kindergarten to high school with a secular curriculum as required by the government and an Islamic education curriculum which includes the traditional Islamic subjects such as the Quran, the *Sunna* (the Prophet's sayings and actions), Islamic history and values and the Arabic language.

These schools emerged in response to the perception that public schools were failing to meet the academic as well as moral needs of Muslim children. Only Islam, it was argued, can offer the ethics needed to counter the social plagues of corruption, drugs, prostitution, violence and crime. The Islamic integrated school is regarded as "morally safe". However the traditional *Madrasas* have also continued to accommodate

⁴⁴ *ibid.*,p.49

⁴⁵ Rauf,S.M.A (1998) *Maududi on Education*. Karachi, Islamic Research Academy p.23

children from public primary and secondary schools, who seek to further their knowledge of Islamic education, in the afternoons and during the weekends.

1.6.6 Islamic schools in Muslim-minority Countries

In this section I will examine the existing literature on Muslim schools and Islamic education in Muslim-minority countries. There is a notable lack of empirical research on Muslim schools in Muslim-minority countries. This shortage of evidence means that the current political and public debate on Muslim schools has been conducted primarily at the level of prejudice and generalisation.⁴⁶ Despite the minimal amount of previous empirical research in the field, it is nonetheless possible to identify some issues which arise repeatedly in popular and academic discussions of Muslim schools.

Through her doctoral research, Claire Tinker offers important insights into perceptions of Muslim schools among different stakeholder groups in the UK.⁴⁷ Tinker interviewed representatives across four key stakeholder groups: politicians from leading political parties; representatives of Muslim, Christian and secular/humanist organisations; head teachers at Muslim and non-Muslim schools, both state funded and independent; and Muslim parents who send their children to the various schools identified in the penultimate group. She uses her research to counter arguments against state funding for Muslim schools. For example, Tinker challenges the argument that religious segregation amounts to ethnic segregation, on the grounds that it lies on questionable presumptions.

Opponents of faith schools assume that such schools are monocultural, and that non-denominational state schools are multicultural. Furthermore, their concern is more focused towards minority faith schools than Church schools. Tinker argues that in some areas of Britain, particularly in northern towns and cities, there are Church of England and non-faith community schools that contain only Muslim pupils, and that this pupil population can be entirely from a particular settled migrant community. Conversely, some Muslim schools, particularly in London, have pupils of many different nationalities, languages, ethnicities and cultures, brought together only by their belief in Islam.⁴⁸ Tinker gives an example, recalling that on visiting the London-based Islamia Primary School in 2003, it contained pupils of different nationalities. She concludes arguing that

⁴⁶ Parker-Jenkins, M. (2005) “*The Legal Framework for Faith-based Schools and the Rights of the Child*”, in Gardner, R. et al. (eds.) *Faith Schools: consensus or conflict?*, Routledge Falmer, Abingdon.p.61

⁴⁷Tinker, C. (2006): “State Funded Muslim Schools? Equality, Identity and Community in Multi-Faith Britain”, Unpublished PhD thesis, University of Nottingham Library. 161- 163

⁴⁸Tinker, C. (2009): “Rights, Social Cohesion and Identity: Arguments for and against State Funded Muslim Schools in Britain”, *Race, Ethnicity and Education*, Vol. 12, No. 4, pp. 539-553. p.545

the suggestion that faith schools fail to prepare their pupils for life in a multicultural society is based on inaccurate perceptions of both faith and mainstream state schools.⁴⁹

Tinker's work offers insights into how common critical arguments concerning faith schools relate to Muslim schools specifically. Although important, Tinker's work focuses on stakeholder groups and so only a small amount of her research was carried out in Muslim schools. With reference to the issues she discusses, Tinker argues that contrasting viewpoints about the consequences of Muslim schools are largely based on assumptions or anecdotal evidence. She concludes that, accordingly, there is a clear need for further empirical research to inform any future debate.⁵⁰

Walford and Thorley each offer insights into Muslim schools in England and Wales through drawing on first hand experiences. Walford visited Al-Furqan in 1999, soon after it had acquired grant-maintained status in 1998. The insights offered in his account are limited. However, they do give a brief picture of the school. The school's intake was less than 100 pupils in small classrooms, and teaching staff comprised Muslim and Christian teachers, of whom all females covered their heads. Walford's main insights concern the curriculum, which itself was derived from the national curriculum at the time, with the addition of Qur'anic Arabic language.⁵¹

The curriculum however was modified in different ways. For example, staff had deleted certain entries with marker pens, such as references to sex in a health document. Walford also highlights approaches to more practical lessons such as children being fully clothed for Physical Education (PE), the focus on patterns rather than living things in art classes, and the prohibition of stringed or wind instruments in music lessons. Walford concludes that, for the majority of the time, students' were the same as other students in other schools' with the formality of the classroom, focus on necessary curricula such as arithmetic, chattering between children and being told off when misbehaving all being present as in many schools.⁵²

Bone offers a qualitative study of a Muslim school in his Ed.D thesis, "The teaching of other faiths in a traditionally oriented British Muslim School."⁵³ The school, referred to as "Al-Noor", was an independent Muslim secondary school. The focus of Bone's research was on approaches to teaching about other faiths at key stage 3. The

⁴⁹ *ibid.*, p.546

⁵⁰ *Op. Cit.*, p.550

⁵¹ Walford, G. (1995) *Educational Politics: pressure groups and faith-based schools*, Avebury, London p. 166

⁵² *ibid.*, p.168

⁵³ Bone, D. (2009) "The Teaching of Other Faiths in a Traditionally Oriented British Muslim School at Key Stage 3", Unpublished Ed.D Thesis, University of Warwick Library p.20

rationale given for focusing on this cohort was that it would give an accurate representation of attitudes and approaches taken by the school and its staff prior to having to fulfil curriculum requirements associated with GCSE examinations.

The research for Bone's Ed.D thesis primarily took the form of interviews with staff, particularly RE teachers, observation and documentary analysis of teaching materials and "schemes of work" in order to provide an ethnographic account. The research revealed that RE was valued at Al Noor and taught at all age groups. However, the study also revealed that the school was not engaged in any significant teaching about other faiths at key stage 3. Bone maintains that the founding ethos of the school was open to and supportive of the study of other faiths and cultures as a key exercise in the development of scholars who were to work in Britain's pluralist society.⁵⁴

Substantive conclusions drawn by Bone from his research findings were that the underlying reason for the failure of Al Noor to teach about other faiths was the range of understandings of RE and the lack of an agreed pedagogic approach. At the time of the research, the school did not provide policy guidelines on what should be taught in RE classes or how it should be taught. Although interviewees held the conviction that they shared the school's vision, interpretations of how this could be manifested in RE varied considerably. Subsequently Bone concludes that Islam was taught from two perspectives. In *dars-i-nizami*⁵⁵ classes, orthodox Islamic teachings were taught with a strong emphasis on memorisation and a minimum of critical thought. Conversely in RE classes Islam was taught with an experiential and critical approach where pupils could develop personal responses to ethical issues and acts of worship, adding to the "learning about" Islam, and contributing significantly to "learning from" Islam.⁵⁶

Although Bone's findings indicate that there was not any significant teaching of other faiths at key stage 3, he still offers insights, based on qualitative research, into staff perceptions and attitudes towards the teaching of other faiths. Furthermore, the concentration on one school along with interviews with a small number of key informants provides a narrative revealing several personal perspectives. This narrative allows for insights from inside the school, and subsequently highlights disagreements between staff in their perceptions of how to achieve a shared vision. Therefore, as yet unpublished, Bone's thesis is an important contribution to qualitative studies of Muslim schools.

⁵⁴ *ibid.*,p.21

⁵⁵ syllabus now considered the standard syllabus for traditional scholars in the Indian Sub-Continent

⁵⁶ Bone, D. "The Teaching of Other Faiths in a Traditionally Oriented British Muslim School at Key Stage 3" p.21

A recently published PhD thesis by Berglund entitled *Teaching Islam: Islamic Religious Education at three Muslim schools in Sweden* does offer a qualitative comparative case study across three Muslim schools.⁵⁷ Berglund uses pseudonyms to refer to the three schools in the case study: Al-Baraka, Al-Furat and Al-Ghadeer, to preserve anonymity. Although six other schools were also visited during the research, the thesis focuses on ethnographic accounts of approaches to Islamic Religious Education in the three schools named above.

In some of the schools, Islamic provision represented a highly visible element expressed through decorations, regularly scheduled times for prayers, religiously oriented morning gatherings and the manner of greeting among members of the school community. In others, aside from the Islamic Religious Education subjects, which had been specifically added, Islamic provision was “hardly visible at all.”⁵⁸ Berglund’s thesis does offer an important point of reference, although it is important to clarify the position of Muslim schools in the Swedish education system. According to Berglund, at the time of the research, nine schools were classified as “Islamic” by the Swedish National Agency for Education. A further seven were classified as “Swedish-Arabic”, and as these schools offered lessons in the Qur’an, Berglund considers them also to be Muslim schools, bringing the number up to a total of 16. In 1992 the Education Act was amended making it easier to found independent schools in Sweden. The use of the term “independent school” in Sweden refers to both denominational and non-denominational schools which are funded by the state. Specifically, the term “Muslim school” in the Swedish context designates a “privately run” school which is nonetheless financed by the state and regulated by the National Agency for Education.⁵⁹

Berglund also offers a discussion of how and why she came to use the term “Islamic Religious Education” (IRE) throughout the research. She argues that the term “Islamic Education” has been invested with a variety of uses, and that subsequently the additional “Religious” makes the term more precise connecting it with the subject of RE, signalling that IRE specifically concerns Islamic Education in schools.⁶⁰ Moreover, this term has been used in European countries other than Sweden to refer to Islamically focused RE in schools.

⁵⁷ Berglund, J. (2009) *Teaching Islam: Islamic Religious Education at Three Muslim Schools in Sweden*, Upsala Universitetstryckeriet p.83

⁵⁸ *ibid.*,p.60

⁵⁹ Berglund, J. *Teaching Islam: Islamic Religious Education at Three Muslim Schools in Sweden*, p.20

⁶⁰ *ibid.*,p.61

Having defined IRE, the study moves on to focus on the three aforementioned schools and the designated IRE teacher in each school, giving three key informants for the ethnographic study. The principal aim was to increase the understanding of IRE as a lived classroom experience by examining the formation of its content in relation to the various Islamic traditions; and how Islam is understood in a Swedish context.

The principal aim is addressed through comparing IRE across several contexts. Through comparing the content of IRE at the three schools, Berglund found variations in approaches to teaching Qur'anic content. At Al-Bakara and Al-Ghadeer there was an emphasis on traditions and their forms such as recitation. Although the IRE teacher at Al-Furat also held recitation in high regard, the focus placed more emphasis on the meaning behind Qur'anic content. For example, it took the IRE teacher several weeks to teach pupils the Al-Fatiha because time was taken to translate and explain each word to children. Furthermore, at Al-Furat content from the Qur'an, was also used to support theories of modern science such as the "big bang."⁶¹

Berglund's research offers important and detailed ethnographic insights into distinguishing characteristics of the schools she studied. Moreover, even though highly qualitative examples of approaches to IRE are given, within the context of limited existing research, Berglund's conclusion reinforces the notion that very little is known about Muslim schools. The argument that it is "inaccurate to think about Muslim schools in homogenous terms" provides a clear rationale for further research into Muslim schools. Drawing on Berglund, addressing this under-researched area will provide a means of further dispelling an implicit false reality of the homogeneous Muslim school in the wider faith schools debate.

Other literature that discusses Islamic education touches on issues of social cohesion, equality and identity. The debate that has significant impact on Muslim schools discusses the appropriate form of education for Muslim girls and the standard of education offered by Muslim schools as are the diverse opinions and unlikely alliances that emerge in this debate.

1.6.7 Social Cohesion

The impact of faith schools on the unity of wider society is used to argue both for and against faith schooling. Opponents such as Judge argue that faith schooling will 'institutionalise segregation. Children will be brought up ignorant of or hostile to other religions. And this could be a breeding ground for the rioters, or terrorists, of the future'.⁶² Short rejects this on the grounds that faith schools are not necessarily

⁶¹ *ibid.*, p.199

⁶² Judge, H. (2001) Faith-based Schools and State Funding: a partial argument, *Oxford Review of Education*, vol. 27, No. 4, pp 463-74.

divisive. Having contact with children of other ethnicities and religions does not necessarily eliminate prejudice, as 'is illustrated by the fact that many mixed schools have a high degree of racism and prejudice amongst pupils.

Mixed schools therefore do not guarantee social cohesion, and single faith schools do not necessarily encourage social division. Hewer agrees with Short that, contrary to popular assumption, the introduction of more Muslim schools could serve to militate against the segregation of Muslim pupils.⁶³ Just as Church of England schools seek to educate the local community irrespective of the faith of the students, so may it be possible for Muslim schools to do the same. Were enough Muslim schools to receive state funding they would then have a surplus of places, which would allow non-Muslim pupils to be admitted and educated alongside Muslims.

The demand for places in the existing state funded Muslim schools is so high that it is currently impossible for non-Muslims to be admitted. But if there were more state funded Muslim schools then in time they could become as popular with non-Muslim parents as other faith schools are with Muslim parents.⁶⁴ Harry Brighouse likewise advocates the opening up of faith schools to pupils of other beliefs, but he suggests an alternative way of achieving this outcome. He argues that all schools, religious and secular, should be prohibited from selecting their pupils. By making all schools open to all pupils, he hopes that minority faith schools will have more religiously diverse student populations.⁶⁵

The outcome of both these suggestions would be that Muslim schools would include pupils of other faiths and no faith, just as many Church of England schools do currently. There is often an implicit assumption within arguments against Muslim schools that they are in practice very different from Church of England schools. It is generally supposed that Muslim schools take their religious aims much more seriously, and set out to promote fundamentalism and indoctrinate their pupils.⁶⁶ These assumptions are based on the inaccurate yet widely held perception of Muslims as extremists and fanatics. Such prejudices have a subtle yet considerable impact on the Muslim schools debate.

1.6.8 Identity

Identity is an issue that arises repeatedly in discussions of Muslim schools. This is due to the widespread perception within the Muslim community that their children's

⁶³ Hewer, C. (2001) Schools for Muslims, *Oxford Review of Education*, vol. 27, no. 4, p. 515-27.

⁶⁴ *ibid.*,p.521

⁶⁵ Brighouse, H. (2005) "Faith Schools in the United Kingdom: an unenthusiastic defence of a slightly reformed status quo", in Gardner, R. et al. (eds.) *Faith Schools: consensus or conflict?*, Routledge Falmer, Abingdon.p.132

⁶⁶ Haw, K. (1998) *Educating Muslim Girls: shifting discourses*, Open University, Buckingham.p.29

identity is under threat in non-faith community schools. Such concerns stem from the perception of education, not as a site for the impartial transfer of neutral knowledge, but rather as an agent of socialisation. Parker-Jenkins et al. state that 'culture' consists of norms, values and rules that are learned through socialisation, and can be expressed through routine behaviours and symbolic representation. One way in which these values are derived and replicated is through education.⁶⁷ The school curriculum can therefore be used as a vehicle to transmit cultural heritage, and with that religious identity. Many Muslims in Britain are keen to maintain their cultural heritage and religious identity in the face of what is perceived as external pressure to assimilate.

The establishment of Muslim schools is therefore seen as a tool in the process of cultural preservation. Hewitt claims that Muslim parents' central aim in sending their children to a Muslim school is to ensure that their children are confident in their religious identity, 'unlike their frequently religiously confused counterparts educated in the state system'.⁶⁸ Such a view is supported by Kucukan's research with the Turkish Muslim community in North London. He concludes that parents are very concerned that their religious and cultural values be transmitted to the younger generation. So much so that some families send their children to Turkey every summer to stay in boarding schools or with relatives in the hope that this will teach them about their religious and cultural heritage.⁶⁹

As this research illustrates, mainstream non-faith state schools are perceived by some Muslims in as incompatible with an Islamic way of life and as preventing their children from retaining or developing their distinctive identity. Separate Muslim schools are thought to enable the protection and nurturing of an Islamic identity and are therefore considered crucial to the Muslim community's survival in Muslim-minority countries.

1.6.9 Standard of Education

The standard of education offered within faith schools in general has received considerable academic attention. It is widely accepted that faith schools tend to get better academic results than non-faith schools, although the reasons for this are contested.⁷⁰ No research has focussed specifically on the educational outcomes of Islamic schools, but anecdotal evidence indicates that Muslim pupils do better in Muslim schools than in mainstream public schools. This is therefore used as an

⁶⁷ Parker-Jenkins, *The Legal Framework for Faith-based Schools and the Rights of the Child*, p.61

⁶⁸ Hewitt, 1996, p.74

⁶⁹ Kucukan, T. (1998) Community, Identity and Institutionalisation of Islamic Education: the case of Ikra Primary School in North London, *British Journal of Religious Education*, vol. 21, no. 1, pp 32-43. p.41

⁷⁰ *ibid.*, p.41

argument for Muslim schools by those in their favour. For example, Hewer states that the Muslim community in Britain is disadvantaged because of its minority status, and obtaining academic qualifications is one way that an underprivileged community can improve its position.⁷¹

Pupils attending Muslim schools tend to achieve better academic qualifications than those in ordinary state schools, and therefore the government should fund Muslim schools in order to facilitate the Muslim community's route out of disadvantage. Concerns have also been raised, however, that the education provided in some independent Muslim schools is academically substandard.

Despite being subject to regular inspections and regulatory constraints, a small minority of independent Muslim schools continue to provide an inadequate standard of education. Kucukcan's study of an independent Muslim school in a mosque in London found that the teachers were not qualified and the facilities were insufficient. The school therefore closed after just one year. This is a common occurrence for small Muslim schools as they often struggle to afford the facilities and staff required to reach expected academic standards.

1.7 Theoretical Framework

Theoretical perspective relates to the underlying philosophical assumption about the researchers view of the human world and the social life within that world.⁷² The theoretical perspective underlying this study aligns itself to the Structural – Functionalism orientation.

Structural – Functionalism is a theoretical orientation that emphasizes the functions or contributions made by individuals to society's existing social structures. The theory draws its explanatory power from the biological workings of an organism. Its premise is to explain how society is maintained in a state of consensus while avoiding conflict.

The functionalists maintain that society is like a human body, with specific structure, consisting of various institutions, which function in harmony. The different parts of the body perform different functions which aim to satisfy the basic needs of the organism (functional prerequisites). Likewise, in society, each institution has a specific function (or functions) and the different institutions of society are dependent upon one another for

⁷¹ Hewer, *Schools for Muslims*, p.524

⁷² Ezewu, E. (1986) *An introduction to Sociology of Education*. London,: Longman p.29

various services. For example, education as an institution is connected in various ways to the economy, the family, the political and the religious institutions.⁷³

Talcott Parsons (1903 – 1979), an American scholar and one of the best known contemporary theorists of functionalism, articulated his ideas about the society in his book entitled *Social Structure and Personality*, published in 1964.⁷⁴ Parsons believed that society is held together by value consensus, which is agreement regarding the goals of the system and the appropriate means of achieving those goals. He identified major sectors of the society as economics, politics, religion, education and the family. These sectors form social systems in terms of activities and functions of society.

The relationship between the structure of society and the functions of society is that education is seen as a subsystem of society. The system of education is analyzed primarily in terms of the functions it serves, that are provision of social order, its legitimating, transmission and internalization of social values. Education, thus, is a socialization tool.⁷⁵

Education in abroad sense is considered to be a conservative or integrating force. It basically works towards solidarity and integration rather than towards differentiation and managed pluralism. Individuals are channeled to view social phenomena as one and the only side to a coin. This view about education influences the interpretation of three key areas of schools, that is, the curriculum, the role of the teacher, the role of the pupil and how the teachers and pupils relate.

The Structural- Functionalist approach is used in this study to understand the preponderance of Islamic education in Muslim societies and the role Islamic Integrated schools play. Fundamental component of the Islamic faith is the concept of

⁷³ *ibid.*,p.32

⁷⁴Parsons, T. (1975). The School class as a social system: some of its functions in American society. Harvard Educational Review, 29(4), 297-318.

⁷⁵ *ibid.*,p.314

the *Ummah* that binds believers by transcending the barriers of nationality, ethnic backgrounds, socio-economic status, languages, and cultural variances.

Bearing this in mind, Islamic education can never be an individual affair because the Muslim belongs to a worldwide family where *ta'dib* ensures that they can live together in a state of peace and happiness with high moral and ethical values as defined by the *Sharia*. Schools in Islam therefore, are used as the means to transmit and preserve the Muslim *Ummah's* cultural heritage and traditional values.⁷⁶ Halstead confirms this when he says:

‘In Islam, social existence has exactly the same goal as the individual existence: the realization on earth of divinely ordained moral imperatives’⁷⁷

The *Sharia* integrates all aspects of human life such as political, social and economic into a single worldview and in doing so eliminates the concept of the separation between religion and state. In Islam there is a simple choice of whether one accepts Islam or completely rejects it. A ‘pick-and-choose’ concept does not exist where one might decide to accept a certain part of the belief and reject another part due to social changes or any other reason. This is a very important principle for if one rejects a part they have in fact rejected the entirety and have undermined the credibility of it. The Qur’an addresses this matter in a firm tone:

“Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment.”⁷⁸

In Islam, all forms of knowledge are taken as worship so long as it is undertaken within the realms of the *Sharia*. The implications of this are that religion is at the centre of all aspects of education, ‘acting as glue which holds together the entire curriculum. ‘This is further indicated by the role Islamic education plays in expounding the precepts of the religion in daily life.

The *Khadi* whose administers justice has to have knowledge of the Quran, Hadith, Islamic Jurisprudence and Islamic History as does the Islamic Banker who has to know

⁷⁶ Abdulrahman, I. (1997) *Shariah: The Islamic Law* .Taha Publishers. London; United Kingdom.p.16

⁷⁷ Halstead, J. (2004), An Islamic concept of education, *Comparative Education* Vol. 40, No 4 p. 517.

⁷⁸ Quran 2:221

the principles of an interest free Islamic finance which has its roots in the Quran and Hadith of the Prophet. Muslim cannot approach prayers without knowing what they are reciting and how to recite it. The Qur'an can be translated into other languages for comprehension, but one has to recite the Arabic version in the prayer. Thus, the position of Knowledge in Islam is an integrating force that cannot be subordinated to Western education that sees the role of schools in purely materialistic terms.

1.8 Methodology

The purpose of this section is to discuss the research design, focusing on the methodology and methods employed to produce and analyse data. This is important because what is learnt about the world is influenced by how it is studied.⁷⁹ This is a qualitative study, although some quantitative data has been used to support the interpretive presentation of the findings. The intention was to discuss the challenges facing Islamic Integrated schools using the perspectives of the Ministry of Education officials, head teachers, teachers, students, parents and leaders of Muslim organizations.

The rest of chapter develops the discussion under several sections. It discusses the research participants and sampling procedure used. This is followed by a description and discussion of the processes of data production and analysis, justifying the methods employed.

1.8.1 Research Participants and Sampling Procedure

In keeping with the key research question, the sample of the study comprised six categories of research participants namely, Ministry of Education officials, leaders of nationally organized Muslim organizations, parents, teachers, students and head teachers. The selection of these participants was based on their ability to contribute to the understanding of the phenomenon under study.

The assumption was that the Islamic Integrated schools, as a phenomenon in both education and religion, was subject to various interpretations by various social actors depending on their perspectives. Informed by this assumption, the six categories of the research participants were selected to illuminate the challenges this schools face. The fieldwork was conducted between January and March 2012.

A purposive sample of six Ministry of Education officials was used. These officials were included because of their responsibility in formulating curriculum policy which is passed on to schools for implementation. They were purposively selected for their strategic position as curriculum policy-makers and as bureaucrats whose official duty

⁷⁹ Patton, M. Q. (1990). *Qualitative research & evaluation methods* (Second ed.). Newbury Park, CA: Sage, Publications.p.71

is not only to formulate policy but also to ensure that policy change gets beyond bureaucracy into practice. Two assumptions guided the selection of this sample category. Firstly, The Ministry of Education officials were in a strategic position to explain the different categories of schools in the country. Secondly, as policy-makers,

The Ministry of Education officials were deemed to be a rich source of information on the reasons for the existence of faith- based schools. In the end, representatives of six offices of The Ministry of Education participated in the research, through in-depth interviews.

Table 1.1 shows the number of Ministry of Education officials (reps) that represented each office. This sample represented The Ministry of Education at both the national as well as the education division level and was adequate for a qualitative study.

Table 1: Purposive Sample of Ministry of Education Officials

Offices	DQAS	QAO (IRE)	CD(IRE)	DEO
Reps	2	1	1	2

The second category of respondents comprised six leaders of national Muslim organizations. This category was also a purposive sample of leaders representing Islamic Organizations in Kenya. By national organizations is meant those organizations with offices in all parts of the country and a national coordinating office. Those organizations without members across the country and a national coordinating office were left out despite their interest in Islamic Integrated schools, as part of the scope of the study. Another criterion was that the nationally based Muslim organizations had shown public interest in the Islamic Integrated schools.

Muslim organizations whose leaders participated in the study were: Supreme Council of Kenya Muslims, The Council of Imams and Preachers of Kenya, Muslim Education Council. In all, four Muslim organizations were selected to participate in the study as shown in Table 1 2 below:

Table 2: Purposive Sample of Islamic Organizations in Kenya

Offices	SUPKEM	YMA	CIPK	MEC
Reps	2	1	1	2

The third category of research participants was comprised of 16 Islamic Integrated school head teachers (principals). The sample was purposive in that the head teachers were selected as leaders in making curriculum decisions and choices at school level, but it was only limited to those head teachers whose schools were offering both Islamic Curriculum and the national secular curriculum.

A purposive sample of 16 out of a total population of 41 head teachers of Islamic Integrated schools at the time of data production were requested to participate in the study. After obtaining their permission and informed consent, questionnaires were administered to the 16 head teachers, expecting at least a minimum of 13 (53.3%) head-teachers to complete and return the questionnaires. 15 head teachers (61.5%) out of the 16 head teachers managed to fill and return the questionnaires. The minimum sample figure of 16 head teachers was arrived at by calculating 40% of 41 head teachers. This was done to have a manageable sample size.

The other categories of participants were teachers, parents and pupils. The major constraining factors were limited human capacity, time, and finance for travel, and accommodation during visits to the various schools in Garissa. However, since the quantitative data produced with the head teachers was only required to complement the qualitative data, a minimum sample of 16 head teachers was considered large enough to corroborate views on decisions schools were making with regard to the Islamic Integrated schools in Garissa County.

1.8.2 Data Collection and Processing

Borrowing from the notion of mixed-methods design, the study employed four main methods of data generation: in-depth interviews, survey questionnaire, focus group discussions with pupils and parents and review of documents (document analysis).⁸⁰ These methods were used selectively, not with each category of research participants. In-depth interviews were used with the Ministry of Education officials and Muslim leaders.

A survey questionnaire was used with the Islamic Integrated school head teachers to generate a mixture of qualitative and quantitative data on the understanding regarding what constitutes an Islamic Integrated school and the challenges they face. Focus group discussion was used with parents and pupils while semi-structured interviews were used with teachers. Document analysis was also used to generate qualitative data to complement the data from the in-depth interviews and survey questionnaires.

⁸⁰ Creswell, J. W. (2003) *Research design: quantitative, qualitative, and mixed methods approaches* (Second ed.). Thousand Oaks: Sage Publication. p.62

What follows is a discussion of how and why each method was used to produce the data. The methods include in-depth interviews with Ministry of Education officials and leaders of Islamic organizations, semi-structured interviews with teachers, and focus group discussions with pupils and parents, document analysis, and survey questionnaire with Islamic Integrated school head teachers.

1.8.3 In-Depth Interviews

In-depth interviews were conducted with the Ministry of Education officials and with the leaders of Muslim Organizations. The following officials from the Ministry of Education representing the Department of Quality Assurance, Curriculum Development unit, and officials from the District Education office in Garissa were interviewed. As curriculum policy-makers, the officials were interviewed for their understanding of the Islamic Integrated schools. Others interviewed were religious leaders representing the various Muslim organizations involved in education. The interviews enabled the researcher to explore the research participant's understandings regarding the challenges facing Islamic education in Kenya.

1.8.4 Semi-Structured Interviews

A semi-structured interview schedule was also used with the teachers. This involved the preparation of an interview guide that lists a pre-determined set of questions or issues pertaining to the challenges facing Islamic education. The guide served as a checklist during the interview and ensured that the same information was obtained from the participants.

The advantage of the guide was that it made interviewing of a number of different persons more systematic and comprehensive by delimiting issues to be taken up in the interview. Logical gaps in the data collected were anticipated and closed, with the interviews remaining fairly conversational and situational.

1.8.5 Focus Group Discussion

Focus group discussion was conducted with pupils and parents. The researcher was able to capitalize on group dynamics and the explicit use of the group interaction to generate data and insights that would be unlikely to emerge without the interaction found in a group. The technique allows observation of group dynamics, discussion, and first hand insights into the respondents' behaviours, attitudes, languages etc. It combines elements of both interviewing and observation.

1.8.6 Document Analysis

Document analysis of both primary and secondary sources was another method used to generate qualitative data. The documentary data was particularly valuable in answering the question about the historical and socio-political context regarding

education in Kenya and Islamic education in particular. The documentary data generated was used to construct the educational context within which the Islamic Integrated schools existed.

Documents also found to be particularly useful were administrative documents and students work such as the school philosophy, mission statement, school texts, students' work, teachers' work and the timetables. Some of these documents were found to be significant and enlightening to the research. These documents provided more insight concerning the school's philosophy, goals, and expectations.

1.8.7 Participant Observation

Observation also played an important role in the gathering of information for this study. So as to gather the greatest amount and most insightful kinds of information, the researcher became an "observer as participant."⁸¹ The approach chosen dictated that the students be observed on a daily basis in their natural environments, from their arrival in the morning to their recess or lunch breaks to their leaving at the end of the day. This enabled the researcher to understand their practices, how they acted and interacted with others. This process of observation extended over a two-month period, from January to March 2012.

In addition, some of the schools activities were attended while at the study site. Specifically, how the classes were taught, timetabling, number of subjects as well as the nature and context of the schools, the buildings, and student- student and student teacher interactions.

1.8.8 Definition of Terms

Islamic Education – Refers to an integrated process of imparting Islamic knowledge such that its recipients are equipped spiritually, intellectually and physically in order to execute their roles as servants and vicegerents on earth

Islamic Integrated School - Islamic Integrated schools are institutions that strive to define school ethos, curriculum, and pedagogy through the traditional sources of Islamic knowledge: the Qur'an and the Prophetic tradition. They are institution where a learning environment conducive to Muslim dress, diet, and observance are made

⁸¹ *ibid.*, p.103

possible. The children in the school learn from both secular national curriculum and Islamic religious curriculum

Knowledge – (*ilm*) – is defined as “arrival in/of the soul of/at the meaning of a thing or object”. “Meaning” (*Ma’na*) here refers to its authentic or correct version as determined by the Islamic vision of reality and truth as projected by the Qur’anic conceptual system.

Madrasa - Madrasa are formal Islamic learning institutions which have a set curriculum, timetable, and structured learning routine and grading system. Although the main emphasis is Islamic sciences, the learners are taught other subjects such as mathematics, History and Geography mainly. All the subjects are taught in Arabic language.

Qur’anic Schools – Also known as *Chuo* in the coastal region and *Duksi* in the northern region mainly among the Somali community are traditional learning institution where the children are taught reading, writing, recitation and memorization of the Qur’an. The children are also introduced to basic Islamic norms such as mode of dress, manner of eating, dressing and performance of elementary Islamic practices such as ablution, prayer and fasting.

CHAPTER TWO

HISTORICAL DEVELOPMENT OF ISLAMIC EDUCATION

2.0 Introduction

This chapter attempts to place Islamic education in perspective so as to give a complete understanding of Islamic education by tracing its development from the time of the Prophet to the current format Islamic schools have metamorphosed into in Kenya. In order to give a thorough understanding of the challenges Islamic education faces, the chapter will also look at the history of education in Kenya from the time of the arrival of the Missionaries as well as the position taken by the colonial government which impacted on the development of Islamic education.

In recent history there has been a great deal of misinformation and many misconceptions about Islam in general and the Islamic educational system in particular among non-Muslims as well as among the majority of Muslims themselves. This chapter will also attempt to shed light on the role played by Christian missionaries who were in charge of provision of education until independence in combating the growth of Islamic education. Lastly the chapter will describe the current format Islamic education has taken to adapt to the challenges of globalization by retaining its religious nature while accommodating the teaching of secular subjects under the same roof.

2.1 Historical Development of Islamic Education

Islamic education developed alongside Islam itself, appearing in several incarnations and adapting to the cultural, religious, and sociological needs of each particular historical context. In order to understand the current status and role of Islamic education it is necessary to highlight the historical development of Islamic education. The Qur'an and the Sunnah of the Prophet Muhammad (PBUH) form the cornerstones of Islamic educational theory. The philosophy of Islamic education is considered a vital part of the philosophy of Islam as a whole. According to Islamic belief, Allah created humans to be his successors on this earth, to benefit from the universe, and to discover its secrets as indicators of His intentions and guidance.⁸²

As early as the seventh century B.C. when Prophet Muhammad (PBUH) was given the message of Islam, Muslims considered education to be a lifelong process within Islam. The Qur'an stresses the importance of knowledge (*Ilm*), mentioning the term more than 750 times ranking it as the third most used word after the word Allah, used

⁸² Ashraf, S. & Husain, S. (1979), *Crises in Muslim Education*. King Abdul Aziz University: Jeddah.,p.65

2,800 times the word *Rabb* used 950 times. This fact testifies to the importance of the term in Islamic intellectual tradition. The first word of the Qur'an revealed to Prophet Muhammad was *Iqra*, which means read and recite. Prophet Muhammad (PBUH) encouraged Muslims towards education as evidenced in the *Sunnah*:

“Seek knowledge from the cradle to the grave, for it's an obligation on every Muslim (male and female).”⁸³

The development of learning institutions in Islam, will be discussed in the three phases of early Islam i.e The time of Prophet Muhammad (PBUH) and his successors, the Umayyad period and the period of the Abbasids:

2.1.1 Educational Institutions in the time of Prophet Muhammad (PBUH)

Before the advent of Islam and the coming of the Prophet, there was no organized system of education or formal learning institutions in Arabia. The learning process was delivered in non-formal approaches, such as Bedouin boys learning from their fathers how to nurture the camels, to administer the tents and to engage in raiding, while oasis boys learned how to master art and the culture of dates. As for girls, they learned from their mothers what were culturally perceived as the tasks of women. Although, some Christians and Jews literate, most Arabs were illiterate.

This was due to the existence of many dialects and old scripts in literary works, which resulted in a lack of formal communication among Arabs. When Muhammad (PBUH) was called to prophethood in 610 CE, with the revelation of the Qur'an this marked the beginning of intellectual development in Islamic education.⁸⁴ According to Dodge, the Qur'an was ‘the foundation stone of Muslim education.’⁸⁵ The verses of the Qur'an were compiled, preserving its original language, and as a result the Muslims learnt how to read and write the Qur'anic language as a way to understand the Holy Scripture and the religion. The Qur'anic language became the official language of Muslims and the Islamic sciences began to prosper.

At the beginning, the Prophet Muhammad (PBUH) taught the knowledge of Islam through meetings in the house of his companion named Al-Arqam bin Al-Arqam. He taught the Qur'anic verses and guided them to the Islamic way of life. The prophet listened to the companions' religious and domestic problems and solved them with divine

⁸³ Narrated by Ibn Majah

⁸⁴ Anees, M., & Fuller, G.(1987), “Does Islam have an alternative to globalization?” *New Perspective Quarterly*, Vol 15, No 4 p.45.

⁸⁵ Dodge, B. (1962), *Muslim Education in Medieval Times*. Washington, USA: The Middle East Institute, p. 1

knowledge. He also used his own house in Mecca as a place for the Muslims to learn Islam. The teaching of Islam in Mecca focused on instilling the *tawhīd* in the heart of the Muslims and the *tawhīdic* practical character.⁸⁶

For the first three years, the teaching of Islam was delivered in secret ways until the prophet received orders from Allah the Almighty to change the method of teaching and adopt an open approach: “Therefore, expound openly what you are commended, and turn away from those who join false gods with Allah’.⁸⁷ Although, through open teaching, the Prophet encountered much more confrontation, he remained calm and patient, as he believed that Allah the Almighty would help and give him guidance to confront the problem.

When the Prophet moved to Madina, he continued to teach Islam in this way. When the *Qubaa* and Madina mosques were built, he delivered the knowledge of Islam in these mosques. Therefore, mosques were not only for worship but also acted as places of learning and teaching Islam. The teaching in Madina was in continuity with the teaching in Mecca and further thought towards the development of social and political.

The Mosque, therefore, was the first formal learning institution in Islam. The activity was conducted in study-circles known as *halaqah* with the teaching of a variety of Islamic knowledge. The Prophet also appointed teachers for teaching reading and writing. Through active intellectual discourse the followers of Islam began to increase. Some of the newcomers were too poor to have their own houses. This led to the need to provide *Suffah*, connected with the mosques in Madina. Omar states that Saleh Tug, in *Early Educational Institutions in Islamic World*, gives the literal meaning of *Suffah* as “a raised platform or bench.”⁸⁸ It is actually a form of room connected to the mosque where a more organised system of learning was conducted.

There were about nine mosques in the time of the prophet that provided the services of - *Suffah*. The *Suffah* was considered as a regular residential school or elementary school for reading, writing, Muslim law, memorising and methods of reciting the Qur’an under the supervision of the prophet. Other subjects also included Hadith, elementary mathematics, and rudiments of medicine, astronomy, genealogy and phonetics.⁸⁹

⁸⁶ *ibid.*,p.1

⁸⁷ Qur’an Chapter 49 verse 94

⁸⁸ Bin Omar, p. 55

⁸⁹ *ibid.*,p.55

After the death of the prophet, this practice was continued by his companions under the rule of the four *Khulafa al-Rashidin*: Abu Bakri Al-Siddiq, (11H/632CE – 13H/634 CE) ‘Umar Ibn Al-Khataab,(579 - 644 CE) ‘Uthman bin ‘Affan (577 – 656) and ‘Alī bin Abi Talib (599 – 661 CE). The caliphs sent teachers to teach the Qur’an and religious matters to various countries under Muslim rule.⁹⁰ Caliph Abu Bakri Al-Siddiq encouraged the Muslims to learn and appreciate the Qur’an. He compiled and rewrote all Qur’anic verses into one book. Although this was not done during the life of the Prophet Muhammad (PBUH), it was done with the agreement of other companions. This reflects that the Islamic education during this period certified the Qur’an as the core and essential knowledge of learning.

Quraish noted that during the reign of ‘Umar Bin Al-Khataab, the whole of the Arabian Peninsula, Persia, Syria and Egypt were under the rule of Islam. There was no single Islamic city in existence without mosques. They were places for prayer, religious worship, and centres for learning various fields of knowledge. Education during his reign did not only focus on the spiritual aspects but also included the physical such as swimming, horse riding and archery.⁹¹

From the above discussion, it can be noted that, education during the period of the Prophet Muhammad (PBUH) was delivered in a comprehensive way, which included both revealed and acquired knowledge. The content of teaching started from the basics and proceeded to much more detailed and specific contents. The first stage of teaching focussed on the inculcation of *Tawhid* in the Muslim heart and character. It was followed by the teaching of reading, writing, memorising and reciting the Qur’an, *Hadith*, *fiqh* and elementary mathematics, rudiments of medicine, astronomy, genealogy and phonetics. The subjects taught during the prophet’s period show that there was no rejection of what is today termed as secular subjects.

2.1.2 Education during the Period of Umayyad

In the period of Umayyad, the mosques continued to be the main institutions of learning and sometimes provided higher learning in language and literature. During this period, the elementary system of education became more systematic and was divided into two streams: firstly, purely religious sciences, which taught courses in the Qur’an, and Hadith.

⁹⁰ Alavi, p.2

⁹¹ Quraishi, *Some Aspects of Muslim Education*, p. 34

The second stream offered courses which emphasised Arabic language and poetry. At this time also the Muslims were active in translating Greek works on chemistry, medicine and astronomy into Arabic, with the encouragement and support of the Caliph Khalid bin Yazid. Through this activity, education of the Muslims began to be influenced by foreign works. A variety of schools of thought also appeared, such as those of the *Shia* and *Khawarij*⁹² who had their own learning institutions.⁹³

In the middle of the 8th century *kuttāb* were built attached to the mosques, which provided a more systematic elementary system of education for young children. The teachers worked voluntarily at the school without remuneration. The elementary classes were sometimes held in a shop or private house. Learning the Qur'an was the core of the curriculum; in the first stage, the children learn how to read and memorise the Holy Book verse by verse or chapter by chapter until they had completed the whole book. This usually took three to four years. By the age of ten a student became a hafiz; those who had a sharp memory could finish much earlier, at the age of seven or nine. As for reward, the children who completely memorised the whole of the Qur'an were paraded through the streets of the town. Intellectual activity also took place in the palaces of the caliphs.

The Caliph Mu'awiyah bin Abī Sufyan (602 – 680 CE) always invited scholars and intellectuals to his palace to discuss the history of the Arab people and race, the history of war, the administration and the system of rule of the kings of Persia. Elementary education was also conducted in the palace. The curriculum was more or less the same for formal learning in the *kuttāb*.⁹⁴ During the reign of Caliph Al-Walīd bin Abd Al-Malik (668 – 715 CE), he took the initiative for the abolition of illiteracy by ensuring mosques and *kuttāb* were built as centres of learning in all states of Islam. This period witnessed changes in the structure of the learning system.

As the number of Muslims increased, the Umayyad caliphs wanted to ensure that all of them were capable of reading and understanding the Qur'an, and Hadith, emphasising revealed knowledge as the core knowledge in the curriculum. Elementary education became more formal, with two stages or levels of learning. In the first stage pupils learnt the revealed knowledge the Qur'an and Hadith followed by, in stage two, the learning of the Arabic language, poetry and other acquired knowledge such as chemistry, medicine and astronomy. The chemistry, medicine and

⁹² Shalaby, Ahmad.(1954). *History of Muslim Education*. Beirut: Dar al-Kashshaf, p.246

⁹³ Alavi, p. 3

⁹⁴ *ibid.*,p.92

astronomy were new types of knowledge among Muslims and the books used were translations of Greek works.⁹⁵ This is evidence that Muslims during this period accepted and were open to all kinds of knowledge.

These kinds of new knowledge evolved from the needs of the developing society and the environment. Knowledge during this period accepted changes and development of sciences through the guidance of the Qur'an and Hadith. Sections among Muslims also evolved, such as the *Sunni*, *Shia* and *Khawarij*, and each section had their own thoughts on religious matters. Although there were many kinds of knowledge, all were treated and learned equally without separation or exclusion. The only difference during this period was the formalisation of the structure of the elementary education system, with emphasis on the Qur'an and Hadith as the core knowledge.

2.1.3 Education during the Period of Abbasid

The reign of Caliph Harun Al-Rāshīd (766 – 809 CE) and Al-Ma'mūn (786 – 833 CE) marked a greater richness of education, specifically in the translation of Greek, Persian and Indian works of science and philosophy.⁹⁶ The Greek science and philosophy greatly influenced the Muslim scholars' religious thought, in that some of them interpreted the tenets of Islam in the light of Aristotelian philosophy and tried to integrate them, which resulted in the emergence of some controversial philosophical doctrines, such as the *Mu'tazilah*.

Abbasid Caliphs, particularly Al-Ma'mun forced the Muslims to follow this doctrine as an obligation, which resulted in opposition from four great Imāms; Abū Hanīfah, (699 - 767 [CE](#)) Mālik, (711 – 795 CE), Al-Shāfi'i (767 - 820 [CE](#)) and Ahmad bin Hanbal (780– 855 [CE](#)). Although, education during the Al-Ma'mūn period was quite controversial, the Qur'an still remained as students' foundation of learning. Learning the Qur'an and rituals of prayers were made obligatory as knowledge, whilst others were optional. The Imams mentioned above were the founders of four well known schools of law.

Caliph Al-Ma'mun triumphed over the rationalism of Caliph Al-Mutawakkil, (822 – 861 CE) against the views of the *Mu'tazilah* and adopted the *Sunni* as the official law of the state. As a result of the theological disputes, which controversially affected political and cultural conditions, at one point people thought that all questions on religious matters were already answered, and declared that the *ijtihād*, “further endeavours for fresh solutions” was closed. People began to follow the *madhhab* of well-known jurists. Apart

⁹⁵ Dodge, *Muslim Education in Medieval Times*. p.18

⁹⁶ Tibawi, A. L. (1976). *Arabic and Islamic Themes: Historical, Educational and Literary Studies*.

from the development of theological knowledge, this period also prospered in the literary field in the eastern part of the Islamic empire.

In the 4 A.H/ 10 CE, another type of institution named the *Madrasa* was established. Some views such as those of Anees and Athar in *Educational Thought of Islam*⁹⁷ suggest that it was first introduced by a powerful wazir named Nizam Al-Mulk (1018–1092) under the Saljuq Sultans, Alp Arslan and Malik Shah (1063-1092). However this is refuted in a paper by Pedersen, in *Islamic Culture journal* entitled *Madrasa* noting that Madrasa already existed before the time of the Nizām Al-Mulk. Among these Madrasa were *Sa'diyyah* founded by governor of *Nasyabūr* named Amīr Nasr ibn Sebuktigin (999 CE) and Madrasa *Bayhaqiyyah*, founded by a Nisyabur teacher; Al-Bayhaqi (1066 CE).⁹⁸

The term *Madrasa* according to Makhdisi is taken from the root *drs* refers to a law lesson, *fiqh*. This is refuted by Tibawi, who states that Madrasa taught the full range of religious sciences except for *falsafah*. This is indicated through the writings of the great Imam Al-Ghazzali in *Ihyā' Ulum Al-din*, which stated the importance of learning all the religious sciences.⁹⁹ Apart from Madrasa, there were several Sufi institutions, such as *khanqah*, *ribā*, and *zāwiyah*, which also played an important role in education. The teaching stressed the transmission of the divine law, emphasising the cultivation of the purity of the internal (soul) and spiritual life of a student.¹⁰⁰

Fiqh was practised based on *taqlīd* and the *Madrasa* began to change its curriculum towards Sufism which emphasised the human relationship with God in the light of Sufi teaching. The students were only allowed to learn and give comments on previous scholars' literary works but not to argue on the works by discussion or by giving new insights into views or laws. As a result, the Muslims were backward in educational civilisation, and in contrast the Europeans began to prosper in intellectual activities.

This situation continued until some Muslim intellectuals openly raised the problem in 18 CE. It was discussed by Muhammad Ibnu Abd Al-Wahab (1703-1792 CE) from the Arabian Peninsula and by Shah Waliyy Allāh (1702-1762 CE) in India. They called for a return to the original sources of the Qur'an and Sunnah and the elimination of heresy and unguided mysticism from some misled groups of sufis. The

⁹⁷ *ibid.*,p186

⁹⁸ Pederson, J. (1984) *The Arabic Book*. Tr. Geoffrey French, Princeton University Press; Princeton, New Jersey. p.124

⁹⁹ Tibawi, *Arabic and Islamic Themes: Historical, Educational and Literary Studies* p. 21

¹⁰⁰ Bin Omar, p. 58

calls for movement and change in Muslim education were continued to the end of 19 CE by Jamaluddin Al-Afgani (1839-1897CE), Muhammad Abduh (1845-1905 CE), Sayid Ahmad Khan (1817-1898 C.E) and others.¹⁰¹

According to Nasr, with the awakening of Muslims to the backwardness of Muslim education, efforts had been made for changes that resulted in three main polar changes of education in Muslim countries. Some countries take the view that, in the present day, modern Western education is considered to be the strongest source of the prosperity in human life in this world, saying that they should follow whatever patterns of education or learning are practiced in Western progressive education. At the same time the traditional Madrasa continues to be a place of learning of solely religious knowledge.¹⁰²

This polarity of education was first implemented by Sultan Mahmud II (1807-1839), as he tried to develop modern Turkey, which marked the beginning of secular education in that country. Beside the existence of traditional Madrasa, he established two general schools namely *Maktab-i ulumi* and *Maktab-i Edibeye*. The language of instruction in these schools was French. The subjects taught were Geography, History, Politics, and Arabic.¹⁰³

The second polar change in education is based on purely Islamic sources; the Qur'an and Hadith, which contain both spiritual and intellectual aspects. This pole was founded by Muhammad bin Abdul Wahab (1703 – 1792) and reorganised by Jamaluddin Al-Afgani (1839 – 1897 CE) and Muhammad Abduh (1849 - 11 July 1905) at the end of 19th century, claiming that the gate of *ijtihad* must be re-opened to enable Muslim intellectuals to reach agreement upon new laws or interpretations on certain matters related to changes in current human social, economical and political conditions.¹⁰⁴

Muhammad Abduh is of the view that the Qur'an does not solely deal with human spiritual aspects, but is also involved in the intellectual or rational perspective.¹⁰⁵ Both of

¹⁰¹ Ahmad, Munir D.(1987), Muslim Education Prior to the Establishment of Madrasah. *Islamic Studies* [Islamabad] Vol 26, No. 4, p.348.

¹⁰² Nasr, S. S. (1987) *Science & Civilization in Islam*. 2nd ed. Cambridge, United Kingdom: The Islamic Texts Society, p.132

¹⁰³ Quraishi, *Some Aspects of Muslim Education*, p 26

¹⁰⁴ *ibid.*, p.26

¹⁰⁵ Shalaby, *History of Muslim Education* p.37

these kinds of knowledge originate from Allah the Almighty. Modern education should not contradict revelation. He proposed that schools should provide different kinds of field or specialisation but that Islamic education should be included as part of the curriculum, such as the subjects of Islamic History and the History of Islamic Civilisation.

Muhammad Abduh noticed the existence of dualism in the Muslim educational system, which in his view is threatening because, as a result, there are two different kinds of Muslim in existence. One group masters religious knowledge but has no knowledge of modern education, whilst the other masters modern education but has a lack of religious education.¹⁰⁶ Another polarity of education is based on nationalism. A majority of Muslim countries live side by side with people of different race and religion. Nationalist Muslims tried to harmonise both Islamic elements with certain related cultural inheritance, so as to create their own nationalist system of education.

These three polarities of education resulted from the Muslims striving towards the development of modern Western education. As a consequence, there exists a dualism in the Muslim system of education. The traditional Madrasa maintains its curriculum by focussing only on inherited religious knowledge, whilst modern education offers different kinds of knowledge and keeps on evolving along with current changes in the intellectual sphere.¹⁰⁷

2.2 Education in Kenya

As in many other African countries, Christian Missionaries laid the foundation for formal education in Kenya. They introduced reading to spread Christianity and taught practical subjects such as carpentry, Home science and gardening. These early educational activities began around the mid 1800s along the Kenyan coast. Expansion inland did not occur until the country's interior was opened up by the construction of the Kenya-Uganda railroad (1896 – 1901).¹⁰⁸

Sheffield in his work on education in Kenya observed that, the educational work of the Church Missionary Society foreshadowed some of the main dichotomies of

¹⁰⁶ *ibid.*, p.37

¹⁰⁷ Salah, Z. (2002) *Education in Islam: The Role of the Mosque*. FSTC LIMITED, Manchester, UK.

(Retrieved from <http://www.muslimheritage.com> or <http://www.fstc.co.uk>) p.117

¹⁰⁸ Sifuna, D.N. and Otiende J.E., (2009), *An Introductory History of Education*. University of Nairobi

Press p.206

education in Kenya in the twentieth century.¹⁰⁹ Several studies have since contributed to an understanding of how missionaries influenced the process whereby the education system they fostered introduced strained racial and religious relations.

The mission's educational objective was not only to expose Africans to a superior culture, but also to instruct pupils in the Word of God. Missionaries wanted Christian "truths" spread into the villages and countryside. The missionaries, dedicated to indoctrinating the African with a Christian moral code and knowledge that could be applied to the "betterment" of the tribal community, insisted it was necessary to coordinate education with religion. Missionaries saw in education a means by which to extend Christianity. The missionary societies pressed the colonial administration to be allowed to take charge of African education with a view to building a Christian foundation. This view was supported by the various education commissions that were set up before Kenya's independence.¹¹⁰

The policy that emerged on African education was to support Christian missionary educational effort through grants-in-aid, leaving them to select where to open up schools and who to accept or refuse admission. The doors of the mission schools were shut to those who did not accept baptism, attendance in the Church and Bible lessons.¹¹¹ This policy discriminated against African Muslims who wanted secular education but at the same time retain their faith.

Arising from complaints by the Muslims that the government was spending huge amounts of money to keep education in the hands of the missionaries, the Director of Education proposed to make provision for a few schools among 'tribes' where missionary effort had been withdrawn or had not been initiated. Relying heavily on the evidence of missionaries, the Education Commission of 1919 rejected the idea.¹¹²

In 1925, the Local Native Council's that gave grants-in-aid to Mission schools wanted to use part of their resources for building neutral schools without missionary cooperation. European District Officers who were ex-officio chairmen of Local Native Councils justified the existence of such schools. They argued that there was a large body of non-

¹⁰⁹ Sheffield, J.R. (1973), *Education in Kenya: A Historical Study*. New York: Teachers College Press.p.2

¹¹⁰ *ibid.*, p.27

¹¹¹ Ghai, D. and Court, D. (1974). *Education, Society and Development: New Perspectives from Kenya*. Nairobi: Oxford University Press.p.18

¹¹² *op. cit.*, p.24

Christians, including Muslims who were demanding education. It was difficult for the Government to tell them that they could only have education plus Christian religion or no education at all. The missions viewed the Local Native Councils as secular agents in the education arena.¹¹³

The Frazer Report of 1919 was a precursor to the racial segregation of education in Kenya. In his report he recommended among other things the establishment of three branches of education for Europeans, Asians and Africans. Europeans and Asians children were supposed to receive an academic education. The African children were supposed to learn mainly agricultural and industrial subjects.¹¹⁴ Consequently on Frazer's recommendations J.S. Orr was appointed as the first director of education and the racial segregation in education in Kenya began.

The educational segregation fitted each group into its particular role. The Europeans were being prepared to be rulers, Asians to be minor administrative assistants and Africans to be menial workers. This education was geared towards fulfilling the needs of the colonial government. At last, before the enactment of Frazer's report, the development of education had assumed a multiracial character. The multi-racial education had been experimented on at the Buxtom High School in Mombasa until the missionaries started teaching religion.¹¹⁵

The three – tiered education system meant that not all Muslims were confined to one racial group. The Asian Muslims enjoyed better education facilities and privileges than their African (and Arab) counterparts who were in the lower echelons of the education ladder. In the racially stratified society, the best education in terms of facilities and subsidies was reserved for Europeans. In most cases that was the government policy because in 1927, the Director of education asserted: "It is the aim of the government to pay the greatest attention to the brighter children and to get the right spirits into the schools."¹¹⁶ In 1930, Sir Allan Prin in his report of commission

¹¹³ George E.(1971), "Education and Colonialism in Kenya" *History of Education Quarterly*, Vol. 11, No. 3, pp. 249-264 <http://www.jstor.org/stable/367292> .Accessed: 13/05/2011 01:21

¹¹⁴ Lugumba,S.E & Ssekamwa,J.C (1973) *A History of Education in East Africa, 1900 – 1973*. Kampala
Bookshop, Publishing Department. p.3

¹¹⁵ *ibid.*,p.4

¹¹⁶ Bagha, A.M. (1974) , "A History of Secondary Education in Coast Province of Kenya: The Nature of its Growth and Development" unpublished Masters Dissertation. University of Nairobi, p.104

appointed to enquire into the financial position and system of taxation.” repeated the same sentiments. He said that “the greatest attention must be paid to European education for the future development of the country.”¹¹⁷

As a result, schools for Europeans were highly equipped with separate house blocks, matron’s accommodation, expensively equipped classrooms, lecture halls, laboratories, expensive sport facilities etc. The leading staffs of such schools were university graduates. These schools received handsome building grants and were highly subsidized by the government. Examples of such schools were Kenya Girls High School established in 1951 and the Duke York School (presently Lenana High School) established in 1949.¹¹⁸

The Asians set up committees for the schools they established. They perceived education as a means of preserving their cultural heritage. Among the Asians were the Ismaili Muslims. Endowed with wealth, they established schools in almost every Kenyan town where they were found. They had well staffed schools, equipped and maintained, teaching both religious and secular education.¹¹⁹ For the Africans, education remained in the control of Christian Missions for a long time. Muslim Arab and Swahili sent their children to the Qur’anic schools even with the establishment of government school, which did have Muslim influence.

In Muslim dominated areas, improvement in school attendance was hard to come by, beginning from the first to the second decade of this century. An example can be used to explain the scenario. In Lamu, a night school was opened in 1929 to cater for the civil servants who wished to use their spare time to improve their knowledge of English and their prospects. Following the example of the night school, a day school was opened but it was closed down in 1931 due to poor attendance.¹²⁰

¹¹⁷ *ibid.*, p.14

¹¹⁸ Anderson, 1970

¹¹⁹ Abreau,E. (1976). “The Role of Voluntary Organizations in Education with special Reference to African and Asian Communities” *Kenya Historical Review Journal* vol. 4,no.2 1976,pp207-232

¹²⁰ KNA, PC/Coast/1/4/1 Vo. 111.

When the department of education was established by the colonial government it was decided to build industrial and vocational schools for Africans. The first African government school was built at Machakos in 1915. Others were built in Masailand, Nandi and Kabete. These were areas which were not adequately patronized by the missionaries. In line with that, the coast African Government Technical School – Waa, was founded in 1921 among the Digo as a school for all the coastal African people. Unfortunately the Digo did not take any interest in their school. This forced the Head teacher to admit people from upcountry communities like the Kikuyu and the Luo.

It was after constant reiteration of the advantages of the school and a bit of coercion that the Digo eventually sent some of their boys to the school.¹²¹ They did not appreciate the establishment of the industrial school. This could perhaps be explained by their fear of Christian religious instruction in the school. Another reason could have been lack of interest on the part of the parents. Hence they could not force their children to go to the school.¹²²

In 1912, an Arab school, the first of its kind was opened in Mombasa. Its aims were to provide commercial training for government service and an agricultural course to produce agricultural overseers. The department of agriculture had established an agricultural experimental farm at Mazeras. Later, this farm was put at the disposal of the school for the agricultural training of the Arab youth. However, the response was very poor such that by the outbreak of the First World War (1914), the school could not boast of more than twenty four pupils in its roll. The second school for the Arabs was opened in Malindi in 1919. It was endowed by Sir Ali Bin Salim, the then assistant *Liwali* of Mombasa with a personal endowment of 1085 pounds sterling.¹²³ During the first half of the colonial period, the development of Muslim education was hindered by the negative response of the Muslims towards secular education. This

¹²¹ KNA, DC/KWL/1/7

¹²² Bagha, “A History of Secondary Education in Coast Province of Kenya: The Nature of its Growth and Development p.82

¹²³ KNA, PC/Coast, 1/4/2

was associated and compounded by the issue of mission schools which were generally regarded as institutions to lure Muslims to Christianity. So serious was the problem that, sometimes the principals of Arab schools in Mombasa and Malindi urged the government to introduce compulsory education for Arab children.

This was seen as the only way to uplift the educational standard of the Arabs. The call for compulsory education was also made by colonial administrators. In one such call, the Mombasa senior commissioner regretted that the attitude of the Arabs at Lamu is so impossible that he did not see what could be done unless education is made compulsory.¹²⁴ Sir Ali Bin Salim also held the contention that the Arabs and Swahili could not willingly accept Western education unless they were coerced. He said:

“I am convinced that the Arabs and Waswahili have no ambition. You cannot create ambition by leaving it to themselves so you must use compulsion.”¹²⁵

The calls for the introduction of compulsory education for Arabs were not heeded by the colonial government, but education was made compulsory for European children and Asian children between the ages of seven and fifteen years in the main urban centres of Nairobi, Mombasa and Kisumu. But for the African children, no such action was taken.¹²⁶

Unlike the Asian Muslims who had enough resources at their disposal other Muslims did not bother to build their own schools. They relied on the Qur’an schools to impart the basic Islamic beliefs to their children. Their lives were governed by the *Sharia* which is enshrined in the Qur’an. As such preference was given to the reading, recitation and memorization of the Qur’an. Secular education became a poor second.¹²⁷

The Asian Muslims were well organized and wealthier than the Africans. They impressively did a lot for they assisted the other Muslim communities through various

¹²⁴ KNA, PC/COAST 1/4/1/VOL VII

¹²⁵ cited in Bagha, p.166

¹²⁶ Bagha, “A History of Secondary Education in Coast Province of Kenya: The Nature of its Growth and Development p.176

¹²⁷ *ibid.*, 184

organizations with the patronage of the Agha Khan and other benefactors. The East African Muslim Welfare Society was one such organization whose main aim was to uplift the poor educational standards of the African Muslims and Arab Muslims through donations to school bursaries and payment of teachers.

The poor response of Muslims to secular education during the first and second decade of the twentieth century was aggravated by the payment of school fees. In Lamu for instance, the Muslims were eager to see the establishment of a government school for their children but they were not ready or willing to pay school fees for they reckoned that, their pursuit of secular education was to raise the prestige of the Europeans in this way.¹²⁸

Various reasons could be advanced for the poor response of the Muslims to secular education. Firstly, the Muslim Arabs and Swahili were generally poor. Muslims also had never known a tradition of paying school fees, for the Qur'anic education had been virtually free of charge. Secondly, there was lack of authority of the parents over their children. Even if some parents wanted their children to attend school, the former could not force the latter to go to school. The parents expected the teachers to go out hunting in town for children. Lack of authority could have had a bearing on the type of education that the children were receiving. The parents perhaps felt that their children were not benefiting enough from the type of education offered.

Finally, the absence of Qur'anic and Arabic teaching of the curriculum of the secular school was considered as another reason for the poor response of the Muslims to secular education. This was the situation until the introduction of Qur'anic instruction in 1924. The absence of Qur'anic and Arabic teaching was attributed to be the cause of the low turnout of the Arab school, Mombasa. Established in 1912, this school first experienced a poor response. By 1913, it had an average daily attendance of 10.3 percent from an average roll of approximately 25 percent and by 1914 the turnout of this school totalled less than 24 pupils.¹²⁹

¹²⁸ KNA, DC/LAMU/1

¹²⁹ Salim, A.I (1973), *Swahili Speaking people of Kenya Coast*. E.A. Publishing House, Nairobi, London

In 1924, Qur'anic instruction was introduced in Arab schools in Mombasa and Malindi. As a result, the intake started to pick up. The number of learners in Arab school in Mombasa rose from 92 to 130 and the one of Ali Bin Salim School, Malindi rose from 21 to 100. The trend of increased intake continued unabated such that by 1928, there were 317 pupils in the roll of Arab school, Mombasa while the sitting accommodation was only for 236 pupils. In Kwale district, increased child attendance at Vanga School was also attributed to the introduction of the Qur'an in the curriculum.¹³⁰

2.3 The Development of the Madrasa System

Through the efforts of Sheikh Al-Amin, the first modern *Madrasa* was established by one of his students, Sheikh Mohamad Abdallah Ghazali in 1933. It was known as Madrasat Ghazali or Ghazali Muslim School for boys. The *Madrasa* had an integrated curriculum of secular and religious subjects comprising History, mathematics, Arabic and Islamic religious subjects. It admitted boys who had completed Qur'anic School. Modern methods of teaching and textbooks were used. This was a departure from the Qur'anic school methodology.

This first modern *Madrasa* was a dream comes true for Sheikh Al-Amin for it could offer both secular and Islamic religious subjects.¹³¹ It became so popular with the Muslims such that after one year, it was moved to a building donated by Sir Ali bin Salim. The *Madrasa* received aid from Sir Ali and the *Wakf* Commission. Madrasa Ghazali was opened to Muslim girls in 1936. Girls and boys attended the school but they were segregated. Sheikh Ghazali taught Arabic and religious instruction while his wife Zainab binti Adam Musa and his half sister Bahia Ali assisted in teaching other subjects.¹³²

In Madrasat Ghazali, the Muslims formed a haven where their children could be taught the values of their religion and culture and also subjects related to the economic needs of the wider community. But due to its popularity, it aroused government concern as there was more defection from the government Arab school to

¹³⁰ Bagha, "A History of Secondary Education in Coast Province of Kenya: The Nature of its Growth and Development p.165

¹³¹ Salim, p.151

the new integrated Madrasa. So in July 1938, the government absorbed the Madrasa into the new government Arab girl's school which was established in the same month. The change over took place on the understanding that Arabic and religious instruction could remain in the curriculum. Sheikh Ghazali the principal of the Madrasa was given a post in the Arab Boys School and his wife was engaged as a mistress in the new Arab Girls school versed in Arabic. Sheikh Ghazali became the Arabic teacher in both the Government Arab Boys School and Arab Girls School.¹³³

The establishment of Ghazali Muslim School and others which were to follow was in line with the wave of modernization which was creeping into the Muslim world. In these areas, the introduction of Western education and the influence it had on the Muslims had opened their eyes to the needs of modernization and modifications of the existing traditional Islamic educational institutions. The development of the *Madrasa* as a modern institution of Muslim education could be traced from the atmosphere of modernization.

The *Madaris* which were pioneered by Sheikh Al-Amin and his students were reformed Qur'an schools. This could be said of Madrasat al-Ghazali in which the founder, Ghazal introduced religious subjects alongside the secular school curriculum of the 1930's. He also aimed at making Arabic the language of instruction. Elsewhere Sheikh Al-Amin, the champion of modernization of Islamic education installed blackboards on mosque walls and introduced Arabic primers which he bought from Egypt. These primers *Al-Qiraa* and *Al-Rashid* formed the basis of an Arabic language course. He also used the same texts to teach Arabic at the Arab school Mombasa.¹³⁴

After the absorption of Madrasa Ghazali into the Government Arab boys and girls school, another of Sheikh Al-Amin's students, Sheikh Abdalla Al-Husni also modernized his

¹³² *ibid.*,p.181

¹³³ *ibid.*,p.182

¹³⁴ Bakari, M. "Sheikh Abdullah Saleh Farsy:An Appreciation," *Al-Islam* vol, 7 No.1 March

1983.Nairobi.Islamic Foundation.Lino Typesetters Limited, p.21

Qur'an School, Al-Madrasatul-Arabiyyah Al-Islamiyyah. Al-Husni was well learned in both traditional Islamic scholarship and secular Western education. He spoke English and had worked as a clerk in a Mombasa shipping firm. He introduced Arabic as a medium of instruction and secular subjects. In these ways Al – Husni aimed at reforming Islamic education through the help of Sir Ali bin Salim who donated land, Al – Husni was able to relocate his Madrasa which was renamed Madrasatul-Falah.¹³⁵

Madrasatul-Falah was established in the early 1940's. It was established through combined efforts, with funds coming from Muslim Arabs, Africans and Asians. Today, this Madrasa which is located along Abdel Nasser Road, Mombasa, implements a Saudi High school curriculum that enables its graduates to enroll in Saudi universities. Subjects which are taught are Arabic language, Hadith, Qur'an, *Fiqh* and *Seerah* among others.

Other madaris were developed along similar lines to the ones started by Al – Amin and his students. Falah *Madrasa* founded in Mombasa in the 1940's was an integrated Madrasa. It offered both secular and religion (Islamic) subjects and had a written constitution. It was managed by a council of five trustees namely; presidents, secretary, treasurer and other officials. The subjects offered were; Arabic, Qur'an, Arithmetic, English and other secular languages. This Madrasa was co-educational. It offered education free of charge but the managing council had the powers to raise funds when the needs arose.¹³⁶

The very humble origins of some of these madaris explain the need of the Muslims to provide education to their children. It was therefore common for Muslims within a given locality to start a *Madrasa* and then ask for government assistance or the help of charitable organization.¹³⁷ Most of the madaris which were established during the

¹³⁵ *ibid.*,p.21

¹³⁶ KNA, PC/COAST/2/10/43

¹³⁷ KNA, DC/TTA/3/3/9

colonial period did not charge fees to students. So, the issue of funding such *madaris* was crucial. They relied on donations from charitable and philanthropic organizations.

The East African Muslim Welfare Society was inaugurated in 1945 by the Aga Khan. It aimed at promoting an all-round education for the African Muslims. In 1955 the Aga Khan himself reiterated the role of the association as that of promoting Islam. The success of the *Madaris* on the colonial Muslim society could be considered from the back drop of the two documents on Muslim education in East Africa during this period. These are; The Report by the Fact finding mission to study Muslim Education in East Africa conducted by V.L. Griffiths and professor R.B Sergeant and proceedings of the conference on Muslim education held in Dar –es – Salam (20th-22nd November, 1958). The two documents highlight the various shortcomings of Muslim education at the time.

Accordingly, there was a shortage of qualified teachers both in *madaris* and even in these institutions which had been absorbed by the department of education where there was more job security than in the *madaris* or Qur’anic schools.¹³⁸ Muslim teachers who taught religious instruction in Government schools were assured of a regular payment unlike their counterparts in the Qur’anic schools and *madaris* who either taught gratuitously or depended merely on the generosity of parents of their pupils or the philanthropic organizations.

The role of the *madaris* in offering both secular and religious education changed come independence. The first education commission Report of independent Kenya aimed at promoting social equality and removing racial barriers perpetuated by many years of colonialism. Since no religion was to be privileged in independent Kenyan society, the religious convictions of all people were to be safeguarded and respected. Public schools were therefore not to be used for proselytization or propaganda purposes.¹³⁹

¹³⁸Hamdun, S. (1962) “The Teaching of Arabic” *Kenya Educational Journal*, Vol 1 No. 10 Nov. 1962

Nairobi . East African Literature Bureau for the Kenya Educational Department, p. 29

¹³⁹ Government of Kenya, 1964

With regard to the Muslims, the Report recommended the improvement of education in Muslim areas. This was to be done through improving the standards of teaching in both secular and religious education. For the latter, the commission report suggested the formulating of an ‘agreed’ syllabus of Muslim religious instruction. The commission found the teaching of secular education in the *madaris* inadequate in that, the teachers were not trained and teaching facilities were inadequate. Similarly, according to the report, secular instruction in the *madaris* tended to interfere with public schools education because Muslim children who attended them after *madaris* started again from a scratch rather belatedly. In other words, the secular education of the Madrasa did not prepare the pupil who later joined the secular public school.

According to the report, the *madaris* which offered both secular and religious education had to be registered as “schools” by the government under the education act.¹⁴⁰ Secular education was necessary for the Muslims as was religious education. But since the leaders could not offer adequate secular education, the report recommended the improvement of public schools so that Muslims could attend without any suspicions whatsoever. This move was meant to exclude the *madaris* from secular education. Consequently, the Madrasa was left entirely to the teaching of Islamic religious subjects.

2.4 Types of Islamic Institutions

With a fully established education system with a tradition spanning from the dawn of Islamic era, the Muslims were not ready to adopt a foreign system of education. The system of education established by the British did not augur well for the Muslims since it was secular in nature. Whenever religious education was taught in secular schools, it was CRE. Since Western Education was meant for a new economic order, the Muslims were caught up in a dilemma. They were either to adopt the Western education and be in the mainstream of economic development or reject it altogether and be marginalized.

¹⁴⁰ See Laws of Kenya, Cap 211

For a new economic and political order the shortcomings of the Islamic system of education which were hitherto unnoticed now became quite apparent in other words, secular Western education was posing a challenge. How then were the Muslims to brace themselves for this inevitable challenge? Muslims resorted to enrolling their children in the age old traditional institutions which have stood the taste of time. This section will discuss the different Muslim institutions.

2.4.1 Qur'anic Schools

A Qur'anic school is an educational institution whose main mission is to educate the mind and spirit of the Muslim children. It is an important mechanism for the socialization procession as children obtain or gain through the period that they study at Qur'anic institution, a sense of local, national and international identity as Muslims. The fact that the majority of Muslim parents send their children to Qur'anic schools suggests that they believe sending children to these schools is both a religious obligation as well as educational and cultural tradition.

Qur'anic schools play an important role in the life of Muslim children in Kenya. Even after the emergence of better equipped Madrasas and secular schools, they remain valued institution. Children in Qur'anic schools are taught reading, writing, recitation and memorization of the Qur'an. They are also introduced to basic Islamic norms such as mode of dress, manner of eating, dressing and performance of elementary Islamic practices such as ablution, prayer and fasting. The children are also taught "*Tawhid*" i.e the oneness of Allah and His attributes.

The basic objective of the Qur'anic school is to teach the recitation and memorization of the Quran. The Muslim who has learnt the Qur'an by heart is regarded with great esteem. The title of '*Hafiz*' i.e. one who has learnt the Qur'an by heart, denotes a distinguished status in religion and knowledge. Historically, the Qur'anic schools have been known to have the following characteristics:-

- a) The schools begin as community – based institution. Local communities establish the schools, select and pay the teachers. A learned man who usually has memorized the entire Qur'an normally runs the school. Teachers are most often at the same time community leaders. A teacher who begins, founds or operates a school is usually considered the owner of the school and the school is thus named after him. At times in addition, a teacher may be asked to undertake to open and manage a school purely on the basis of community or

neighbourhood consensus and hence relevant decisions on the management of schools are taken through consultations with community or neighbourhood.¹⁴¹

Both the school and the teacher are supported through community contributions, or sometimes with outside support such as from an association that hires the teacher and runs the school. How teachers are paid and how much they receive varies from one community to another. In the urban communities and to some extent in the rural areas, for instance, Qur'anic school teachers charge students a small sum of money every month, as well as accommodation. Qur'anic school teachers usually undertake all required management roles. The student- teachers assume control of the learning situation and undertake programme decisions (including occasional holidays).

b) The Qur'anic schools enjoy freedom and flexibility upon which its vitality and resilience rests. The schools do not operate as a unified system, there being no administrative structure encompassing all Qur'anic schools. Each school evolves and functions as an autonomous unit. The teacher, who is often the founder of the school, and most likely devotes a lifetime of service to the school he started, is the principal authority. The whole purpose of the Qur'anic education is to enable students to gain a thorough mastery of the Qur'an; therefore, there is no fixed period of completion,. It is mostly left to the abilities and pace of the students to acquire mastery in whatever time span they could do it. It is open-ended and students could join or leave whenever they finish and qualify or drop off. However, a student is supposed to memorize the whole Qur'an in four years time. The subjects taught in a Qur'anic school are:

- a) *Qiraat* - Reading and writing.
- b) *Hifdh* - Learning by heart part or all of the Qur'an.
- c) *Tajwid* - Practical instruction in the proper ways of reciting the verses of the Qur'an.
- d) *Khat* - Transcription of the Qur'an.
- e) *Fiqh* - Shari'a laws and principles along with practical instruction on rituals and acts of worship.

¹⁴¹ Warsame, A. (2006), "*Capacity Enhancement of Indigenous Qur'anic Schools in Somalia: An Alternative Model to Deliver Basic Education*" Doctoral Thesis (Unpublished). University Sans Malaysia. p.214

f) *Hadith* Some elementary Hadith

In order to qualify for the job a Qur'an teacher must have first thoroughly learned the Qur'an by heart. He must be fairly exemplary in his behaviour and versed in the performance of religious rites. He must have the ability to manage the affairs of Qur'anic school and to teach the Qur'an in at least one of its traditional versions of recitation. There are seven versions of recitation. The most remarkable qualification is the ability to dictate to each member of a group of pupils sitting in a close semi-circle around him, a fresh instalment of Qur'an verses to be learned that day - a feat which calls for an exceptionally high level of memory-training and concentration.

Each pupil is at a different stage of the Qur'an, and the verses dictated to one must, therefore, be different from those given to others, since they must be the verses immediately following those learned previously by the particular student. In order to do so he must first listen to the last few words the student had written down before dictating some more words or verses. The complexity of this task can be further appreciated since there is so much similarity between the wording of verses in various parts of the Qur'an, and that any fault in the wording or sequence in the Qur'an- even misplacing a letter or mispronouncing a syllable -is regarded as an almost unforgivable sacrilege for any Muslim, let alone a professional teacher of the Holy Book.

The daily instalment dictated to each student ranges between a few verses to a few pages (one-eighth of a chapter) of the Qur'an. The Qur'an consists of 30 chapters. The whole process of dictation, more often than not takes place in the middle of the remaining bulk of pupils who would all the time be chanting at the top of their voices each his own share of verses. The school is usually run by one teacher. In larger ones he is assisted by one or two senior pupils who are about to graduate, known as *kabir*.

All lessons in Qur'anic schools must be learnt by heart. This is, of course, to be expected' so long as the basic function is to get people to learn by heart the Qur'an along with some Shari'a laws and language rules. The pupil begins by learning the Arabic alphabet, two or three letters at a time, following the standard *alif to ye* arrangement of the letters. The learner(s) chant (individually or in chorus) and practices writing the same letters as they vary with different vowel sounds.

All this handling of the letters of the alphabet is done before any attempt is made to form words. When they have mastered the various forms of writing and pronouncing the individual letters they move on directly to transcribing the opening verses of the Qur'an. Only when they have perfected the writing of these verses and learned them by heart that they are allowed to move on to the next set of verses. As they make some progress their daily quota of verses is gradually increased from two or three words up to four or five hundred.

The learning-by-heart process goes on as follows. The pupils write down their daily share of verses dictated to them in the manner previously described. The teacher goes over the pupil's writing for correction. Eventually the pupils learn to write the Qur'anic verses by themselves. The pupils then read aloud to the teacher their verses a few times, to satisfy him that they are reciting them properly. Pupils spend the rest of the day on their own, among the rest of the pupils, chanting loudly, repeating over and over again their verses. In the afternoon the pupils recite the verses from memory before the teacher. If the teacher is satisfied that the pupils have thoroughly memorized their verses, they are allowed to wash their writing board clean and prepare it for a fresh quota of verses the next morning.

When the pupils have worked their way through the Qur'an they will have forgotten the first verses learned by heart. In order to master the Qur'an, the pupils must therefore repeat two or three times the same process of writing down and memorizing, with the daily quota increasing in length each time. The first stage of learning usually takes two years and subsequent stages less than a year. It takes the average pupil four to five years to learn the Qur'an thoroughly by heart and have no fear of forgetting how to recite or write down correctly what one had learned.

The Qur'anic school is a live demonstration of continuous education. Pupils can join at any age. They can get the teachers permission to leave for their villages or cultivation or the entire school can fold during severe drought where the community is pastoralist and re-group and continue with their studies when it rains. The schools do not have an attendance register nor registration formalities. The progress of each pupil is determined only by his own abilities and the degree with which one applies himself to the course of study.

The school year for the Qur'anic institution continues throughout the calendar year. There are no term vacations. It is only interrupted by the weekly Friday holiday and the lesser and greater *Idd* celebration. It is therefore equivalent to one and a half of the modern school year. The school working day continues from dawn until after the evening prayers, i.e. nearly two hours after sunset, with a break of some three hours in the early afternoon, and other shorter breaks for meals. In the villages in the evening, the pupils light a big fire and sit around it for light and sometimes also for warmth.

2.4.2 The Madrasa

The *Madrasa* are formal Islamic learning institutions similar to the secular primary and secondary schools. They have a curriculum, timetable, structured learning routine and grading system. Although the main emphasis is Islamic sciences, the learners are taught other subjects such as mathematics, History and Geography mainly of Saudi Arabia and other countries from which the curriculum originates. All these subjects

are taught in Arabic language. The progression from one grade to another depends solely on the learner's ability.

The curriculum offered in Madrasa is graded according to the different levels of learning beginning with the pre-primary level (*Rawdha*) to the high school level (*Thanawi*). The subjects taught include:

1. *Qur'an* (*Qiraa* – reading, *Khat* – Writing, *Tajwid* – recitation, *Tahfidh* – Memorization, *Tafsir* – translation)
2. *Fiqh* – Islamic jurisprudence
3. *Hadith* – Sayings, practices and approval of the Holy Prophet
4. Arabic Language (*Imla* – dictation, *Mutalaa*- Arabic Literature, *Nahwi*-Grammar, *Khat* –Writing, *Insha*- composition)
5. *Sirat* – History of the Islam
6. *Tawhid* – Unity of *Allah*
7. Geography of Saudi Arabia/Sudan/Egypt/Yemen etc¹⁴²
8. History of Saudi Arabia/Sudan/Egypt/Yemen etc

It is important to note that the emphasis in the teaching of language has remained traditional with all aspects of language content such as writing, grammar; literature and comprehension being taught as separate subjects with different teachers leading to students who are sometimes very good in Arabic grammar but can barely speak the language. This has also placed a burden on learners particularly in integrated schools who are already taking extra subjects under the secular 8:4:4 national curriculum.

In the pre-primary level (*Rawdha*), the children are introduced to the Arabic alphabet, Arabic numerals, and short verses of the Qur'an, *Tawhid* and *Qaida* – commonly known as *Qaida Baghdadiyyah*. The ages of pre-primary children varies from place to place, however most of them range from three to six years. There is no entrance examination into the primary level of the *Madrasa*. However teachers carry out oral tests to determine their level of understanding of the *Qur'an* and basic Islamic knowledge.

The primary education level, *Ibtidai* consists of six years. At the end of the sixth year the children sit for an internal examination set and marked internally by the teachers. Those who perform well proceed to the secondary level while those who fail repeat the class or terminate their education at this level. The secondary level known as

¹⁴² The source of the curriculum either at the Madrasa or the Islamic Integrated school determines the content of the History or Geography that is taught.

I'dadi, lasts for three years at the end of which the students sit for an internal written examination set and marked by the teachers.

The result of the examination is used to select those who will proceed to the high school level of the Madrasa. Just like the secondary school level, the high school, *Thanawi* lasts for three years. The examination at this level is also set and marked internally. Those who perform well at this level then proceed to Islamic Universities in Islamic countries like Saudi Arabia, Egypt, Sudan, Iran and Iraq.

2.4.3 Madrasa Resource Centre's (MRC's)

In the mid -1980's, Muslim leaders from Kenya's coastal region requested assistance from the Agha Khan, in improving the overall educational attainments of Muslim children. The Agha Khan Foundation (AKF) responded by funding several studies, which revealed that the problem of access to education actually begun in the formative years of children. Low educational attainments could be traced back to the lack of adequate preparation for primary school.

The Foundation's suggestion that appropriate early childhood education might be the answer was well received by the Muslim community. It was then decided that physical facilities that were used by the traditional *Madrasas* or *Qur'anic* schools which were largely unused in the morning hours be utilized for the teaching of ECDE classes. It was realized that parents were prepared to support any initiative that addressed their desire to teach their children about religion and culture as well as prepare them for competitive primary school entrance requirement.

In 1986 with a grant from AKF, Swafiya Said, a school teacher and one of a group of people interested in finding the right approach to improving opportunities for Muslim children took up the challenge of mobilizing communities to support early childhood education activities.¹⁴³ The MRC integrated curriculum developed by the Kenya Institute of Education (KIE) grounds itself firmly in what is known about active, developmentally appropriate and culturally relevant early childhood practice.¹⁴⁴ Most importantly, the curriculum is highly responsive to parental expectations that children be socialized into the cultural mores of the community. As such it introduces children to the stories and songs from different cultures, art activities which

¹⁴³ Madrasa Pre-School Programme, East Africa. Project Brief(2000). Aga Khan Foundation, March, .p.5

¹⁴⁴ Development of Islamic Integrated Education Programme (1995) A Report of Study carried out in Kwale and Kilifi Districts for the period 1986 - 1995. National Centre for Early Childhood Education,(KIE), p.9

incorporate Islamic motifs and patterns, narratives from the *Qur'an*, as well as *adab* - the rules of etiquette, courtesy and cleanliness rooted in East African culture.¹⁴⁵

2.4.4 Islamic Integrated Education Programme (IIEP)

Some of the major challenges that the Kenya government faced at the dawn of independence in 1963 were abolition of racial segregation in schools and harmonization of curricula and expansion of educational opportunities. In 1963, there were only 6,058 primary schools with an enrolment of 891,553. By 1992 this had risen to 15,465 primary schools with 5.5 Million pupils.¹⁴⁶ Unfortunately this expansion was mainly limited to regions where the communities were predominantly Christian. In regions where communities were predominantly Muslim, the expansion has remained slow. This is particularly the case in the coastal region and in the North Eastern province. Parents in these regions preferred to take their children to *Qur'anic* schools and *Madrassas* where children are taught Islam and related studies. Enrolment in these regions, therefore, has remained far below the national average.

It was against this background that the programme for integrating traditional Islamic education for children in Madrasa's and *Dugsi's*¹⁴⁷ with formal pre-school and primary education started initially in Kwale district in 1985. Integrating Islamic education with secular education became necessary when it was realized that many Muslim children obtained religious education and not secular education. This was necessitated by the fears of parents that secular education was likely to undermine Islamic education and way of life. The integrated approach was regarded as one good strategy of ensuring that Muslim children did not miss out on secular education and at the same time maintain their way of life and religion.

In 1985, a District Centre for Early Childhood Education (DICECE) was established in Kwale District in the Southern Coastal part of Kenya. DICECE programme officers observed that some Muslim children, who attended secular nursery schools and centres in the morning hours, also attended *Madrassas* in the afternoon sessions. Some Muslims preferred to have their children attend Madrasas, even for those children who are old enough to attend primary schools. DICECE programme officers, Community leaders, Sheikhs, Imams, the Madrasa *Maalims* and the parents held consultations and jointly proposed the integration of activities in Madrasas with those

¹⁴⁵ Guidelines for Integrated Islamic and Secular Pre-School Education (1992). Kenya Institute of Education, p.5

¹⁴⁶ Republic of Kenya (2007). "Millennium Development Goals: Status Report" Nairobi: Ministry of Planning and National Development. p.24

¹⁴⁷ Somali word for Qur'anic school. It means the shelter where children congregate to learn the Qur'an

of secular pre-schools. Some of the Madrasas integrated with formal pre-schools have since developed into fully fledged primary schools in Kwale District. The initial integrated *Madrasas* in Kwale gave a basis for wider integration of *Dugsi's* and Madrasas in other parts of the country.¹⁴⁸

The philosophy of I.I.E.P. is to 'cater for the total needs of children in an integrated manner, using Islam – its beliefs, traditions and practices as the foundation.' The philosophy implies providing stimulating early childhood experiences in the context of Islam. Children going through the programme are equipped with knowledge, skills and attitudes that will help them live according to the Islamic way of life and to have a head start in formal education.

The Ministry of Education through the National Centre for Early Childhood Education (NACECE) at the Kenya Institute of Education (KIE), embarked on the development of programmes, curriculum and materials to incorporate the use of facilities, services, community networks and learning approaches in existing Madrasas and *Dugsi's* for pre-school and primary education programmes for Muslim children. A guide line for the integrated Curriculum for Islamic pre-school was drawn up 1992.

The launching of the IIEP in Garissa, Wajir, Mandera, Isiolo, Moyale and Marsabit DICECE in 1994 was preceded by a survey of *Dugsi* and Madrasa carried out by trainers in 1993. This survey revealed low enrolment in pre-schools. The majority of the children were found to be enrolled in *dugsi* and *Madrasa* which offered Qur'anic education. The Islamic Integrated Education programme which initially begun as a way of bringing on board Muslim children to access early childhood education has grown to include primary and secondary education. Whereas in the coastal region a network of ECDE centres have continued to grow under the Aga Khan Foundations MRC programme, in North Eastern, Nairobi and parts of Western and Eastern provinces, individual entrepreneurs and Muslim organizations have established integrated primary and secondary schools which have become very popular in these areas.

These schools are not part of any network and obtain all their funds through their school fees. The schools follow the national curriculum for the secular subjects, but they alternate them with their own Islamic classes. In Integrated schools the practical and the moral side are given equal time throughout the course of a school day. An integrated school student may have Math from 7.15 A.M – 7.50 A.M, Hadith 7.50 A.M – 8.25A.M, English 8.25A.M – 9.00A.M and so on. Most schools start classes very early in the morning say at 6.30 A.M and end at 5.30 P.M, so that the many subjects in the timetable can be accommodated.

¹⁴⁸Situation of Pre-School Muslim Children in Kenya (1991). Final Survey Report and Recommendations, Mombasa, p.12

2.5 Conclusion

It is evident from the above discussion that though Islamic education preceded Western education, the arrival of Christian missionaries at the beginning of the 19th Century not only curtailed the expansion of Islam into the interior of Kenya, it also slowed down the development of Islamic education. Since evangelism is the *raison d'être* of the missionaries, Muslims did not take up Western education seriously preferring to educate their children in their religious schools. This state of affairs was a problem for Muslims whose youth could not take up gainful positions with the civil service, a situation that persists to this day.

In the areas where Muslims were majority, Qur'anic schools and *Madrassa* have continued to flourish even at times being the only institutions of learning in rural areas. The recent establishment of Islamic Integrated schools has opened further avenues for Muslims to not only receive Western education which promises its graduates a comfortable life but also Islamic education which promises its graduates a better life in the hereafter.

CHAPTER THREE

EDUCATION AND KNOWLEDGE IN ISLAM

3.0 Introduction

Greek philosophers such as Plato and Aristotle, in addition to their other works, wrote about educational issues although they treated the matter in a very broad sense'. Islamic thinkers interested in education in turn influenced Renaissance and Enlightenment philosophers in Europe such as John Locke, John Milton, Comenius and Rousseau.¹⁴⁹ Their writings dealt with educational issues such as teaching, learning, character moulding and moral education. However, it was not until the end of the 19th century with the treatises by Durkheim (1858-1917) that the relationship between society and education began to be explored.¹⁵⁰

This chapter presents parts of some of the major Western theories of education, mainly those with a sociological perspective. Some of these theoretical notions may also be applied to Islamic education and thus contribute to some insights and explanations of education of Muslim children in Islamic Integrated schools. Additionally, the chapter provides a short overview of the notion of knowledge as it has been conceptualised by Western thinkers, and, when applicable, contrasted to Islamic views on knowledge. Finally, since the present study deals with Islamic education in a secular country, a brief overview of the current thinking related to theories of education and development will be explored.

3.1 Education as Function

A core interest of Durkheim was education's link to society. In his view, a function of education was to turn children into "ideal adults" so as to become useful members of the society. He saw education as a form of "methodical socialization" of the young into society. Every society is characterised by a shared culture with its own goals and values, which adults, through education, transmit to children and young people. Since cultures are different, educational systems vary considerably between countries. Education is an element in a society's structure and the educational system contributes

¹⁴⁹ Saha, L.J. & Zubrycki, J (1994) "Classical Sociological Theories of Education". In T. Husen and N. Postlethwaite (eds). *International Encyclopaedia of Education*. Oxford: Pergamon p.167

¹⁵⁰ *ibid.*, p.167

to a society's survival.¹⁵¹ Durkheim's idea that national cultures influence education and that a variety of educational systems would co-exist in the world has not sustained. In the present era of globalisation, education has, if not identical, a similar structure and content all over the world.

The function of education in a society is to socialise humans so as to maintain order and stability and to that end education should foster the sort of people the society needs. According to Durkheim, a society requires individuals with high moral standards.¹⁵² Durkheim was especially concerned with the maintenance of moral behaviours since he was active in a period when traditional social constraints and religious values were declining. He thought that modern societies required a new secular moral, based on reason, and that the cohesion of a society depended on a shared moral code of conduct and on common obligations and duties of benefit to individuals as well as the society at large.¹⁵³

To maintain consensus and solidarity in an increasingly differentiated society was one of his constant concerns. He was aware that a substitute must somehow be found for "these religious notions that for a long time have served as the vehicle for the most essential moral ideas."¹⁵⁴ Recognized by Islamic thinkers several hundred years earlier, as has been described in the previous chapter, and is still one of the justifications for education in Islamic societies today.

According to Durkheim, human beings must be disciplined and constrained; indeed, this is essential for ensuring moral conduct. A sense of belonging to a social group is also necessary for the development of moral behaviour. Ethical conduct can never be forced or imposed upon the individual - nor is it necessary to do so since every human has an inner motivation to carry out moral deeds for the benefit of others. "To act morally is to act of the collective interest",¹⁵⁵ i.e. actions, which benefit society, are themselves moral actions. In school, children should learn to develop an

¹⁵¹ Durkheim. E. (1973) *Moral Education: A Study in Theory and Application of the Sociology of Education*. London: Collier Machillan Publishers p.8

¹⁵² *ibid.*, p.8

¹⁵³ *ibid.*, p.9

¹⁵⁴ *ibid.*, p.9

¹⁵⁵ *Op. Cit.*, p.59

understanding of the necessity to act morally and this understanding is acquired through reasoning exercises.¹⁵⁶

Functionalists highlight principles such as 'achievement' and 'equality of opportunity', which are fundamental in modern societies. These principles imply that different educational achievements result in inequalities of income and status, which are acceptable since it is just, fair and normal that those who do well are rewarded. Anyone has the opportunity to succeed in education and in society.¹⁵⁷ It is necessary for a market economy to nurture the value of 'achievement' in order to "legitimate inequalities associated with different rewards attached to varying levels of achievement".¹⁵⁸

The function of education is to "socialise" students to accept and internalise such notions, since without a common consensus on these ideas the society would fall apart. Given that everybody will not achieve high income and status, the school as the 'agency of socialisation', allocates different students different roles. The allocation of specific roles is accomplished through the function of selection in education. Indeed, some of the later functionalists actually "assume that the major function of education is selection."

In developing countries functionalism has dominated education theory and practice inasmuch as the functions of education are frequently used as justification for efforts to institutionalise the Western type of mass education. Typically, the function of education is considered to include not only the transmission of culture or preservation of knowledge, beliefs, values, and traditions, but also the teaching of new skills, new technological and scientific knowledge necessary for development and modernisation, allocation of individuals to different positions in society as well as indoctrination into a political culture.¹⁵⁹

3.2 Education as Utility

Economically oriented theorists have applied utilitarian assumptions to education. The most prominent of these is the human capital approach. At the micro level, parents and students are assumed to calculate the benefits of attending school, such as whether it will pay off in the end with a well-paid job, for example. The 'human capital', the educational credentials, is a resource the individual can use competitively in the market. From the society's perspective, education is an investment in the

¹⁵⁶ *ibid.*, p.59

¹⁵⁷ Blackledge, D. & Hunt, B. (1985) *Sociological Interpretations of Education*. London:Routledge p.76

¹⁵⁸ Turner, J.H. & Mitchell, D.E (1994) "Contemporary Sociological Theories of Education." In T.Husen and N.Postlethwaite (eds).*International Encyclopaedia of Education*.Oxford:Pergamon. p.22

¹⁵⁹Op. Cit, p.76

nation's human capital, which is used in order to increase productivity. The societal returns on education, therefore, come in the form of economic growth.

The rate of return is considered essential for making an investment and this concept has been used as an argument for investing in education. Effectiveness and efficiency are core concepts in the utilitarian approach. Decentralisation, freedom of choice, school based management, etc. are means to achieve higher productivity and increased economic growth. Utilitarianism has, with the spread of globalisation and the market ideology, again gained terrain after a period of setback when various conflict theories dominated education philosophy. One can then argue, are Islamic Integrated schools just another venue for provision of education through an effective and efficient institution or as many stakeholders argue, a path to religious knowledge as the children grapple with the exigencies of survival in this world.

3.3 Education as Reproduction

According to Marxist theories, education perpetuates and reproduces class relations and the capitalist economic system.¹⁶⁰ The structural Marxists emphasise how the structures of society determine social behaviour. Education, being one of the structural institutions, serves the interest of the state, which is controlled by the capitalist class. Hence, education transmits and inculcates the ideology of the ruling class. Marxism regards schools as instruments of the ruling class for maintaining the "means of production" and the "relations of production".¹⁶¹

The educational system in a capitalist society is "an integral element in the reproduction of the prevailing class structure of society".¹⁶² Through education the young are taught their place in society. The idea that only those who are able and skilled or who have a higher education will succeed in society is imposed on pupils.

Education functions as reproduction by means of justification, legitimation and socialisation and through the form rather than the content of the educational system.¹⁶³ Bowles and Gintis also argue that a hidden curriculum is taught in schools: schools produce the attitudes and features required for sustaining the capitalist system through "a close correspondence between the social relationships which govern personal

¹⁶⁰ *ibid.*, p.77

¹⁶¹ Saha & Zubrycki, *Classical Sociological Theories of Education*, p.81

¹⁶² Bowles, S. and Gintis, H. (1976) *Schooling in Capitalist America. Educational Reform and the Contradictions of Economic Life*. New York, Basic Books, Inc Publishers. p. 125 - 26

¹⁶³ *ibid.*, p.126

interaction in the workplace and the social relationships of the educational system."¹⁶⁴ This is also known as the correspondence argument. The structure of a work place is mirrored in the classroom with its emphasis on rules, authoritarianism, obedience and evaluations. It is a structure that rewards those who conform and punishes those who oppose. Students from different backgrounds are taught early on to accept their future niche in society.¹⁶⁵

However, more "humanistic" neo-Marxists like Gramsci argue that schools not only reflect the dominance of the ruling class but they are also instruments for social change and may even contribute to the overthrow of the capitalist system.¹⁶⁶ Schools as well as the culture of the students are relatively autonomous entities, which might allow for a transformation of the system; through development of critical consciousness, education may contribute to the resistance of the dominating ideology.

Education is about cultural and economic reproduction but students do not just absorb the "hidden curriculum." Students are individuals with their own values and norms, which to some extent assists them in challenging the system.¹⁶⁷ There are contradictory tendencies, resistances and conflicts over the ideological reproduction forces. "Relations of domination, whether material or symbolic [cannot] possibly operate without implying, activating resistance"¹⁶⁸ This dual face of education can also be expressed as the contradiction between capitalism and the modern democratic state which, on the one hand uses schools to socialize children in ways reproducing relations of production and, on the other hand, must respond to protests and movements demanding greater equality in the distribution of resources.

According to Weberian-inspired theories, conflict in education is not primarily a class-driven process but rather a competition between status groups for whom education implies access to higher positions in society. The struggle between social groups or status groups is about preserving the control and power they possess as a result of their ownership of knowledge. For certain groups, education implies specific advantages. Expansion of education in particular of higher education, does not occur as a

¹⁶⁴ *ibid.*, p. 12

¹⁶⁵ Turner & Mitchell, 1994, p. 25

¹⁶⁶ Blackledge & Hunt, 1985, p.21

¹⁶⁷ Apple, M.W. (1990) *Ideology and Curriculum*. New York: Routledge p.118

¹⁶⁸ *ibid.*, p.118

response to societal needs but rather reflects the requirements of certain groups of society who use education as markers of status or as capital.¹⁶⁹

Each class has a distinct *habitus*, determined by their level and configuration of social, cultural, economic and symbolic capital and through the *habitus* and the school structures, the processes of class reproduction occurs.¹⁷⁰ The culture of the dominant classes defines what is worth learning in school and the student's cultural capital determines whether s/he succeeds or fails.¹⁷¹ Cultural capital also helps in the reproduction of social capital. For example: ruling classes know how to invest their cultural capital in order to maximize their economic profits and social gains, e.g. high ranking positions. Through education, students acquire a certain language and they master patterns, codes of conduct, style, and manners or rules of the game, which influence their thinking and behaviour. The language and master-patterns belong to the ruling classes.¹⁷²

3.4 Knowledge

There is no single definition of knowledge on which there is agreement. Rather there are numerous theories and a continuous debate about the nature and scope of knowledge, the sources of knowledge, the acquisition of knowledge and the relation of knowledge to belief, truth and understanding.

Philosophy, sociology, psychology, history and other disciplines deal with knowledge from various perspectives. The Greek philosopher Plato was among the first to investigate the essence of knowledge. The concept of knowledge, according to him, was justified true belief: to know something one has to believe it is true and one must have good reasons for the belief.

The rationalist thinkers of the 16th century, such as Descartes, Spinoza and Leibniz, emphasised the role of reason in the acquisition of knowledge while the empiricists, including Locke, Berkeley and Hume, a century later only recognised knowledge acquired through our senses. Marx and subsequent philosophers considered thinking and knowledge as socially determined: man's consciousness is determined by his social being.

¹⁶⁹ Turner & Mitchell, 1994 p.67

¹⁷⁰ Bourdieu, P. & Passeron, J-C (1977) *Reproduction in Education, Society and Culture*. London. Sage Publications p.108

¹⁷¹ Bourdieu, P. (1973) "Cultural reproduction and Social Reproduction" in R. Brown (ed) *Knowledge, Education and Cultural Change*. London. Tavistock. p.62

¹⁷² Blackledge & Hunt, p.69

The Islamic view of knowledge as spiritual and rational has no correspondence in modern Western epistemology. However, a division of knowledge into three types is presented by Berlin and Magee¹⁷³ First there is *empirical knowledge* which answers "questions of fact which are settled by ordinary common sense or, in more complicated cases, by controlled observations, by experiments, by the confirmation of hypotheses, and so on." Then there is *formal knowledge*, which accepts "certain definitions, certain transformation rules about how to derive propositions, and rules of entailment which enable you to deduce-conclusions from premises." Third, and finally, there is philosophical knowledge in which there are neither clear ways of making questions to find an answer nor precise factual responses. Moral, political, social, and emotional issues belong to the philosophical type of knowledge.

Knowledge is also socially distributed. Different individuals possess different types of knowledge. The school curriculum is one mechanism for a Social distribution of knowledge.¹⁷⁴ Young also argues that knowledge is not something existing out there but is socially organised or constructed. The knowledge provided through the school curricula "is not a product like cars and bread, but a selection and organisation from the available knowledge at a particular time which involves conscious or unconscious choices."¹⁷⁵

School curricula are structured around high-status knowledge, which is accorded in terms of certain criteria: it is abstract, relying on written material; it is individualistic, focussing on assessment and avoiding cooperation; and, it is compartmentalised and unrelated to daily life and common experience. There is an implicit assumption that this kind of knowledge is superior. Students are accordingly deemed as bright or unintelligent with regards to their being able or unable to enter the realm of abstract knowledge.¹⁷⁶

The status of knowledge in education has, according to Lamm, passed through three paradigms. These paradigms stem from the role that has been assigned to educational knowledge: social instrumentalism, ritualism and developmental instrumentalism.¹⁷⁷

¹⁷³ *ibid.*, p.69

¹⁷⁴ Young, M.F.D.(1978) "An Approach to the Study of Curricula as a Socially Organized Knowledge"

In: M.F.D. Young (ed.) *Knowledge and Control*. London: Collier MacMillan p.123

¹⁷⁵ *ibid.*, p i24

¹⁷⁶ Turner & Mitchell, 1994 p.26

¹⁷⁷ Lamm, Z. (1998)" Knowledge: Conceptions of and Impact on the Curriculum." In: T.Husen et.al (eds) *Education: The Complete Encyclopaedia*. Amsterdam: Elsevier Science. p.101

According to the first ideology, the value of knowledge exists in its utility. Knowledge is worth acquiring if it is of use for people in their daily life, otherwise knowledge has only an ornamental value. The ritualistic approach views certain knowledge as having an intrinsic value, with such knowledge being required for the individual to rise to the level of human being. Religious and humanistic approaches are examples of the transmission of ritualistic knowledge.

By the end of the 20th century a developmental instrumentalist view of knowledge replaced the others. In this case knowledge is viewed as an instrument for the individual to develop intellectual faculties. Knowledge activates and sharpens a person's mental abilities, at least when the learner is motivated and studies things s/he is interested in. With a child-centred approach in teaching and a student-centred curriculum, each individual can achieve his/her own potential.

3.5 Islamic Education

Education from the Islamic perspective is considered as a form of '*ibadah*' where Muslims share a common set of values based on the Qur'an and Sunnah. It is a lifelong process of preparing individuals to actualize their role as a vicegerent (*Khalifah*) of Allah on earth thereby contributing fully to the reconstruction and development of their society in order to achieve well-being in this world and hereafter.¹⁷⁸ It is one of the most important aspects in human development and the most influential social institution in any society.

There are several ways of understanding the term Islamic education. For some people it applies to education in an Islamic country, a school where Islamic subjects are taught in addition to other secular subjects, such as English, history and mathematics. For others it is education according to or prescribed by Islam. Proponents of this idea usually think of a school with emphasis on Islamic subjects and with secular subjects integrated into an Islamic framework.

Most common, though, is that Islamic education refers to teaching and learning about Islam, such as teaching of the Quran, the *hadiths* (sayings or actions by the Prophet Mohammad) and the *sira* (the biography of the Prophet), interpretations of the Quran, jurisprudence, history and culture of Islam, and Islamic ethics, etc. This is the meaning used for Islamic education. These include all forms of instruction in mosques, in *Madrasas* and in universities as well as teaching to all ages, from pre-school children to adults.

¹⁷⁸ Rizavi, p.256

Western writers often use Qur'anic education to refer to Islamic education, which is misleading since it gives the impression that Islamic education only teaches the memorization of the Quran. Such schools, *dar-ul-hifz*, also exist, as mentioned previously, but historically, many other subjects besides the Quran were taught in Islamic schools. Similarly, contemporary Islamic studies include a number of Islamic topics in addition to Quran recitation.

3.6 Education Theories

The Islamic civilisation, particularly during the medieval period, includes rich and extensive literature not only in scientific areas but also in education philosophy.¹⁷⁹ According to Kadi, the heights of the Islamic civilisation can only be explained by the excellent educational system of the time. All the brilliant scholars and outstanding scientists had, as a matter of fact, received their training in the then existing Islamic educational institutions.¹⁸⁰ Some of these scholars produced theoretical works on education that included ideas, which to a reader today, appear astonishingly modern, such as views on children, the role of the teacher and the nature of learning.

A rich literature on pedagogy and didactics exists, discussing goals of education and how to achieve these goals, curriculum issues, concepts of knowledge, learning styles, relationships between teacher and students, instruction techniques, teacher prerequisites, teacher and student behaviours, etc. They drew on features from the ancient Persian culture, Greek philosophy and Indian science; in particular the Greek/Hellenistic heritage inspired Islamic learning and knowledge.

Education was not considered a "separate area of inquiry" but rather an "auxiliary science" and those who wrote about education were theologians, philosophers, jurists, scientists, etc.¹⁸¹ Students have a natural desire for learning, which should be the point of departure for teaching according to Al-Farabi (d. 950), "the first truly eminent logician in Islam."¹⁸² Teaching should build upon the student's previous knowledge. Al-Farabi was an advocate of teaching as a somehow interactive process: the teacher is responsible for transmitting knowledge by using a variety of techniques with the student, and the student has the responsibility to work actively with new facts until he can use them in new contexts. Al-Farabi was the first to suggest an integrated curriculum

¹⁷⁹ Gunther, S. (2006) "Be Masters in That You Teach and Continue To Learn: Medieval Muslim Thinkers on education Theory." *Comparative Education Review*, Vol 50 No. 3 pp.55 – 62

¹⁸⁰ Kadi, W.(2006) "Education in Islam – Myths and Truths". *Comparative Education Review*, Vol 50, No. 3 pp.72-78.

¹⁸¹ Ahmed, A.S (1988) *Postmodernism and Islam: Predicament and Promise* .London: Routledge, p.213

¹⁸² Op. Cit, p. 373

with both 'foreign' and 'religious' sciences, the former based on Greek philosophy and science and the latter on the Quran and its interpretations. He clearly made a distinction between human and divine knowledge and instruction.

The historian Ibn Khaldun's (1332 - 1406) elaborations on Islamic knowledge can, according to Nuseibeh, be described as four "schools". The first is "knowledge-through-transmission", according to which "every humanly attainable truth can be found in the revealed text or can be logically extrapolated from ...that text."¹⁸³ Humans are simply not able to attain each and every truth and "to be a Muslim believer - to submit - is to accept that the human intellect is limited, and therefore [has] to resort to faith."¹⁸⁴

The Qur'anic text is the only source of knowledge and readers may either strive to get full command of the content or develop the specific skills needed to extrapolate from it, i.e. analogical skills exercised by jurists, exegetes, grammarians and linguists. The second "school" is found among the practitioners of *kalam* (theology), which, although bound to the Quran as a fixed frame of reference, exercised their power of reasoning by addressing new questions, polemically using logic or methods of reasoning with a distinctive dialectical approach. The ontology of this group describes the world as "made up ultimately of primary, indivisible and indistinguishable atoms, which are held together through an external cause."¹⁸⁵

Thirdly, there is the "knowledge-by-intellect" group, represented by, for example, Ibn Sina and Al-Farab. It was influenced by the sciences of the Greeks and the Syrians. These practitioners of *falsafah* (philosophy) tried to show that rational truth was real truth, while religious truth was an image of this truth.¹⁸⁶ For the fourth group, the mystics or the Sufi school, knowledge cannot be given a scientific or linguistic definition but rather must be described in metaphors and imagery. To know is to experience, see and feel.

During the peak of Islamic civilisation, religion did not pose any limits to thought as the brief summary above indicates. On the contrary, the period allowed for a rich variety of meanings of knowledge as well what could be regarded as the essence of Islam. Science and religion were not regarded as two separate, conflicting parts of a duality. Scholars,

¹⁸³ Nuseibah, S. (1993) "Epistemology". In: S.H. Nasr & O. Leaman (eds.) *History of Islamic Philosophy*. Part II. Qum: Ansariyan Publications p.826

¹⁸⁴ *ibid.*, p.828

¹⁸⁵ *ibid.*, p.828

¹⁸⁶ *ibid.*, p.830

like the ones mentioned above, appreciated logical reasoning as well as religious (mystic) experience. There was not discord between reason and faith. Their ideas on teaching and learning have lived on to our days, in Islamic as well as in Western education.

The two types of knowledge, the divine and the human, were acknowledged from the beginning. The call for integration of the two into one educational system, which is a concern for contemporary Islamists, was already being discussed in the eighth century. Also the aim of education was twofold: to deepen the faith of the students and to learn useful things for implementation in real life. Some of their views on didactics could easily be found in a present day textbook for teacher trainees. Examples of this include the necessity to adapt to students level and their previous knowledge, to reinforce success and disregard failure, to motivate students and to employ a variety of instructional techniques.

The idea of a teacher as a person who deserves much respect is still alive in many Muslim countries as is the demand for a teacher to demonstrate high moral standards. Medieval writers stressed that the teaching of ethics and Islamic moral values continue to play a significant role in Islamic education. In fact, to instil good morals in the young is considered by many to be the most important role of education

Starting in the twelfth century Islamic civilisation began to gradually decline. According to Arkoun one reason for this was that Islamic science, philosophy and culture had been tied to a city life with scholarly activities concentrated in the great metropolises where the commercial bourgeoisie demanded and needed knowledge and culture.¹⁸⁷ The Islamic culture could not resist the "wartime ideology" represented by invaders and aggressors from the West and East and from then on "Muslims needed an orthodox, dogmatic, and rigid but ideologically effective Islam to rally around."¹⁸⁸ After the twelfth century, education became static, with education and knowledge no longer corresponding to the socioeconomic and political development. "In other words, outside the *madrassa* everything was changing and inside everything remained static."¹⁸⁹ Religious brotherhoods, *marabouts* and saints increased their influence, resulting in narrowed horizons. It was not until the nineteenth century that reformist movements revived Islamic thought.¹⁹⁰

¹⁸⁷ Arkoun, M. (1994) *Rethinking Islam: Common Questions, Uncommon Answers*. Oxford: Westview. Press p.79

¹⁸⁸ *ibid.*, p.80

¹⁸⁹ Talbani, A. *Pedagogy, Power and Discourse: Transformation of Islamic Education*, p. 70

¹⁹⁰ Arkoun, p.80

3.7 Contemporary Islamic Education

Contemporary Islamic education is diverse. It displays some variety with regards to contents, methods and organisation in different cultural contexts although the major attributes are the same in most countries and replicate the characteristics of medieval Islamic education. Islamic education continues to be generally structured on three levels: elementary schools (Mosque schools, *kuttabs* and Quran schools) for children aged 4-12 years; secondary schools (*madradas*) for students of age 7- 20 years; and, higher education.¹⁹¹ The traditional system still exists, that is, young children attend some type of *kuttab* or Quran school and then continue on to a madrasa, of traditional or "modern" type (the latter includes secular subjects in the curriculum) for shorter or longer periods of time. In some countries the elementary schools have become pre-school institutions.

In the *kuttabs* of Morocco, for example, as described by Boyle, children aged four to seven years learn to memorise some parts of the Quran and are taught by female teachers.¹⁹² In these and other types of Islamic pre-schools small children get prepared for the structured setting they will encounter in school. They are familiarised with school culture inasmuch as they acquire the expected behaviour of a pupil, become acquainted with letters and numbers and are prepared for how to learn and succeed in school. Then they may continue to a *madrada* or to a primary school.

Islamic schools at elementary level in most countries are community based, i.e. teachers are remunerated by the local community or by the parents. Pupils learn the five pillars of Islam, some Qur'anic verses, praying rituals and Islamic ethics. In addition, they learn the Arabic alphabet, learn to read and write, and study simple arithmetic. The *madrada* teaches Islamic theology, Islamic ethics, Islamic law, and Arabic language. There are no formal grades or stages and students start and finish at their own will. In addition, Islamic colleges and universities exist in most countries and in some, such as Kenya, have Islamic universities and colleges of *Sharia* and Islamic Studies, such as the Thika college of *Sharia* and Islamic studies.

In countries such as Egypt and Indonesia, *Madradas* are provided with state subsidies and follow approved curricula, grades and examinations similar to Western type of schools. In some countries traditional *madradas* are under pressure to accept state supervision in exchange for financial support. In some places, post-elementary Islamic education is provided through theological seminars including traditional subjects organised in stages.¹⁹³ The curriculum of Western type of education in Muslim countries reserves some hours per week, for Islamic studies in primary and secondary schools.

¹⁹¹ Daun, et al., 2004 p.16

¹⁹² Boyle 2000 p.96

¹⁹³ Daun, et al., 2004 p.15

3.8 Faculties for Acquisition of Knowledge

The two types of knowledge require various modes of knowledge acquisition. God has given human beings the faculties of heart and intellect but also a third faculty, a faculty of spiritual character. Thus, in contrast to Western secular education, Islam recognises not only our capacities for sensory and mental perception but adds a spiritual sense, which is considered the highest level of perception. The whole person, the body, the mind and the spirit, are involved in the learning process.¹⁹⁴

Human beings are born with three attributes, all of which have significance for learning. The first is *fitra* which means that man is innately good from birth and has not inherited any sin as is claimed by Christianity.¹⁹⁵ *Fitra* makes human beings inclined to believe in God. At birth, every child has the potential to become a Muslim but since a newborn does not possess any kind of knowledge s/he cannot be a believer at once. Knowledge is a prerequisite to becoming a Muslim.

The environment determines whether children will develop their Islamic faith. However, the environment is not the only factor that shapes behaviour; the child is not a *Tabula Rasa*. The surrounding environment and conditions interact with the child's *fitra*. *Fitra* is also explained as man's awareness of his inadequacy, which makes him yearn for the complete and absolute, i.e. for God.¹⁹⁶

The second attribute is *khalifa*, which means that man is Allah's vicegerent on the earth. This status implies certain responsibilities that can be upheld thanks to the characteristics that Allah has given every human being. Besides *fitra*, the soul or spirit is an important quality. Man's life is dependent on the existence of a soul in the body, the soul unites with the body. "Man's behaviour is the resultant of the interaction of the soul and the body... [man] is an integral personality. Behaviour cannot be described as purely pertaining to the soul or the body."¹⁹⁷

The third important attribute which has significance for the acquisition of knowledge or learning, is man's free will. This principle appears at numerous occasions in the Quran, for example in Quran 7:10 Every human chooses his/her behaviour and is personally responsible for his/her conduct, both for overt actions and for intentions. The idea of a free will is important for learning. To believe that everything is predestined, for example failure or success, may promote passiveness and indifference. Achievements are then beyond the learner's command.¹⁹⁸

¹⁹⁴ Haw,p.67

¹⁹⁵ Abdullah, p.60

¹⁹⁶ Abu Faris, cited in Roald, p.116

¹⁹⁷ Abdullah, p.65

¹⁹⁸ *ibid.*,p.65

3.9 Learning techniques

Imitation and memorisation are principal pedagogical devices in Islamic education. Parents and teachers are expected to act as good models for children so as to motivate them to reproduce their behaviours or actions. Especially for transmission of moral values, models and examples are considered more effective than any other method, an idea that derives from the Prophet who is considered to be greatest model for Muslims to imitate. Appreciation for memorisation as a learning technique originates from the time when the Qur'anic verses had to be memorised so as to be preserved.

The Quran is believed to consist of the very words of Allah. They are, therefore, sacred and divine and absolute and immutable. To recall the text word by word and store them in one's memory was at first the only way to safeguard the verses to posterity. The fact that the Prophet himself as well as the first Muslims memorised the Qur'anic verses and that the text itself is considered divine are factors that contributed to the high esteem of memorisation as a learning method in general. Also after the Quran was written down memorisation remained necessary for illiterate people, a situation that still prevails in many parts of world. For Muslims with a mother tongue other than Arabic, memorisation is perhaps even more necessary for recalling the text.

Memorisation is also a prerequisite for recitation of the verses. To read aloud the Quran either from the text or from memory is not just a matter of mechanical rattling off. Reciting the *suras* (chapters) and *ayas* (verses) requires a particular technique. To know how to perform a beautiful recitation is something worth striving for and the one who succeeds is highly appreciated. Without memorisation of *ayas* a Muslim would be disabled since each of the five daily prayers consists of Qur'anic verses. Praying is one of the duties included in the concept of submission to God and is a ritual practised, alone or together with others. Memorising the Quran and learning how to pray are essential parts of a child's socialisation in a Muslim community and are naturally what parents wish and expect their children to learn.

The Quran is necessary but not only for praying. It provides a moral framework for Muslims and gives advice on how to live both spiritually and socially. The Quran guides human behaviour in a number of ways, for example, everyone is counselled to respect and honour parents and elderly people, to be kind and soft towards children, to be fair and just in business relations, to be modest and disciplined, to pray five times a day, and not to eat pork or drink alcohol, etc. To know the Quran provides a life direction: "Qur'anic memorisation is an integral part of learning to be human and Muslim."¹⁹⁹

¹⁹⁹ Eickelman, p. 63

Boyle has brought to light how, according to Muslim thinkers; memorisation is just the first step in understanding. According to her, learning by heart does not replace comprehension but precedes it. She refers to the philosopher Al-Ghazali (1058-1111) who wrote that a child first must learn about the faith of Islam "so that one will hold it absolutely in memory" and then, the meaning will eventually unfold as the child grows older. "So, first, is the commitment to memory; then understanding; then belief and certainty and acceptance."²⁰⁰ It is like sowing a seed that later will grow into a plant of knowledge and comprehension.

In addition memorisation of the Qur'anic verses is not the only way to reach an understanding of the meaning of the Quran. First, Islamic education, in Islamic as well as in other educational institutions, consists of a number of subjects and activities besides reading the Quran. Often these subjects and activities explain, comment, interpret and give reference to the Quran. Moreover, there is also a particular subject, *tafsir*, which is exclusively concerned with interpretations and explanations of the Quran.

Secondly, references to the Quran are manifold in secular textbooks as well as in prose and poetry. Metaphors and imagery are frequently used to illustrate the meaning of The Book. Thirdly, in daily life Muslims frequently use quotations from the Quran to guide, correct, explain or inform each other. Fourthly, proverbs and sayings in Muslim societies are often, if not the direct words of the Quran, of similar meanings and content.

Memorisation therefore, is not the only method of teaching the Quran in an educational setting, understanding its meaning is aided through the social environment outside Islamic institutions and continues throughout a person's entire life. Learning in the Islamic context as pointed out by Eickelman, is not "a separable institutional activity" but one that involves parents, siblings and other relatives as well as peers, friends and colleagues.²⁰¹

In the Western type of education memorisation is ruled out as mechanical 'learning without understanding and thus without the possibility for, application in real life situations. Blind rote learning and mindless imitation are contrasted against critical thinking and analytical comprehension. Some contemporary Islamic scholars criticise the present teaching and learning in Islamic schools as being conservative, having low standards and for using corporal punishment but they consider memorisation, imitation and rational thinking as equally meaningful techniques for learning.

²⁰⁰ Al-Ghazali, quoted in Boyle, 2004 p. 84-85

²⁰¹ Eickelman, p.72

According to Obeid, learning in Islam combines memorisation and understanding. Rote memorisation, repetition to the letter without thought and reflection, has to be distinguished from the kind of memorisation that is encouraged by Islam which "enables the learner to establish associations between previously acquired knowledge and present situations."²⁰² Abdullah also argues against the misapprehension that memorisation excludes thinking and advocates the opposite: "Deep understanding and not mere rote learning should be encouraged... The Quran was not revealed to be memorised by rote learning but to be quite understood by the people."²⁰³

Imitation plays a crucial role in learning. By imitating others in collective setting children are able to perform much more than their actual level of development determines. "Learning presupposes a specific social nature by which children grow into the intellectual life of those around them."²⁰⁴ Children learn the Qur'anic verses by heart without much understanding but through instruction from the teacher aided by the help of older students and assistance from the entire social environment they gradually grasp content and meaning.

3.10 Gender in Islamic education

Family relations and the closely related issues of gender roles and relations have always been important in Muslim societies. The family is the fundamental unit of society. The family's role is central in raising and educating children. A common interpretation of women's and men's roles in society is, in short, that the man's duty is to support the family while the woman's responsibility is for the household and the children's upbringing.

References to the Qur'an and the *hadiths* are used when describing the rights and duties of women and men in the society, including roles and codes of conduct. As a world religion, Islam has during the course of history incorporated diverse cultures from many different regions. What has persisted almost everywhere are norms regarding gender roles 'that are not necessarily theologically sanctioned by Islam in

²⁰² Obeid, R.A. (1994) "Islamic Theory of Human Nature and Development". In T.Husen and N.Postlethwaite (eds.) *International Encyclopaedia of Education*.Oxford.Perganon.,p.302

²⁰³ibid., p.125

²⁰⁴ ibid. p. 88

its authentic sense but yet through encrustations of tradition have become theologically confused with it'²⁰⁵

In addition to the actual Islamic sources, the Qur'an and the *hadiths*, three things in particular seem to have influenced the norms, which guide gender relations in Islam. These are the pre-Islamic values, the predominantly male interpretation of the Islamic sources and cultural influence on the interpretations.

When Islam appeared in history, society was characterised by well established and centuries-old conditions such as kinship structures and control of female sexuality. Some of these conditions although contradictory to the general spirit of the Qur'an, continued to prevail among many social groups.²⁰⁶ An individual's security was closely linked to the power of the clan. A woman would marry into another clan and the marriage contract might cement an alliance and increase the power of one or both clans. Thus, the control of female sexuality was imperative.²⁰⁷ Males had a paramount position in society and a woman was regarded as little more than a possession. Men's right to marry and divorce at will was unlimited. Women had no inheritance rights whatsoever.²⁰⁸

Until recently only men interpreted the sources of Islam, a fact that has implied a male perspective on human relations. During the 10th century, the development of Islamic Law declined. The rules that govern gender relations and human conduct in Muslim societies today primarily mirror the culture, ideas and perceptions of the Muslim community of that time. The male precedence in interpretation is "a direct contradiction to the first and foremost important principle of Islam, the Oneness of the Deity as the basis of all value and knowledge."²⁰⁹

²⁰⁵ Lulat, Y.G.M. (2001), "Comparative Perspectives on Islamic Identity and Issues of Education in the

Aftermath of September 11, 2001" *Comparative Education Review*, Vol 5, No. 3 p.526

²⁰⁶ Arkoun, M. *Rethinking Islam and Common Questions, Uncommon Answers*, p.87

²⁰⁷ *ibid.*, p.87

²⁰⁸ Esposito, J.L. (1998), *Islam The Straight Path* (Oxford University Press .p.64

²⁰⁹ Lulat, p. 526

The concept of *tawhid* (oneness) means that "God is one and unique, humanity is one". Men and women are equal, have the same value, equal rights and duties and have the same accountability on the Day of Judgement. The Qur'an plays an immense role in defining gender patterns and relations. This is remarkable considering that the roles of women and men are not elaborated upon "to such an extent as to propose only a single possibility for each gender (that is, women must fulfil this role, and *only* this role, while men must fulfil that role and only men *can* fulfil it)." ²¹⁰

At least four points of departure can be discerned when gender issues in Islam are discussed and Islamic sources are interpreted: traditional, contemporary Muslim or Islamic, Western, and Feminist (Western or Islamic feminism). Each of these has its own characteristics as well as variations. Most commonly heard are the opposing views represented by many Westerners, on the one side, and by many Muslims, on the other, which are described by Arkoun as "devastating banalities." ²¹¹ The social order is a patriarchal order, in Western as well as in Muslim societies. Women are subordinate to male domination to a greater or lesser degree, manifested differently in different competition and subjected to sexual harassment and exploitation. These interpretations are:

- a) Traditional interpretations: - This implies that there is a divinely ordered gender pattern, an argument, which primarily rests on the Qur'anic verse 4:34.
- b) Contemporary interpretations: - Muslims tend to build their interpretation of gender roles on biological differences and believe that women and men have the same rights but different responsibilities. It is 'natural' for women to stay at home and take care of children. The physiological nature of a man makes him more suitable as breadwinner

²¹⁰ Wadud, A. (2007), "Rights and Roles of Women" in J.J. Donahue & J.L. Esposito. *Islam in*

Transition: Muslim Perspectives. Oxford: Oxford University Press p.158

²¹¹ Arkoun, p.60

and protector.²¹² They also base their argument on the actual situation in most societies: women have the main responsibility for housework and child rearing and men earn most of the money. Western standpoints stress the inequality of women in Muslim societies based on an ideological conviction. Men and women have the same human rights. That Muslims tend to observe the gap between theory and practice in Western countries and non-Muslims notice the gap between Islamic theory and practice is a phenomenon of "in-group/out-group" patterns.²¹³ This is when members within each group tend to judge other groups and people by their actions. They only see behaviours they dislike in other groups while they judge themselves by ideals and see only the preferred characteristics of their own group.

- c) Feminist interpretations: - Muslim feminists have searched for the causes of women's oppression from Marxist, liberal and Islamic viewpoints. For some of the latter this has implied a re-reading and re-interpretation of the Islamic sources. Male Islamic scholars have also contributed to the debate from feminist points of departure. In the 1970s, Hassan al-Turabi, the Sudanese ideologue contributed an entirely new interpretation of the Qur'anic verses which deal with women's rights.²¹⁴ He claims that the Qur'anic verses are directed to men, not to women, and imply restrictions for men in their relations with women.²¹⁵

Muslim feminists have sought to find a foundation for an Islamic identity that does not include oppression of women. Wadud declares that the Qur'an must be interpreted in the context in which it was revealed, from its grammatical composition (how it says what it says) and from its entire worldview. Her analysis restricts "the meaning of many issues to a particular subject, event, or context"²¹⁶ when she interprets the

²¹² Roald, p.144

²¹³ *ibid.*, p.144

²¹⁴ *Ibid.*, p.145

²¹⁵ The Qur'anic verse 33:59 that tells women to cover the body when going out means, according to al-Turabi, that women are in their full right to get out and are not restricted to stay at home

²¹⁶ *ibid.*, p.158

functions for each gender. According to her, the only function that is exclusive to one gender is the childbearing function that women, and only women, have. All other functions can be executed by both men and women. The social issues that have been in focus for both Western researchers and Islamic scholars as regards gender issues are first and foremost veiling and gender segregation.

Islamic dressing for girls in school and indeed Muslims girls in Kenya has recently ended up in the Kenyan courts. The question of what constitutes a school uniform and why Muslim girls cannot be allowed to wear a slightly longer dress and a headscarf in Kenyan schools, has caused hue and cry from many Muslim quarters. The proponents of the Islamic Integrated schools have cited such instances as the lack of proper Islamic accommodations as the reason for the growth of these types of schools. The schools on their part have proved that with such accommodations and an environment that is morally healthy, the number of Muslim girls accessing education has been increasing exponentially.

3.11 Conclusion

Islamic education has a long history. Educational institutions have offered education for children and adults in a number of different settings, with a variety of subjects and with teaching techniques that in many aspects appear very up-to-date. Educational philosophies were developed with ideas that could have been written today. The traditional Islamic education has continued up to the present without much alteration.

Its long history and traditional structure and content are both a wealth and a predicament for contemporary Islamic education. It implies richness since all Muslims of the world share the same basic education and have done so for more than thousand years, and thus, there is a sense of belonging in time and space. It is also a problem since in the meeting with "Western science and Western secular education, this principle of unity and wholeness has been difficult to apply in education. Reason and faith are entities, which for Muslims in general do not pose any contradiction but the idea of Islamization of knowledge and education has so far not been realized in theory or practice. Rational,

acquired knowledge and revealed knowledge are two kinds of knowledge, both of which are needed for a Muslim.

CHAPTER FOUR

AL-IBRAHIM ACADEMY AND AL-FAROUQ ISLAMIC SCHOOL

4.0 Introduction

This chapter will outline the backgrounds of Al-Ibrahim Integrated Academy and Al-Farouq Islamic School as a means of contextualising the research findings discussed in-depth in chapter 6. Establishing details of the background of each school through setting the scene at Al-Ibrahim and Al-Farouq in this chapter will contextualise the analysis of data in later chapters. The first half of the chapter will discuss the background of Al-Ibrahim Integrated Academy, whilst the second half will discuss the background of Al-Farouq Islamic School.

The chapter will analyse the qualities of the two schools. Four main higher level concepts emerged as factors in discussing Al-Ibrahim Integrated Academy. They were: Nurturing an Islamic environment; Curriculum; Leading by example; and Al-Ibrahim: Inside and outside the school. Each will be discussed in turn with relevant subsections outlining the components of each concept. At its conclusion this chapter will have provided a full picture of the elements that make up an Islamic Integrated school and the reasons why parents prefer it to the national public schools.

Some of the concepts discussed throughout will be consistent with those which developed from Al-Farouq Islamic School, but the individual nature of each school and the ways in which these are manifested in the qualitative analysis mean that similar/parallel concepts may be discussed in different contexts. A good example is that the concept of practices which arose at Al-Ibrahim Academy was discussed in relation to the higher-level concept of leading children by example, whereas at Al-Farouq Islamic school, practices were discussed much more in relation to providing an Islamic ethos. It is for this reason that some parallel/similar concepts found in both schools may be discussed in relation to seemingly differing contexts.

The chapter will also discuss Al-Farouq Islamic School under four higher level concepts through relevant subsections. The first section will discuss the process of providing an Islamic environment at Al-Farouq Islamic school before moving on to discuss Educational Objectives. Finally the section entitled Community relations will discuss the school's intake, staff profile and community relations more generally.

4.1 Al-Ibrahim Integrated Academy

The school started up in Garissa Town in 1997, in buildings that were originally residential with the front of the building hosting shops and a furniture workshop while the two sides of the approximately 50 by 100 feet had rows of one roomed residential

houses which is a typical. The Director of the school is a serving education officer having been an Area Education Officer (AEO) and a District Examination Officer at the District Education Office in Garissa.

Al-Ibrahim Integrated Academy was opened in January 1997 with fourteen students, completing the academic year with an intake of 102. Growth in the school's intake was gradual, with 129 students starting the following academic year. This slow, gradual growth allowed the school to cope with adapting to functioning in restricted space over time. The school did not have support from any Islamic education organisation but was an individual entrepreneur's effort which meant that the school initially faced financial limitations. In addition to providing facilities for the school, the Director faced also absorbed numerous financial overheads in times of difficulty. Over time Al-Ibrahim Integrated Academy found its feet, turning some of the 12 rooms including the shops into classrooms and offices for the Head teacher and a staff room.

At its inception Al-Ibrahim Integrated Academy charged fees starting at 4500 per term, which remained the same for two years. The Director met the cost personally for the first academic year's budget, taking on the responsibility for paying for resources and staff salaries. The bulk of the year's expenses went towards the salary of the staff and rent for the premises

4.1.1 Nurturing an Islamic Environment

The emphasis on nurturing an Islamic environment represented the most prominent aspect of ethos at Al-Ibrahim Integrated Academy, and was immediately apparent on entering the school. The ways in which nurturing an Islamic environment was manifested and experienced at Al-Ibrahim are discussed through the lower level concepts: The objectives of Muslim schools; Values; Discipline; and Distinctive ethos. Each of these areas will be discussed in turn in the following subsections.

a) The objectives of Muslim schools

On first entering the school, the environment immediately gave the impression that particular objectives were manifested within the culture of the school at Al-Ibrahim Integrated Academy. Discussing the objectives of the Islamic Integrated schools represented one of the objectives of the research. In our first interview, the head teacher Al-Ibrahim Academy referred to the school's mission statement to outline the specific objectives at the school. The central objective for him was to develop the Islamic personality of the child. As a central individual in curriculum development at Al-Ibrahim Integrated Academy, the head used examples of approaches in the classroom to illustrate one of the ways that the school aimed to develop the Islamic personality of the child. He explained that a holistic approach to education was employed so that children "understand that being a Muslim is not just a spiritual act,

“but that it is a “whole way of life so that everything you do is ultimately linked to pleasing the Lord.”²¹⁷

This approach is consistent with Islamic conceptions of knowledge discussed in the literature Review as well as in Chapter 2, as the key objective in developing the Islamic personality of the child was to instil in pupils the notion that everything has a purpose in an Islamic way of life. The Qur’an teacher who also teaches Arabic at Al-Ibrahim Academy supported this view that developing the Islamic personality was the central objective of the school. He explained that one of the key focuses of Islamic Integrated schools and Al-Ibrahim Integrated Academy specifically, was to offer “a focused education about manners and behaviour which should give you a method of dealing with people. This is consistent with the assistant head’s concept of developing the Islamic personality of children through instilling in them the notion that Islam is a way of life and that everything done within that context serves a purpose. The objectives of Muslim schools, as articulated at Al-Ibrahim Integrated Academy, was to develop the Islamic identity of the child through instilling in them the concept of Islam as a lived way of life.”²¹⁸

In keeping with this perspective, among teaching staff there was an emphasis on the role of the school offering provision for necessary everyday practices whilst providing a “safe environment.” In line with discussions of the Islam and Knowledge in Chapter 3, the approach at Al-Ibrahim Integrated Academy was to reaffirm that there should be no secular/spiritual divide within Muslim practice. Thus all actions had a sense of purpose which had implications for the general environment of the school. The conviction that the Islamic context was constant and that all actions serve a purpose

²¹⁷ Mark Halstead, “An Islamic Concept of Education,” *Comparative Education* 40, no.4 (2004): 517-529.

²¹⁸ Hussain, A. 2004: „Islamic Education: Why is there a Need for it?“ In: *Journal of Beliefs and Values*, Vol. 25, No. 3, pp. 317-323.

within that context could clearly be seen to provide a strong base from which to nurture an Islamic environment.

b) Values

Instilling appropriate values was a key factor in developing the Islamic identity of the child at Al-Ibrahim Integrated Academy, and thus played a key part in nurturing an Islamic environment at the school. The Qur'an teacher explained that values were promoted with a particular focus on manners. He also stated that, although inherently bound to an Islamic environment in their own particular context, values promoted were "fairly universal." In discussing values promoted at Al-Ibrahim Integrated Academy in relation to wider issues, he explained that those of importance included:

Manners, self-control, being tolerant, really stuff that, in a general sense every school tries to portray. I mean these are universal behaviour management techniques, and we call them values as well because if you realise that your behaviour has consequences in the wider society then you become more reflective and hopefully more measured in your impulses and so on. I suppose that is what we are doing, but putting it in an Islamic context, or seeing that as something which ultimately isn't just a social benefit, but has a spiritual benefit as well.

There was also a general consensus among teaching staff that the „spiritual benefit“ of values promoted at the school, including manners, self control, tolerance and openness with one another, went beyond the individual and represented an inherent characteristic of the Islamic environment of the school. In a statement typical of the above consensus, a class 1 teacher stated:

With the children, we instil in them the values, so I realise that now their behaviour is positive in terms of respect for one another, teachers etc. I feel the environment is much more positive... In general I think things like respect, even behaviour like how to respect your elders, how to respect teachers, how to respect the head teacher. And we help them learn how to be good Muslims outside of the school as well.

The overall attitude to values at Al-Ibrahim Integrated Academy was that those promoted in the school were universal values which all schools probably aimed to instil in their pupils. The distinction comes from considering the driving force behind promoting such values. Although directed at the individual child in the immediate sense, the drive to promote values with an Islamic "spiritual benefit" at Al-Ibrahim invariably acted as a mechanism to nurture an Islamic environment. Although these values may well have universal relevance for the educational context in general, promoting values with the objective of offering both a social and a spiritual benefit, through approaching Islam as a

lived way of life, clearly represented the driving force behind prioritising the development of values in the individual child at Al-Ibrahim Integrated Academy.²¹⁹

c) Discipline

Approaches to discipline at Al-Ibrahim Integrated Academy also played an important role in the Islamic environment of the school. The Qur'an teacher held the conviction that although approaches to discipline were consistent with Islamic values promoted in the school, they were not distinctive of Al-Ibrahim Integrated Academy as a Muslim school. Reflecting on his experiences as a public school teacher, he recalled that there had been more discipline problems in particular ways. The approach to discipline at the aforementioned school was to:

...use praise and reward and constantly remind children who have fallen below expectations of the consequences for their actions rather than just blanket reprimanding. There's nothing modern about it at all it's exactly what Imam Ghazali, a foremost Islamic thinker, was telling educators to do in the 12th century.

The above demonstrates the same concept of universality described in relation to values. Again, although approaches to discipline might be universally applicable, the point of reference was the key factor in explaining why these approaches were applied in each context. The Qur'an teacher referred to a social and a spiritual benefit when discussing the values promoted at Al-Ibrahim Integrated Academy, and demonstrated a similar conviction in relation to approaches to discipline.

Whereas approaches to discipline and the values promoted at Al-Ibrahim Integrated Academy may well have been common to values within the educational context in general, it was the commitment to the spiritual benefit as well as the social benefit which was significant for nurturing an Islamic environment. In terms of specific approaches to discipline, interviews with the head illustrated that its status as a private Muslim school facilitated a particular approach to discipline:

We would put up with far less in terms of negative behaviour from a child before we'd ask them to leave than in the public school system. We can set our own tolerance levels if you like... And all of that contributes towards the ethos. You can be what a child thinks is strict in the sense that you've got order in the place and the children are doing what you want them to do; at the same time making it fun for them to do it. So it's getting that balance right, I think that contributes towards the ethos.

Within the classroom, the general feel at Al-Ibrahim Integrated Academy was that children were observant of teacher's efforts to maintain order. The overall environment of the classroom seemed to communicate the importance of good behaviour to children, often with Islamic references. For example, within the

²¹⁹ Mark Halstead, "An Islamic Concept of Education," p. 502

standard 1 classroom there was a “Golden Rules” display comprising seven signs, each representing a rule: always remember Allah; be gentle and kind; look after our materials and books; always tell the truth; be neat and tidy and share.

The ‘Golden Rules’ display embodied rules which both directly and indirectly contain Islamic references, and this may have had some influence on maintaining order within the classroom. In addition to maintaining order in the classroom, approaches to dealing with more serious discipline related issues were also strengthened through Al-Ibrahim Integrated Academy’s status as a private Muslim school. When asked about bullying the head expressed the conviction that it would not be tolerated.

Drawing on the notion of social and spiritual benefit, approaches to discipline at Al-Ibrahim constituted an important aspect of nurturing an Islamic environment. There was a consensus among staff that the private nature of the school had afforded liberties in terms of ways of nurturing an Islamic environment at Al-Ibrahim Integrated Academy. The head, who held the responsibility for formal curriculum development, expressed similar views explaining that reasons why parents prefer the Islamic Integrated schools to the public ones:

Something I’m very passionate about is to try and change the curriculum, and not follow the national curriculum as it is, and I think that definitely would be lost. That flexibility of the curriculum which is the main aspect, the majority of the time you’re teaching. I don’t think it’s enough just to have the add-on of having the Arabic language or having Islamic clothing in the classroom. The concepts of Islam need to be taught throughout the day, not just through some words that you use to praise children, or the dress code, or just having salah [prayers].

The head argued further that Al-Ibrahim Integrated Academy had the potential to grow into one of the best schools academically. Al-Ibrahim Integrated Academy is an example of a Muslim school which has chosen to sustain itself in the private schools sector and also maintain its Islamic ethos.

d) Distinctive Environment

There was a consensus among the teaching staff that the ethos at Al-Ibrahim Integrated Academy was distinctively Islamic. Concerning whether the ethos itself was peculiar to the school, the head explained that a level of consensus had begun to develop between Islamic Integrated schools in Garissa County. Concepts such as distinguishing between the Islamic and the secular sphere²²⁰ or teaching with a purely educational objective simply to quote his words “go out of the window.”²²¹ As he went on to clarify:

The idea is that we teach everything within an Islamic framework, and that encompasses formal curriculum and the hidden curriculum. So the whole school should reflect the fact that we’re Muslims. It’s important that the staff,

²²⁰ Dangor, S. 2005: „Islamization of Disciplines: Towards an Indigenous Education System“ , *Educational Philosophy and Theory*, Vol. 37, No. 4, pp. 519-531.

²²¹ Personal Interview, Ahmed Sheikh Noor, 6th February, 2012

when we greet each other, that the learners can see how we are, and when we're dealing with the parents, that they can see that this is Islam in action, recognise it as something distinctly to do with their faith.

Approaches to nurturing an Islamic environment were reflected in the displays present within the school, contributing to the overall feel of the environment of the school as an Islamic educational institution. For example, there were signs and displays in Arabic throughout the school alongside educational displays in classrooms which teachers would refer to during lessons. There was a framed painting of a Mosque mounted, the title of which was written in the Arabic alphabet. The picture was of Al-Masjid al-Nabawi (Mosque of the Prophet). Within the Masjid there was a large cloth print with an image of the Al-Aqsa Mosque hanging on the back wall, with a mosaic the children had made, again depicting Al-Masjid al-Nabawi, on the opposite wall. These displays had titles or descriptions on signs to accompany them in the Arabic alphabet with accompanying descriptions in English.

The head continued to illustrate the ways in which he felt that the school had a distinct ethos arising from the Islamic environment of the school. This is our tenth year of operation now. We've developed, if you like, a niche in the sense of the emphasis that we place on the Qur'an. Every day of the week starts with the Qur'an, it always has done and it's something that we continue, so much so now that we've got a member of staff full-time, whose job is to teach Qur'an and to teach Arabic language. We find that generally that fails because the children aren't practising it at home. The interaction they have with Arabic language every day is boosted by the Qur'an. So if we can teach them the basics of Arabic, to be able to understand Qur'an then that's going to have more success if they use the language practically.

The integrated approach to teaching Arabic through the Qur'an had resulted in the school developing a reputation. Some parents held the view that the school ethos was "more Islamic than other Islamic Integrated schools."²²² Some had moved from other schools both public and Islamic so that their children could attend the school. Parents who had moved felt that the ethos at Al-Ibrahim Integrated Academy was of importance for the development of their children's Islamic identity. Whilst parents were aware that ethos at Al-Ibrahim might be consistent with that at other Muslim schools, the perception among parents who had moved their children to attend the school was that the ethos at Al-Ibrahim was not only distinctly Islamic, but also distinctive of an Islamic school.

4.1.2 Curriculum

²²² Personal Interview, Garissa, Adan Ibrahim Ali, 10th February, 2012

The curriculum at Al-Ibrahim Integrated Academy was a key contributor to the school's Islamic ethos and seemed to be the central unifying factor across the higher-level concepts. The subsections Qur'an and Arabic, Islamic studies, Islamicized curriculum and Performance will demonstrate the role that the curriculum played in ethos at Al-Ibrahim Integrated Academy.

a) Qur'an and Arabic

By contrast with Berglund's account of the integrated IRE (Islamic Religious Education) in three Swedish Muslim schools,²²³ the explicit delivery of Islamic content at Al-Ibrahim Integrated Academy was largely broken down into three subjects: Qur'an, Islamic studies and Arabic language. A key part of the school day at the school was the morning sessions of Qur'an. Children in upper classes would have a collective lesson in the prayer room between 8:50 a.m. to 9:30 a.m. Once the upper primary group completed their lesson and leave the prayer room, the lower primary group would have their Qur'an lesson. Verses from the Qur'an would be written on the chalkboard by the Qur'an teacher (referred to by the children as "*ustad*" meaning teacher or master) using the Arabic alphabet. The children would then collectively recite the passage aloud in Arabic whilst following the teacher's guidance across the chalkboard one line at a time. The teacher would then stop the recitation and explain the meaning behind each particular line of passage.

The Qur'an as the word of God delivered through the Prophet Mohammad (PBUH) is intended to be read aloud as it was received in Arabic. The children were therefore encouraged to recite in a particular tone (or *tajwid*) which was musical to the ear and had a clear repetitive phrasing. Within this approach children are learning how to read the Arabic alphabet, how to recite using the *tajwid* and the meaning behind recitations.

The primary objective of the morning lessons was to teach the Qur'an and demonstrate to children how to recite appropriately. A significant secondary function however was that children learned Arabic through learning how to recite appropriately. Although there were explicit supplementary Arabic classes at Al-Ibrahim Integrated Academy, Arabic was primarily taught through the Qur'an lessons. The emphasis on meaning behind recitation was consistent with Berglund's account of the IRE delivered at *al-Furat*. Whereas the other two schools in the study placed an emphasis on the form of traditions, particularly in relation to teaching the Qur'an, comparatively more time was taken at *al-Furat* to ensure children understood the meaning behind recitation.²²⁴

In addition to the Qur'an at Al-Ibrahim Integrated Academy, Arabic language lessons were also given periodically and were taught by the Qur'an teacher in the classrooms.

²²³ Berglund, p. 25-26

²²⁴ *ibid.*, p.198

These lessons did not explicitly draw on the Qur'an, but had a more general theme such as the naming of fruits, or months of the year in Arabic. These periodic lessons, in addition to the daily 40-minute Qur'an lessons for all pupils, demonstrated that a large proportion of Al-Ibrahim Integrated Academy's curriculum was dedicated to teaching Qur'an and Arabic.

b) Islamic studies

In addition to Qur'an and Arabic lessons there were also Islamic studies lessons in the curriculum at Al-Ibrahim. The school uses the King Abdulaziz University designed curriculum for Islamic schools in Africa. However, teachers would also contribute to the content when delivering the subject in the classroom. According to the head Islamic studies lessons at Al-Ibrahim Integrated Academy is much more than RE lessons taught at public primary schools in Kenya as it constitutes a number of subjects.

The primary objective was to teach children about Islam and how to practise it. It is worth noting that in Qur'an lessons and assemblies in the morning, references to other faiths around festival times such as Christmas were made. In addition, references to other faiths in passages in the Qur'an then provided the basis for instruction in some of the morning lessons. Although specific lessons concerning other faiths were not part of the curriculum, Judaism and Christianity were often referred to in Islamic studies lessons. These references would include explaining consistencies between the faiths and also historical connections between them.

Three hours of Islamic studies was integrated throughout daily class timetables. Meeting the requirements of the national curriculum was a key theme in the curriculum at Al-Ibrahim Integrated Academy, and the head, along with other staff members, had developed content to meet those requirements through an almost entirely Islamicized curriculum. The standard 1 teacher summarised what the content of Islamic studies in his class would involve:

We have objectives to follow and when they're this young it's just the basics, the main pillars of Islam. So during the month of Ramadan we learn about that, when it's hajj time we learn about that, we teach them how to wash before we pray and we make them learn how to perform the *salah*... it's very simple at this level.

The inclusion of an Islamic studies curriculum, in addition to Qur'an and Arabic, further demonstrates the role that curriculum played in creating an Islamic ethos at Al-Ibrahim Integrated Academy. Although Qur'an, Arabic and Islamic studies demonstrate the explicit ways in which curriculum focused on Islamic provision, most of the remaining curriculum also included some Islamic content.

4.1.3 Islamized curriculum

The Islamisation of the curriculum as a whole was an important aspect of ethos at Al-Ibrahim Academy. The feeling communicated by staff, and through experiences conducting observation in classes, was that the curriculum was itself derived from Islamic obligation. The head explained that:

If you look at a lot of Islamic rulings, look at hadith books, and the first couple of sections are all about seeking knowledge and how it's an obligation. And seeking knowledge is not just religious knowledge because, in Islam everything is Islamic.

The head went on to point out that meeting national curriculum requirements was important for children at Al-Ibrahim Integrated Academy because their educational experience would culminate in KCPE examinations. This was achieved through careful consideration of how content could be taught "Islamically". He went on to argue that Islamic education needed to go beyond dress codes and language, and the children, "need to learn throughout their day, through the curriculum, the concepts of Islam."

The approach to Islamizing the curriculum is similar to Berglund's account that in all three schools in his study IRE featured the teaching of Islamic history through the telling of religious narratives.²²⁵ Furthermore, in the case of "*al-Furat*", content from the Qur'an was also used to support theories of modern science.²²⁶ It was also typical of class teachers at Al-Ibrahim Integrated Academy in general to use Islamic names in exercises in addition to the non-Islamic names which more typically featured in existing resources.

The above demonstrates not only the approach to Islamicising the curriculum, but also the underlying objectives. Through this approach the staff, were exercising their obligations as Muslims. The pursuit of knowledge is obligatory for Muslims and so their pupils were encouraged to learn as part of the development of their own Islamic identity. Following from this, the process of learning was consistently informed with references to the Qur'an and so staff not only Islamized their educational resources in terms of their own sense of purpose, but also Islamicized materials through the use of Muslim names in classroom exercises. The implications and objectives of the above are that:

- a) The mechanism for Islamization allows for any topic to be approached and taught because Islam is a lived way of life;
- b) The concept of the obligatory pursuit of knowledge for Muslims informs the meeting of national curriculum requirements;

²²⁵ *ibid.*, p.199

²²⁶ *ibid.*,199

- c) Children not only develop their own Islamic identity, but in doing so within the educational context become skilled to function in wider society; thus
- d) Islamisation offers both a spiritual and social benefit.

Almost all available wall space was used for either Islamic-based or education-based displays within classrooms at Al-Ibrahim. There were displays in classrooms with subject matter, such as “fruits” accompanied by descriptions in English on one side and Arabic on the other. In many instances the Arabic descriptions used the Arabic alphabet rather than using the English Latin-based alphabet. For example, the standard 2 classroom had a “months of the year” display, where each month was represented by two signs, one in English and one in the Arabic alphabet.

The standard 1 class room had a display of the Arabic alphabet across one wall, where each character was represented in the Arabic alphabet, and then in Arabic alongside. In addition, the standard 1 classroom also had a “months of the year” display with names of months in English and phonetic Arabic. The only potential point of conflict with the national curriculum was music. Muslim in the Islamic sources is controversial, particularly the use of instruments. The head explained that there were differing opinions among Muslims, but clearly expressed his own convictions:

I take the view that there is a prohibition of musical instruments, and even if there isn't a clear prohibition there is sufficient doubt for us to leave it alone. And there's a very simple saying of the Prophet peace be on him, “Leave that which makes you doubt, for that which does not make you doubt”, which to me is great guidance on just about everything.

Clearly the head felt an obligation to contribute to the perception of Islam on matters that are controversial. Demonstrating this conviction and having children from Al-Ibrahim Integrated Academy set an example through singing without musical accompaniment can be seen to embody an element of the school's ethos in action. In this instance specific characteristics of the Islamicized curriculum at Al-Ibrahim can be seen to have extended and existed beyond the confines of the school building.

4.1.4 Performance

Al-Ibrahim Academy had a good reputation in terms of performance in KCPE examinations. According to the head this was derived from the Islamic ethos of the school. He elaborated that good secondary schools demanded excellent KCPE results from primary school leavers and that therefore drives us to post good results. We believe, again with varying degrees of success, that with a good Islamic education that can easily be achieved”²²⁷ The head went on to discuss the performance of the school as follows:

²²⁷ Phone Interview, Ibrahim Mohamed, Garissa, 15th February, 2012

School performance can be affected in a couple of ways. One is that parents who generally choose an Islamic Integrated school have an interest in their children's education, and especially in the case of private schools, they are making a financial investment. So it's in their interests that the child does well. They keep us on our toes, and they keep their children's on their toes, because they make sure that homework is done and so forth.

The above further demonstrates that, for the head at Al-Ibrahim Integrated Academy, the Islamisation of the curriculum was a means of offering a good Islamic education and was of pivotal significance for the school's performance. In addition, the commitment of parents in providing for the continuity of school requirements in the home was also seen as an important explanatory factor. Al-Ibrahim Integrated Academy's position as a private school which recruits and pays its teachers based on performance is also an important factor in the schools performance.

4.1.5 Language

Al-Ibrahim Academy like all other Islamic Integrated Schools does a problem with the multiplicity of languages. Students learn and use both Arabic and English languages as languages of instruction in the school. The challenges emanating from this state of affairs is discussed in chapter 6. However in this section we will discuss the use of Arabic language within Al-Ibrahim Academy.

The use of Arabic language between staff members in Islamic studies section and also between staff and children played an important role in leading pupils by example. This primarily took the form of staff leading children by example through impulsive behaviour. For example, Arabic was used abundantly in everyday communication with phrases such as *insh'Allah*, *al-hamdu lil-lah*, *masha'Allah* being used frequently. The use of Arabic phrases could be seen to reaffirm the Islamic context for children. The standard 3 teacher held the conviction that this process was an integral part of children's identity development stating:

They do other things like the Qur'an lesson that you wouldn't get in the state school, the teaching and the language like *insh'Allah*, *al-hamdu lillah* (praise be to God), it's like the language is there and that's a constant reminder and you wouldn't get that in a public school.²²⁸

The constant process described above reaffirms to children that they are in an Islamic environment, contributing to the development of their Islamic identity and their practice of Islam. Arabic was also used in communication in many and varied contexts within the school, and represented a key facet of ethos at Madina. For example, the Qur'an teacher would often play "*ustad*" says in Arabic with the

²²⁸ Personal Interview, Hassan Ibrahim Sheikh, Garissa, 16th February, 2012

children before Arabic or Qur'an lessons. Registers were called with teachers addressing children "assalamu allaikum [child's name] and children replying "walaikum salam" and children would often sing *salam* greetings. At the end of the school day children would be encouraged to make a recitation from the Qur'an when lined up in their classrooms. At the end of whole school assemblies the head would on occasion ask the school for a big "Allahu akbar!" to which the children would enthusiastically oblige.

Through the use of Arabic in communication, staffs were exercising commonalities, between themselves and with children, inherently derived of their own experiences living "Islam as a way of life."²²⁹ In addition to the general use of Arabic in interaction, teachers were also addressed in Arabic by children and each other as either *ustadha* for female teachers or *ustad* for male teachers. This repeated behaviour reaffirmed to children that they were in an Islamic environment, contributing to the development of their Islamic identity and their eventual practice of Islam as a lived way of life.

4.1.6 Practices

There was a consensus among staff that the facilitating of necessary practices for Muslims was important for them as individuals and the school as a whole. The school day at Al-Ibrahim Academy was broken up to incorporate at least one daily prayer at lunchtime and a prayer at the end of the school day. The Qur'an teacher explained how the structure of the school day incorporated the practice of prayer:

The midday prayer being the one that finds children in school we try and fit that into lunch period. And it means basically that children have less time running round the playground because otherwise the day has to be lengthened too long because 20 minutes is taken up in prayer. We also have to pray the mid - afternoon prayer as well sometimes because it gets very close to sunset, so that's another 15 minutes off the end of the school day.²³⁰

The incorporation of prayers into the school was the primary way in which practices, such as requirements to pray, were made possible at Al-Ibrahim Integrated Academy. The implication for staff was that they could carry out necessary obligations within the working environment, but there were also important implications for the pupils. As they witnessed staff fulfilling their obligations children were led by example whilst simultaneously learning the act of prayer through taking part. In addition to being led by example, the youngest pupils were explicitly taught how to pray through emulating the behaviour of adults. The head described the process:

Classes 1 and 2 will come in, sometime in the afternoon, and do their own prayer. One of the boys will be *Imam* and the teachers will be around watching

²²⁹ Hussain, A. 2004: "Islamic Education: Why is there a Need for it?" In: *Journal of Beliefs and Values*, Vol. 25, No. 3, pp. 317-323.p.322

²³⁰ Personal Interview, Sheikh Hassan Ibrahim, Garissa, February, 9th 2012

them ...normally, on the midday prayer the recitation is silent. The same with the mid-afternoon prayer, but we tell them to recite out loud so that we can hear them reciting and correct them where necessary. So that's how we teach them, through actually letting them do it.²³¹

The process above illustrates ways in which children are led by example both passively and actively. Passive leading is informed by staff acting as positive role models coming together and exercising their common experiences as Muslims. In doing so they passively led by example. In addition to the above, children are also led by example actively in being encouraged early on to emulate adults through leading their own prayers. Practices thus form an effective vehicle for leading children by example both passively through role models and actively through ensuring that they emulate Muslim adults.

4.1.7 Parental Choice and Economic Investment

The implications of parent's economic commitment to Al-Ibrahim Integrated Academy represented a recurring theme in interviews with the head teacher. Parents were considered stakeholders who had been active through economic commitment. The relationship was a two-way one between parents as active stakeholders and the school as provider. Subsequently, the school became responsible for provision "over and above just the national curriculum by providing Islamic studies"²³² Thus the economic investment of parents had an important bearing on their relationship with the school. Their position as active stakeholders not only showed their commitment to the cause, but also highlighted the school's responsibilities in terms of satisfactory provision.

4.1.8 Parental Involvement

In addition to their role as active economic stakeholders, parents were also active in engaging with Al-Ibrahim Integrated Academy during school hours and outside of school hours. Parents are allowed to visit the school at anytime of the day to find out the progress of their children. The parents also have representatives in every class and are involved in solving disciplinary issues in the school.

Parents are also involved in the welfare of the teachers over and above the salary the school pays to the teachers. The Quran teacher says that teachers are paid weekly allowance to help them since salaries are too low. For example during Ramadhan and other Islamic holidays, teachers are given some money to help them with the increased expenses. The two way nature of the relationship between teachers and parents at Al-Ibrahim Integrated Academy demonstrated the most explicit way in which ethos both extended beyond the school walls, and was influenced by outside factors.

²³¹ Personal Interview, Hassan Adan Ibrahim, Garissa, February, 6th 2012

²³² Personal Interview, Muhyidin Santur, Garissa, February 10, 2012

4.1.9 Continuity between the Home and the School

The influence of parents on the ethos of the school was considered an important factor at Al-Farouq. Attitudes towards this were reflected in the admissions policy. There was an overall emphasis on striving for a balance in admitting the children of parents who reinforced the values promoted by the school in their home life. The head's view was:

It's no good for us to say we're a Muslim school with a distinctive ethos, if none of the parents follow, or support the ethos in a practical sense.²³³

This conviction demonstrated the importance placed on parents applying values promoted in the school in their everyday lives. The implications of this were that the ethos at Al-Ibrahim Integrated Academy was consistent with children's attitudes and experiences outside the school. These attitudes and experiences were influential factors influencing the school's ethos as a whole. Coming to decisions in the admissions process necessarily required careful attention. Although the principal aim was to admit parents who reflected the values promoted at Al-Ibrahim Integrated Academy in their home lives, the staffs were also careful to avoid an over-exclusive policy. However, the key aim for Al-Ibrahim was to provide a service for the community. Although the school emphasised the importance of prospective parents reflecting the values at the school in their home lives, the head explained that there was a mix of parents ranging from active practising Muslims to those who practised less.

This illustrates a perception among the staff that values promoted in the home represented an important factor in pupils' experience of ethos at Al-Ibrahim Integrated Academy. Although continuity and mutual reinforcement between the school and the home represented a preferred model, approaches to admissions were not exclusive to parents who fit the mould. When there was less continuity or mutual reinforcement, the school emphasised the importance of its having a positive influence.

4.2 Al-Farouq Islamic school

This section will discuss themes which arose from the qualitative analysis of data collected at Al-Farouq Islamic school. Some of the concepts discussed throughout will be consistent with those which developed from Al-Ibrahim Academy, but the individual nature of each school and the ways in which these are manifested in the qualitative analysis mean that similar/parallel concepts may be discussed in different contexts. A good example is that the concept of practices which arose at Al-Ibrahim Academy was discussed in relation to the higher-level concept of leading children by example, whereas at Al-Farouq Islamic school practices were discussed much more in relation to providing an Islamic ethos. It is for this reason that some parallel/similar concepts found in both schools may be discussed in relation to seemingly differing contexts.

²³³ Personal Interview, Abdirizak Ahmed Nunow, Garissa, March, 7th, 2012

This section will therefore discuss four higher level concepts through relevant subsections. The first section will discuss transition from private to public status and immediate implications of funding of free primary education. Secondly, the section will discuss the process of providing an Islamic ethos at Al-Farouq Islamic school before moving on to discuss Educational Objectives. Finally the section entitled Community relations will discuss the school's intake, staff profile and community relations more generally.

Al-Farouq Islamic school went through several processes with differing effects on the school. The head's narrative indicated that the profile of the staff had remained consistent throughout the school's history. A strong focus on educational provision informed the appointment of approximately equal numbers of Muslim and non-Muslim teaching staff at Al-Farouq. In contrast to Al-Ibrahim, the profile of teaching staff had remained consistent largely due to an education-centred focus consistent throughout the history of the school.

4.2.1 Al-Farouq Islamic School's history

The school had originally been started up in a small village in Wajir in 1964, before moving to its present site in Garissa in 1992. The school is run by the North Eastern Muslim Welfare Society (NEWS) which is a non-profit making NGO started in 1964n to alleviate a myriad of problems faced by the people of Wajir and Garissa Counties. NEWS significantly expanded its operations in 1985 when initiated several projects including a Medical Clinic, a *Madrassa*, formal primary school and Al-Farouq orphanage and educational centre.

Al-Farouq Islamic School was started in 1992 as a public primary school with an initial enrolment of 80 boys. The school currently has an enrolment of 653 boys. The primary section consists of several permanent building classrooms, boys boarding quarters and staff room and a library. The school also has a Mosque catering for the whole school which doubled as the school hall. With support from the Islamic education organisation the school has managed to overcome financial limitations associated with many Muslim schools since the government closed down all Muslim charities after the 1998 bombing of the United States Embassy in Nairobi.

4.2.2 Learning Resources

The kinds of resources in use at Al-Farouq Islamic school were also distinctive and indicative of the school's funding by an organization. The school had adequate classrooms which were well designed, with adequate lighting and painting. The administration block has the appropriate rooms such as the staffroom for the teachers, the director's office, the heads and deputy heads as well as the secretaries and the bursar's office.

Classrooms were well furnished with adequate desks and chairs as well as a table and chair for the teacher. Textbooks were available, though many classes shared the books. The environment of classrooms at Al-Farouq had some common traits with that experienced at Al-Ibrahim Academy Primary. For example, the classroom walls were adorned with displays which children and teachers had made.

The standard 2 class had a paints display of children's handprints, each one labelled with a child's name. In addition there were displays with Islamic content alongside educational displays, although the greater proportion of displays was education based. The effect of this was that the environment felt more distinctly like a school classroom, than the classes at Al-Ibrahim Academy. Although perfectly adequate, classrooms at Al-Ibrahim Academy at times felt like a family environment, particularly as teachers often sat with the children on the floor during tasks. Teachers did sit with children in the same way at Al-Farouq, though not as frequently, and the feel of the classroom left no doubt that I was in a school. At Al-Ibrahim Academy, particularly with smaller classes, the atmosphere could easily develop into a homely experience.

Another distinction between the feel of the two environments was that of the displays or signs mounted at Al-Ibrahim Academy containing Arabic, the majority included the Arabic *abjad*. In contrast, the majority of Arabic signs at Al-Farouq used Arabic, with phrases written in the Latin alphabet. However, there were clear similarities with Al-Ibrahim Academy where signs were mounted with Islamic references. For example, there was a display on the topic of friendship in the standard 4 classroom which read 'friends: help them, trust them, we as Muslims should be kind to our friends', and within the same classroom there was an "Islamic manners" display. A display reading the messenger of Allah said "woe to him who tells lies to make people laugh! Woe to him! Woe to him!" was present in both the standard 6 classroom and the reception area, and each classroom had a "hadith of the week" display near the door.

Typically, the majority of available wall space in classrooms at Al-Farouq would be covered with displays. The larger displays with educational content included a numeracy display in the standard 5 classroom outlining "7 steps to solve a problem", a "punctuation pyramid" in standard 4 classroom and two "word pyramids" either side of the chalkboard standard 5 classroom, all of which were observed being used by teachers to explain lesson content. Another clear distinction between the classroom environments at Al-Ibrahim Academy and Al-Farouq, was that there were particularly elaborate displays at Al-Farouq based on references to popular children's stories, often depicting animals.

In addition to the apparent abundance of resources, there was also a subset of resources at Al-Farouq Islamic school which had a clearly standardised form,

indicative of the school's status as being funded by an organization. For example, every classroom contained a globe, Map of Kenya and East Africa. There were also seemingly standardised displays on classroom walls for solving word problems, signs.

4.2.3 The Role of Arabic in Al-Farouq School

Overall the ways in which Arabic language represented a manifestation of Islamic ethos at Al-Farouq Islamic school was substantially different to the model at Al-Ibrahim Academy Primary, although there were some similarities. The general use of Arabic in the school included referring to male and female staff members as *ustad* and *ustada* and using phrases such as *insh'Allah* and *masha'Allah* in everyday school life. The bulk of this interaction occurred between children and staff with certain standardised protocols routinely requiring the use of Arabic in the classroom. For example, whenever the register was taken for a given class the teacher would read out names alphabetically with "*assalamu alaikum*" preceding each name, with children replying "*walaikum salam.*"

Although the formality of applying Arabic to everyday school life was consistent with Al-Ibrahim Academy Primary's practice, the use of Arabic between staff members and staff and children was far less apparent at Al-Farouq Islamic school. One explanation for this could be the contrasting profiles of staff. Although non-Muslim staff members did employ Arabic in certain areas of school life, their position as non-Muslims suggests that they would be less likely to use Arabic impulsively in communication. Muslim staff members did use Arabic phrases when talking to non-Muslims, however this was rarely reciprocated, and the use of Arabic between two non-Muslim staff members would have been highly unlikely. When discussing the use of Arabic among non-Muslim staff members the head summarised:

Those established staff who are really committed to the ethos would use the etiquette language throughout the school day, and those who don't wish to, well that's a choice. Other than *assalamu alaikum* the rest of the etiquettes are very much a matter of choice.²³⁴

The extent to which Arabic was used in classrooms varied depending on the class and teacher. For example, Arabic phrases were used sporadically from teacher to child during my period of observation of classes 2, 3, 4, 5, and 6. However, they were far less apparent in classes 1, 2 and 3, even though teachers of those classes were all Muslims. The class 4 teacher explained that Arabic phrases in the Islamic context consistently referred back to God as a central point of reference. For example the phrase *jazak'Allah* would be used in place of "thank you" even though the two phrases would be largely interchangeable on the surface. He explained:

When something good happens we link it to God, *jazak'Allah*: thank you to God. *Masha'Allah* is "God provided you strength to do this", it's like "well

²³⁴ Personal Interview, Abdullahi Nurow Mohammed, Garissa, March, 7th, 2012

done.” And for me the meaning of *assalamu alaikum* is “may God wish you happiness, well being.” So that’s what we say in place of “hello” to each other, that’s all combined in a word *assalamu alaikum*. And if you say *Wa aleikum assalam wa rahmatullah-i-wa barakatuhu* that is the complete: “may God be with you, with his blessings and his kindness.” So these kinds of things for me are very important for a child.²³⁵

Interestingly, although he expressed the importance of Arabic phrases above, they were used comparatively sparingly by the standard 4 teacher. The standard 5 teacher, herself a non-Muslim, represented a good example of the school’s approach to the use of Arabic among non-Muslim staff outlined by the head above. In the classroom the register was called by using *assalamu alaikum* prior to reading out children’s names, but no other Arabic phrases were used by the teacher herself. The class 5 teacher explained that, although familiar with some phrases, she preferred to use English as she “didn’t know enough Arabic to speak it.” Although there were variations from class to class in general, teachers’ identity as either Muslim or non-Muslim invariably represented an explanatory factor in the variable use of Arabic between teacher and child from class to class.

However, it is worth noting that although less frequently than at Al-Ibrahim Academy overall, children did sporadically use Arabic phrases in child-to-child interaction throughout all levels of the school. There was no indication that the class teacher’s identity as Muslim or non-Muslim affected the frequency with which children used Arabic phrases between themselves. Certain formal consistencies may explain this, such as the use of *assalamu alaikum* when opening the register and the consistent use of *salam* greetings between children and present adults at the beginning of all classes. However, the use of Arabic at Al-Farouq Islamic school and Al-Ibrahim Academy represented two distinct models.

At Al-Ibrahim Academy, Arabic was an integral part of all communication between staff and children and represented a central strand of the school’s Islamic ethos. The use of Arabic at Al-Farouq Islamic school was more sporadic and identified the school as Islamic in a more formal way through employing blanket protocols such as using the prefixes *ustad* and *ustada* with staff, or establishing minimum etiquette levels such as that described by the head in relation to appointing non-Muslim staff. Thus, whereas Arabic was used impulsively and frequently at Al-Ibrahim Academy, this differed from the more formal application of Arabic at Al-Farouq School. The role of Arabic in the curriculum will be discussed in-depth and detail under the section Educational objectives later on in this chapter.

²³⁵ Phone Interview, Abdirahman Adan Abdi, January, 18th 2012

4.2.4 Practices and values

As with Al-Ibrahim Academy, developing children's ability to practise represented a central and necessary part of the Islamic ethos at Al-Farouq Islamic school. Taking into consideration prior experiences at Al-Ibrahim Academy, the initial point of reference when considering children's development as practising Muslims was approaches to prayer. Al-Farouq Islamic school had a Mosque on site visually demonstrating the importance of prayer for the school. Consistent with approaches to practices at Al-Ibrahim Academy, children were expected to have developed basic levels of practising prayer by the age of 10 years old. When asked specifically which practices were encouraged in the children the head explained:

Learning how to pray definitely and the ablution (wudu) leading on to the prayer. Giving the opportunity to observe fasting and so on. Letting them know about zakat and charity, Hajj pilgrimage, making them aware of what it is and why it's so important and so on. Basically teaching the 5 pillars... We encourage upper primary children to fast (during Ramadan) and that's an option, it's not enforced.²³⁶

In relation to prayer, children were primarily taught necessary practices in the on-site Mosque at Al-Farouq Islamic school, although there were other resources too such as "My *Wudu* Book" and a "How to Pray *Salat*" display. Approaches to prayer would also be discussed in everyday classes, with most classrooms containing displays demonstrating how to pray, and children would also learn from peers outside of school. The head explained how children were taught to pray, and the way that lunchtime was divided to accommodate daily prayers:

Depending on the classes, some will be doing it maybe with a tape recorder having someone showing them. It could be older people showing them and a lot is done in the Mosque. I'm there or I will train somebody to do that element as well. So they'll pick that up as they go and they'll also do it if they do it at home. ...there's a timetable where they rotate different activities so they play, they have lunch and then they go to the Mosque as well. It's part of the different activities that they do at lunchtime.

The role of practices and values at both Al-Ibrahim Academy and Al-Farouq Islamic school was highly integrated with practices acting as a necessary mechanism for demonstrating values in the Islamic context. Thus, although the distinction between promoting respect and using etiquettes can be seen as distinct from each other, they become necessarily related in practice. For example, in the mornings children would do an *adab* which would involve reading a prayer before registration in addition to hadith of the week or Qur'an of the week on Mondays during assembly time. Although these can be seen as practices on the surface, they had implications for the

²³⁶ Personal Interview, Ibrahim Sheikh Mohamed, January 16th 2012

development of children's values in an ongoing process. Children were encouraged to welcome visitors using *salam* greetings encompassing elements of etiquette and *adab*. Salam greetings were used by children when teachers entered classrooms and during assemblies where the deputy head would address children as a group and they would return the greeting.

Underlying aspects of practices ranged from the practical and educational to emotional and spiritual wellbeing. For example, when asked to describe the school in terms of values the head outlined the central broad aim as "providing an Islamic education in an environment which will develop the child both emotionally and academically." More specifically the head outlined key values such as promoting a caring attitude, respect for one another, respect for other faiths, respect for all teachers "because we don't just have Muslim teachers as you've noticed, tolerating each other and really care. It's all of those aspects really."

The head acknowledged that whilst the values outlined might be present in public schools, the rationale behind developing such values at Al-Farouq was for children to develop as good Muslims. Consistently with convictions held at Al-Ibrahim Academy, at Al-Farouq Islamic school it was held that promoting values as part of the Islamic ethos would have a social benefit as well as a spiritual one. The head summarised that Al-Farouq was: "ensuring that children grow up to be good Muslims, and as a good Muslim you should be able to go out in that community and work well with whoever is out there really."

The class 5 teacher, a non-Muslim, explained broader objectives of the school from her own perspective. She explained that for her of primary importance was that the children could practise Islam in an environment where Islamic objectives and the national curriculum "go hand in hand." When asked about the nature of the relationship between the national curriculum objectives and the school's Islamic provision, the standard 5 teacher explained that there were consistencies between her experiences at Al-Farouq School and experiences teaching in a Catholic school.²³⁷ When discussing both experiences she emphasised the relationship between the school and the relevant place of worship in balancing the learner's behaviours.

4.2.5 Educational and Spiritual Objectives

It is also worth noting that the Mosque at Al-Farouq Islamic school was also regularly used by the surrounding community, and therefore, as was the case with Al-Ibrahim Academy Primary, ethos at Al-Farouq School was heavily influenced by the surrounding community. Interviews and conversations with staff revealed that

²³⁷ Interview Esther Wangare February, 8th 2012

supplementary classes were also offered at the Mosque for children outside of school hours, and that many pupils from Al-Farouq attended.

The supplementary classes, everyday use of the Mosque by the surrounding community and the presence of school children at the Mosque outside of school hours all demonstrated that children's experiences of practices and values extended beyond the school timetable. In addition, RE was also used as a mechanism for promoting values through content, and the everyday practices too contextualised the values promoted. The head explained:

The Islamic etiquettes that are to be used within the classroom, they're standard etiquettes like *jazak'Allah khair* which means "thank you", *bismillah* when they start their work, *alhamdulillah* when they've finished, so it's encouraged throughout. If I see someone walking beautifully then "well done", if I don't then I'll remind them "this is how you walk", holding the door, the manners aspect of it, which should be done throughout.

The class 4 teacher described values at a more specific level, abstracted from the necessary relationship with practices. In keeping with accounts above of referring practices and values back to an Islamic point of reference, he described an underlying emphasis on spiritual development informing the values that the school promoted. Practices and values at Al-Farouq School represented a complex relationship. Habitual practice was informed by values and in turn values were reaffirmed through practices.²³⁸ The emphasis on the spiritual benefit in relation to values and Islamic points of reference contextualised the habitual use of practices in the reaffirmation process.

a) Educational objectives

One of the key distinctive qualities of the ethos at Al-Farouq Islamic school was a duality of Islamic objectives and requirements for the national curriculum. This distinction does not imply that educational and Islamic objectives are mutually exclusive or dichotomous. However, the national curriculum is inherently tied to the school's position within the private school sector, were an important part of ethos at Al-Farouq Islamic school. The implications of this were that there was a duality of ethos at Al-Farouq Islamic school comprising Islamic and the national curriculum.

At Al-Ibrahim Academy all elements of the school's ethos were Islamically informed, with the staff leading children by example and a completely Islamized curriculum, with the conviction that "a good education would follow"²³⁹ This section will demonstrate the ways in which ethos at Al-Farouq Islamic school had developed from a foundation where educational objectives had always been of central importance. Whereas Al-Ibrahim

²³⁸ Personal Interview Alinoor Aden, February, 14th 2012

²³⁹ Personal Interview, Hussein Maalim, January, 16th 2012

Academy represented an Islamic environment which happened to be a school and subsequently had an educational responsibility to children,

Al-Farouq Islamic School clearly represented a school focused on educational objectives and the national curriculum requirements, but which also fostered Islamic provision. The following subsections will demonstrate the ways in which ethos as a whole at Al-Farouq Islamic school embodied the two parallel streams, one centred around Islamic provision, and the other around fulfilling the national curriculum requirements.

b) School Curriculum

The origins of the school as being founded by an Islamic organization explain the emphasis on educational objectives at Al-Farouq Islamic School. The head explained that as a former teacher his approaches to the curriculum were his main area of expertise when guiding curriculum implementation in the school. The fundamental aim of the curriculum at Al-Farouq Islamic School had been to educate children “in a well rounded way”²⁴⁰ with objectives being that children would have a chance of being likely candidates for higher education. In addition to these objectives the head placed equal emphasis on the social benefit that the school could offer Muslim children as they “need to be prepared for a world which is multicultural, multi-faith, and they need to be confident people in themselves.”

This objective echoes Berglund’s analysis of IRE as a mechanism for providing connectedness between children, Islamic identity and the wider context of Swedish society.²⁴¹ The emphasis on educational objectives at Al-Farouq School can be clearly contextualised when considering trends in the underperformance of children from predominantly Muslim communities in education in Garissa County and in Kenya generally. When asked if one of the key objectives at Al-Farouq School had been to “level the playing field” for Muslim children the head responded:

One can put it like that. One of my fears as an educator is that, children who do sacrifice their own identities do have problems as they grow up, because clarity of identity is so important for confidence, and to do well in life. To me it is so fundamental for children to be able to understand who they are, and of course like all human beings we’re all curious about where we’ve come from and where we are going.²⁴²

The above demonstrates two anxieties which have informed the rationale behind Al-Farouq Islamic school. Initially there was an underlying concern that Muslim children had not been performing well in education in Garissa. However, there was also the

²⁴⁰ Phone Interview, Hussein Maalim, January, 16th 2012

²⁴¹ Berglund 2009 p.200

²⁴² Personal Interview Abdiazizi Adan Farah, Garissa, 14th February, 2012

anxiety that Muslim children might suffer socially in general if they were not educated about their identity. Acknowledgement of these underlying anxieties offered the fundamental rationale for Islamic Integrated schools and was the reason for the emphasis on educational provision.

At Al-Farouq Islamic school the foundations differed from those underlying ethos at Al-Ibrahim Academy, where the conviction was that a predominantly Islamic ethos would lead to a good education²⁴³ A fundamental objective at Al-Farouq School had always been specifically to provide a functional school for Muslims children. The core objectives had always been for children to perform well academically and to address an “uneven playing field”,²⁴⁴ as Muslim children were underperforming in public schools such with a national curriculum only. Therefore at Al-Farouq, the Islamic environment facilitated educational opportunities for Muslim children. This was not the same process as that observed at Al-Ibrahim Academy Primary where a predominantly Islamic ethos resulted in reaching educational objectives.

Lessons at Al-Farouq School required children to work on tasks at their tables, either by themselves or in groups. As with that observed at Al-Ibrahim Academy, during practical lessons, noise levels would rise. However, there did not appear to be any uniform methods used by teachers to maintain order like those employed at Al-Ibrahim Academy. Teachers would simply ask individuals to be quiet or address the class firmly. It is worth noting that noise levels during practical tasks was comparable to those experienced at Al-Ibrahim Academy, although there were more instances where children worked in almost complete silence at Al-Farouq, particularly in the upper classes.

As with Al-Ibrahim Academy the curriculum at Al-Farouq Islamic school had similarly also undergone a process of Islamization. The processes of Islamizing the curriculum in each school were similar in some ways and different in others. The approach whereby Islamic input would be used to help to meet national curriculum objectives was consistent in both schools. As was also the case with Al-Ibrahim Academy, the teachers at Al-Farouq Islamic school would refer to the Qur’an to support content in science lessons in a similar way to that described in the three schools in Berglund’s study.²⁴⁵

However the starting points in the process were seemingly different. Whereas the head at Al-Ibrahim Academy referred to Islamic obligations as the starting point for Islamizing the curriculum, there seemed to be more emphasis on starting from an

²⁴³ Personal Interview, Muhyidin Maalim, January, 16th 2012

²⁴⁴ Personal Interview, Daud Mohammed Ali, Garissa, 14th February, 2012

²⁴⁵ Berglund 2009 p.199

educational perspective at Al-Farouq School. When asked how the national curriculum was integrated into Islamic provision the head explained:

We have the basis of the national curriculum and what we do is we try and put an Islamic input into that. So we look at the topic and we see what Islamic input ...like the Earth, sun and moon, they could be looking at a Creator, God made them and so they might look at a Qur'anic verse which is related to that. So that's how we would integrate.

It is possible that the above observation is heavily influenced by the ways managerial staff talked about Islamizing the curriculum rather than representing any fundamental difference in each school's approach. However the deputy head's summary above seemingly reinforces the evidence that ethos comprises dual objectives centred on Islamic provision and the national curriculum requirements at Al-Farouq School.

The head explained that national curriculum objectives were of central importance stating "whatever the curriculum is you could adapt it as long as you achieve the objectives. As regards the resources - you could use anything". The above suggests that national curriculum requirements were more likely the starting point for curriculum development at Al-Farouq Islamic School, whereas at Al-Ibrahim Academy the process was more that of a predominantly Islamic ethos informing the curriculum.

c) Islamic Religious Subjects

In addition to the Islamisation of the curriculum, Islamic religious subjects represented the direct way in which children were formally taught about Islam and other faiths. Islamic Religious subjects represented a forum for children to both learn their faith and learn about their faith in the context of historical tradition. Whereas RE represented a subject taught in classrooms by class teachers, IRS sessions were led by teachers who focused on teaching the Qur'an, Arabic, Hadith, Fiqh and Seerah. The scope of content for IRS at Al-Farouq was largely consistent with that described by Berglund in relation to the "IRE" employed at the schools in her study.²⁴⁶

This subsection will discuss the format and content of IRS before moving on to discuss the role of IRS lessons in the curriculum. IRS at Al-Farouq Islamic school largely focused on delivering Islamic content throughout the year. It provided a mechanism for teaching children about their faith and the history of the Islamic tradition. Teaching about a faith and teaching a faith in a school with a distinctive religious character and an all-Muslim pupil intake is necessarily a complex and inter-related one. The head summarised the overall approach to IRS at Al-Farouq:

Building up the faith is very important so that children learn the basics of their own faith and then, yes, they are able to relate to other faiths as well, and that

²⁴⁶ *ibid.*, pp.25-26

there aren't only Muslims around and there are people of other faiths around and you need to respect those as well.

The head teacher continued to explain that IRS was focused on understanding elements of the Islamic faith such as the five pillars of Islam, the life of the Prophet Mohammed (PBUH), the history of the faith including the lives of prophets and more general narratives rooted in the historical tradition of Islam. He also explained that the study of other faiths was a necessary IRS requirement which the children found enjoyable particularly when it came to visiting places of worship.

Although the teaching staff at Al-Farouq Islamic school represented a near 50-50 mix of Muslims and non-Muslims, the specialist IRS teachers were all Muslims. The teachers were specifically assigned to IRS, and classes would be rotated during the day. Interviews with the head revealed the content of the sessions as focusing on reciting appropriately and memorising the Qur'an with an emphasis on children understanding the underlying meaning behind recitations and also and learning Arabic as a language. Consistent with narratives of Qur'an lessons at Al-Ibrahim there was also an emphasis on vocalisation and teaching children the correct intonation (referred to as *tajwid* when reciting. IRS sessions also focused on Arabic vocabulary independent of citations from the Qur'an.

In teaching children how to read Arabic, to memorise citations from the Qur'an and their underlying meanings and how to recite aloud with the correct intonation the IRS sessions were focused on equipping children with skills required to explore their own faith. Aims and objectives then were for children to be able to read the Qur'an in Arabic, to understand the content and to correctly recite aloud in accordance with Islamic obligation. Although slightly different in their form and shorter sessions, the aims and objectives of IRS at Al-Farouq Islamic school seem to be consistent with those of Qur'an lessons at Al-Ibrahim Academy Primary.

4.2.6 Conclusion

The two schools studied though offering similar type of education do differ in very significant ways in their approaches to the delivery of the Islamic education curriculum. While Al-Ibrahim is a pretty young school and begun as an integrated school, Al-Farouq has been in existence for almost two decades and initially begun as a Madrasa and an orphanage, However, owing to the popularity of the Integrated curriculum, the school which initially only ran the national curriculum side by side with the Madrasa curriculum has opted to combine the two as does Al-Ibrahim.

The choice of the two schools for an in-depth study was informed by the fact that Al-Ibrahim has been the top performing school in the county for the last four years outperforming public schools which only offer the national curriculum. Al-Farouq on the other hand is a charity run school staffed with public school, and running separate

Madrassa and National curriculum before becoming an integrated school. However, the school still runs separate Madrassa classes for children not in school.

The dual strands of Islamic provision and national curriculum requirements manifested in the ethos of the school informed aims and objectives in relation to preparing children for life after Al-Farouq. Parents also represented an important outside influence on the ethos, as a key objective for the schools was to meet their needs. Staff interpretations of parent's desires initially focused on the Islamic side of ethos offered by the school. There was a collective perception then among staff that parents initially chose the school due to the Islamic side of ethos.

However, consistent with the model of ethos overall, an emphasis on educational objectives informed the aims staff held in preparing children for life after Al-Farouq Islamic school. The head described the aims, mission and vision statement of the school, explaining that children should be educated "in a well rounded way" facilitated by the national curriculum. This would prepare children for life outside of the school where they need to be prepared for a society characterised by cultural and religious diversity whilst also developing the skills necessary to "go on to university". Educational skills then represent a central focus in relation to what children will take away from the school. However, providing an Islamic environment within which to achieve educational objectives represents an equally important aim for the school in equipping children with the necessary skills to practice their own faith after life at Al-Farouq Islamic school.

CHAPTER FIVE

ISLAMIC EDUCATION IN SELECTED COUNTRIES

5.0 Introduction

This chapter will provide an overview of the various Islamic education systems in five selected countries. The development of Islamic education is discussed within the wider educational system in five countries: Nigeria, Uganda, Tanzania, Malaysia, and Indonesia. The selection of these five countries is intended to be representative of Islamic education in both Muslim minority and Muslim majority countries geographically, culturally, and linguistically. The discussion for each country will follow a systematic pattern. First, the development of the modern educational system and the Islamic education institutions will be discussed.

This will be followed by a description of the country's educational system. Finally, a country review will include a discussion of its Islamic education institutions. Naturally, as a result of the massive changes that occurred in Muslim countries over the past 200 years, the shape and design of Islamic education varies from one country to another. Having discussed Islamic education in Kenya in chapter two, an elaboration of education in the selected countries will enable us to understand the challenges of combining an Islamic system and the secular education systems prevailing in these countries.

In all the countries selected, there are institutions that offer exclusively Islamic education. These are usually informal community-based institutions intended to teach children basic Islamic information and Qur'anic memorization, in addition to basic Arabic and arithmetic. This is followed by another type of institution that places a strong emphasis on Islamic education combined with minimal general education. The *Qawmi Madaris* in Malaysia are good examples of this type. A third type combines a stronger general education curriculum and usually follows government regulations. The *Alia Madrasa* in Malaysia is a good example of this type of education. A new emerging model combines high quality general education with a strong emphasis on Islamic education which has been the focus of the study in the Islamic Integrated Schools in Kenya as well as in Nigeria and Malaysia.

This new trend of schools is usually private with expensive fees and appeals mainly to the growing modern/religious middle and upper classes. The most prevalent type of institution in many Muslim countries offers mainly a general education curriculum with minimal superficial instructions in religion. These are usually public or private schools that follow the general education curriculum strictly. Near the end of the

spectrum are schools that offer only general education. These are rare in the Muslim world, as most of these countries insist on some type of religious education.

5.1 Components of Islamic Education Curriculum

Based on the review of the content of Islamic education, the following topics are usually taught in educational institutions that focus primarily on Islamic education. Such curricula may exist in exclusively Islamic education institutions, or in institutions that offer a strong dose of Islamic education combined with a general education curriculum:

a) Qur'an Recitation and Memorization: This subject forms the basis for all other Islamic education as the student of Islamic education is expected to know a large portion of the Qur'an not only for purpose of prayer but also as a prerequisite for studying other subjects in the curriculum.

b) Qur'anic Interpretation (*Tafsir*): This subject includes reviews of the classic interpretations of the Qur'an according to several early scholars such as Ibn Kathir, El- Tabari, and Ibn Taymiyya. In some institutions, the interpretations provided by contemporary scholars such as Sayyid Qutb and Mawdudi may also be included.

c) Prophet's Sayings and Practices (*Hadith*): This subject addresses the processes used to ensure the authenticity of stories and statements related to the Prophet Mohammed, and review of the collections compiled by earlier scholars such as Bukhari and Muslim.

d) Islamic Jurisprudence (*Fiqh*): This subject includes the methodologies used by various scholars, especially those representing the major four schools of jurisprudence in Sunni Islam (*Shaf'i, Hanafi, Malki, and Hanbali*), and their rulings on a variety of subjects, usually catalogued under categories such as prayer, marriage, divorce, charity, and jihad.

e) Islamic Basic Beliefs (*Aqaid*): This subject focuses on the fundamental Islamic beliefs such as unity of God, existence of angels and Satan, Day of Judgment, heaven, and hell.

f) Arabic Language: As Arabic is the language of the Qur'an, almost all educational institutions that focus on Islamic education providing education in the Arabic language. Proficiency in Arabic is usually regarded highly in such institutions.

g) Islamic Rituals: This subject deals with how Muslims should perform their rituals such as prayer, fasting, and pilgrimage to Mecca. *Fiqh* books include elaborate volumes on those subjects.

h) Islamic History: This subject focuses primarily on Islamic history from the time of Prophet Mohammed to the present.

i)Islamic Manners and Values: This subject includes teaching children on proper Islamic manners as preached and practiced in the formative era of Islam; an era regarded by most Islamic scholars as a golden age from which many positive lessons and models may be drawn.

In educational institutions that offer primarily a general education curriculum, the subject of religion usually includes elements of Islamic manners and values.

5.2 Education in Selected Countries

As has been mentioned in the introduction of this chapter there is need to study the education system of selected countries so as to give a basis for understanding Islamic education in Kenya and the challenges this type education faces. Studying these countries education system will provide an opportunity to understand the kind of challenges they have faced and how these challenges have been overcome by these countries. This will lay a foundation for chapter six which will delve into the global as well as the local challenges faced by Islamic education in Kenya. The following therefore are the countries selected:

5.2.1 Islamic Education in Nigeria

Nigeria has a large concentration of children who are not attending school despite a decade of investment in a programme of mass education, the Universal Basic Education (UBE), launched in September 1999. The Federal Ministry of Education admits that 10.5 million children do not have access to primary education.²⁴⁷ The core north has a predominantly Muslim population and its long history of contact with Islam shaped its socio-economic and political framework long before colonization by the British. Therefore, the introduction of Christianity,

Western education and colonial state structures by missionaries and colonialists threatened an established social order that derived legitimacy from its linkages with Islam. The public school system, erected by the colonial state and sustained by the post-colonial elite, had to contend with a persistent religious parallel in the form of Islamic schools. A continuous concern in the discourse on education in Northern Nigeria has been how to mitigate the influence of these schools on popular participation in state-sponsored education programmes.

By exploring their past interactions with pre-colonial, colonial and post-colonial state structures in Nigeria, this discourse seeks to establish that little has changed in the essential character of Islamic schools as a loose network of schools under the

²⁴⁷ National Population Commission,(2009) NPC, & IFC Macro p.18

direction of their individual patrons. This has given the schools a certain degree of fluidity that makes their interactions with Nigeria's public education difficult, and limits their contributions to the policy goal of universal access to education. It has also conferred on individual members of the *ulama* the unregulated power to define the intellectual direction of the schools they own and the scope of their interaction with the state. This section will examine three variants of Islamic schools (*Islamiyya*, *Madrassa* and Traditional Qur'anic Schools) that have evolved in Nigeria. The section will also analyse the complex pattern of co-operation, competition and avoidance that characterises the relationship between the *ulama* and the state in the educational arena.

a) The State and Islamic Education in Nigeria

The most distinctive feature that defines the *ulama* is their expertise in, and preoccupation with, religious, educational and legal affairs that constitute the broad ideological parameters of Islamic societies.²⁴⁸ Historically, being a member of the *ulama* establishment entailed full-time engagement with matters of scholarship and piety (learning, teaching and preaching) that left little or no time for generating an income. The lack of regular income therefore made the *ulama* reliant on the goodwill and support of the Muslim community or an influential patron. Assurance of this support appears to have been a necessary condition for the development of the *ulama* class in Hausa communities in pre-colonial Northern Nigeria.²⁴⁹

This symbiosis between the *ulama* and the political class gave Islam and Islamic education the necessary footholds in Northern Nigerian cities and towns that subsequently became well-known for Islamic scholarship at different times. Scholars like Muhammadu Al-Maghili were known to have laid the framework for the establishment of Islamic legal and administrative systems in Kano and Katsina through their alliances with the political leadership in these areas.²⁵⁰

However, the linkages the *ulama* developed with the political class did not succeed in placing education on the development agenda of the state.²⁵¹ Therefore while some Islamic influence could be felt in the legal and administrative structures of some Hausa, education still remained on the fringe of state policy. The main reason for this may have been little demand for education among the populace. Islamic education had spread and developed clear patterns and well-established curricula through the

²⁴⁸ Abdulrahman, A.M. & Canham, P., (1978) *The Ink of the Scholar: Islamic Tradition of Education in Nigeria*, Lagos, Macmillan.p.23

²⁴⁹ Balogun, S.A., (1980) History of Islam upto 1800, in O. Ikime, *Groundwork of Nigerian History*, Ibadan, Nigeria, Heinemann Educational Books (Nigeria) Ltd. p.265

²⁵⁰ Clark, P.B., (1982) *West Africa and Islam*, London, Edward Arnold (Publishers) Ltd.p.42

²⁵¹ Khalid, S. (1997). *A Socio-Economic Study of the Transformation of Migrant Qur'anic Schools System (Almajiranci) in Sokoto Metropolis, 1970 – 1995*, A PhD Thesis submitted to Dept. of Sociology, Bayero University Kano. p.214

efforts of individual members of the *ulama*.²⁵² This not only increased the number of Islamic adherents among the masses but also led to the growth of *ulama* within the ranks that had no linkages with the political class. In choosing to distance themselves from power and corruption, these scholars were following in the tradition of the *ulama 'ul sunna* (righteous scholars) who were widely respected as beacons of justice, humility and courage.²⁵³

The spate of educational expansion that the region witnessed in response to this educational imbalance proceeded on a similar pattern of limited engagement with Islamic schools followed by their complete abandonment by the state in subsequent years. Using his charismatic influence and control over state resources, the Premier of the Northern Region, the late Sir Ahmadu Bello, initiated plans to put in place a programme for the gradual reform and state support of local Islamic institutions.²⁵⁴

The impact of this policy thrust was the provision of state support to those Islamic schools willing to modernise, as well as the establishment of a limited number of state schools meant for the training of teachers that would cover the Arabic language and Islamic education components on the curricula of formal schools. The prolonged absence of a common policy framework for dealing with Islamic schools facilitated the continuation of ambivalent relationships and occasional engagements, mutual isolation and neglect between the various state governments in Northern Nigeria and Islamic schools that dates back to the colonial era. While the devastating consequences of this isolation and neglect on Islamic schools, their pupils and owners became obvious, the long-term implications of these developments on the stability of the Nigerian state took longer to manifest themselves.

b) Public Education and the Resurgence of Madrasas

The 1970s were characterised by a flurry of development activities in Nigeria, motivated by increased revenue and the demands of post-war reconstruction after the termination of the country's civil war in 1970. One of the most significant developments in the education sector was the promulgation of a new National Policy on Education (NPE) in 1977 following the recommendations of a national curriculum conference held in 1969. The NPE had been preceded in 1976 by the launch of an ambitious programme of mass education, the Universal Primary Education (UPE) programme, aimed at providing free and universal access to primary education to all school-aged children.²⁵⁵ The Federal Government of Nigeria (FGN), according to

²⁵² Abdulrahman, a.m. & Canham, P. *The Ink of the Scholar: Islamic Tradition of Education in Nigeria*, p.93

²⁵³ Bugaje , U.M., . p.84

²⁵⁴ Khalid , S., p.128

²⁵⁵ Taiwo , C.O., 1980. *The Nigerian Education System: Past, Present & Future*, Lagos, Nelson

Taiwo, introduced UPE, convinced that only a programme of such a scale could address the problem of educational imbalance between the north and the south of the country. In addition, it was also hoped that the UPE would facilitate the realisation of the vision of a new Nigeria.

c) The Nigerian Ulama in the Education Arena

The gradual deterioration of Nigeria's public education system made it easy for the *Ulama* and their schools to regain relevance as credible alternatives to the failed policies of the Nigerian state. Debiel & Lambach maintain that in a situation of crisis of state failure, local elites have a way of positioning themselves as 'functional equivalents' by serving as hybrid providers of those public goods that the state does not provide or only provides poorly. They do so by capitalising on some aspects of the state-building agenda to advance their political and economic interests.²⁵⁶ The model that the *ulama* in Northern Nigeria capitalised on to register a significant presence in the country's education arena was an institution called the Northern Provinces Law School (NPLS).

NPLS was established by the British colonial authority in 1934 to train judges to administer Islamic law in its territories.²⁵⁷ Although the school underwent changes in its name, structure and curricula in subsequent years, the possibility it provided of a synthesis between western education and Islamic education was not lost on the *Ulama*. The pioneering work of Muslim organisations had already established similar models at the primary and post-primary levels among the Yoruba Muslims of South-West Nigeria.²⁵⁸ However, even before the *Ulama* became actively involved, state governments in Northern Nigeria had capitalized on the initiative to establish colleges that offered a combination of western and Islamic education for the training of Arabic teachers, as mentioned earlier. According to Umar, these colleges had become established in the Northern Nigerian cities of Sokoto, Gombe, Maiduguri, Hadejia and Kano by 1979.²⁵⁹

By the late 1980s when concerns over the quality of public schools became widespread, the penetration of the *Ulama* in the delivery mechanisms of public

Pitman Limited. p.67

²⁵⁶Debiel, T., & Lambach, D., (2010) Global Governance as Self-Deception: How the Western State-building Project Neglects Local Politics, in M. Brzoska & A. Kohn, *Overcoming Armed Violence in a Complex World: Essays in Honour of Herbert Wulf*, Budrich UniPress: 163-184.

²⁵⁷ Umar, M.S., 2003. Profiles of New Islamic Schools in Northern Nigeria, *The Maghreb Review*, Vol. 28, Nos. 2-3: 146-169.

²⁵⁸ Taiwo, C.O., p.56

²⁵⁹ Umar, M.S., 148

education had, therefore, produced two tracks of Islamic schools that became popular, particularly among urban Muslims in Northern Nigeria. The two types that emerged were those operating the *madrassa* curriculum and those providing the modified national curricula of public schools. In addition to incorporating elements of western education in their programmes, both also adopted modern organisational and management styles of public schools. However, they differ from the latter in their conscious projection of distinct Islamic cultural identity and orientation in the physical outlay of the school, dress and discipline.

By structuring their curricula to reflect the two-tier structure of Nigerian secondary school system, Islamic schools operating the modified national curricula facilitate the integration of their students in educational and career opportunities without abandoning their pursuit of Islamic education. They have been able to achieve this by broad coverage of subjects prescribed for secondary schools in the NPE, the use of English as the medium for teaching these secular subjects, and putting their students forward for common national examination and certification processes. Although they face constraints that limit their internal efficiencies,²⁶⁰ these Islamic schools proceed in a direction that reinforces the attainment by the state of common policy goals which are critical to the enthronement of national unity.

The *madrassa* curriculum, on the other hand, offers exposure to a classical Arabic and Islamic education and provides only limited space for a secular content and the use of English as an instructional or communicative medium. In his analysis of the curricula content of these schools, Tikumah notes that out of the 12 subjects on the curriculum, 9 focused on the study of Islamic theology, jurisprudence and Arabic.²⁶¹ The 4 remaining subjects, apart from carrying less weight on the curricula, are the only subjects taught in English. English is not only the instructional medium in Nigerian schools from the fourth year of primary education²⁶² but is also the *lingua franca* for a diverse population with over 250 languages. As far as linkages with public education are concerned, the use of Arabic as an instructional medium in *madrassas* restricts contact with the broad curricula on offer by Nigeria's higher institutions of learning.

While *Madrassas* provide their students with formal qualifications that allow access to higher education, their presence is largely felt in Arabic, Islamic legal studies, and Islamic studies courses. The latest addition to this list is the Nigeria Certificate in Education (NCE) Arabic Medium programme that has been designed to enable products of *madrassas* to obtain nationally approved professional teacher training for

²⁶⁰ *ibid.*, p149

²⁶¹ Tikumah, I.H.,(2008). *The Half-Scholar of Islam*, Zaria, Ahmadu Bello University Press.p.69

²⁶² Federal Republic of Nigeria, 2004. *National Policy on Education*, 4th Edition, Yaba, NERDC Press.

the teaching of Arabic and Islamic studies. The NCE Arabic Medium programme substitutes English with Arabic as an instructional medium for the teaching of core professional teacher education courses that form part of the NCE programme run in Colleges of Education (COEs) in Nigeria.

This is in addition to their study of Arabic and Islamic studies as teaching subjects using the same medium of instruction. General Studies and General English (collectively called GSE courses) are the only components of the NCE Arabic-medium programme that are taught in English. Therefore, although *madrasas* may be said to have modernised the contents and delivery practices of the old Islamic schools from the pre-colonial era, they have only limited engagement with the national curricula or instructional medium, particularly at the secondary and post-secondary school levels.²⁶³ This limitation also reflects in the overall integration of *madrasa* students in the national discourse and action in the political, economic or social spheres.

While the two tracks of Islamic education described above can be considered as offshoots of *Ulama's* engagement with western education and the Nigerian public-school system, there is also a third track, which can better be described as the product of a 'fallout' of some *ulama* with forces of modernity. These are the Traditional Qur'anic Schools (TQS). Their characterisation as 'traditional' is not to suggest that they are indigenous to communities in Nigeria but is used to describe their retention of many of their prototype features since being introduced in Northern Nigeria in the 14th century. The primary function of Qur'anic schools is to contribute to the early upbringing of Muslim children by training them in the reading and memorisation of the Qur'an. In performing these functions, Qur'anic schools laid the foundation for the emergence of an Islamic system of education long before the advent of western education in Northern Nigeria (Clarke 1982).²⁶⁴

Known in Hausa as *Makarantar Allo*, Qur'anic school is the first of the two phases that Islamic education typically consists of; the other being *Makarantar Ilmi* or school for advanced learning. While Qur'anic schools provide the equivalent of modern pre-primary and primary education, *Makarantar ilmi* is a long educational experience designed to provide students of Qur'anic schools with an understanding of the meaning of the Quran and exposure to other specialised branches of Islamic learning.²⁶⁵ Although many of the Islamic schools described above had humble

²⁶³ Tikumah , I.H.,p.72

²⁶⁴ Clark , P.B..p.19

²⁶⁵Fafunw , A.B., 1991. *History of Education in Nigeria*, Ibadan, NPS Educational Publishers Limited. p.52

beginnings as Qur'anic schools, the expansion they have witnessed has been concentrated at the advanced level of Islamic learning. In other words, the lower level of Qur'anic schooling has not witnessed the same degree of modernisation and reform as the advanced level.

Unlike the *Ulama* of the two school types above that are willing to engage with the state and forces of modernity, Qur'anic school proprietors/teachers preferred to preserve what they perceive as the pristine purity of Islam from contamination by the forces of modernity symbolised by the state. The influence of Christian missionaries in the introduction and propagation of Western education in Nigeria helped to reinforce the uncompromising stance of these *ulama* on contact with or coexistence between Islamic education and western education. Consequently, these schools maintained a tradition of exclusive focus on Qur'anic reading and memorisation as the content of study.

While the search for an alternative to a discredited public school system led the modernist *ulama* and their urban elite followers to the new Islamic schools and *madrasas* described above, poverty and limited access to these schools have left the urban poor and the rural Muslim populace with no option but Traditional Qur'anic Schools (TQS) to educate their children. Therefore, by the late 1990s, Qur'anic schools commanded more pupil enrolments than formal primary schools in many Northern Nigerian states.²⁶⁶ Given the persistent low primary-school enrolment in states with high incidences of Qur'anic schools reported earlier, there is little reason to believe that the situation has changed in recent times.

Like all other Islamic schools, TQS have suffered from neglect by the state. However, these schools have suffered even more because they lack the internal dynamism to push for change from within, as was the case with the more advanced Islamic schools described above. They have also had a long history of aversion to externally induced change. It is this contradictory reality of the TQS that informed the floating of an integration programme for the TQS by the Federal Government of Nigeria (FGN). The thrust of the programme is to integrate the content from formal school curricula into the programmes of these schools without interfering with their traditional mandate or altering their management or control structures.²⁶⁷

The FGN hopes that through this programme of reforms, Qur'anic schools will be better empowered for integration into the UBE programme as delivery mechanisms for basic education to a number of children who have been deprived and isolated.

²⁶⁶ United States Agency for International Development, USAID, 2003b. *Strategic Assessment of Social Sector Activities in Northern Nigeria*, Retrieved on 22 June 2013 from www.usaid.gov/ng/downloads/rfa/usaidnorthernassessmentreport1.pdf

²⁶⁷ Federal Government Of Nigeria/United Nations Children Fund, 1999. *Non- Formal Education Curriculum for Qur'anic Schools*, Abuja, FGN.p.21

However, after about 5 years of implementation, the FGN has conceded that the programme is characterised by many gaps in implementation. These include a lack of engagement with critical stakeholders (the *ulama*), inadequate supervision and linkages with state educational bureaucracy, poor delivery of instructional facilities/materials, and insensitivity to the needs of the intended beneficiaries of the programme.²⁶⁸

The implementation of this programme is unfolding and a comprehensive review of its progress is yet to be made but if experiences in the formal education sector are anything to go by, implementation infidelity on the part of the state usually creates an ambivalence that local elite (in this case the *ulama*) capitalise on to promote their own interests. This is particularly the case since local power holders are not employees of the state and are not beholden to it. Instead the state is often seen as an intruder that has to be kept at a distance or eventually bypassed.²⁶⁹

d) Implications for Educational Development in Nigeria

Islamism, as the doctrine of the modernist *Ulama* is called, represents an alternative political discourse that challenges western hegemony even as it engages with its global infrastructure, strategies and institutions.²⁷⁰ The new Islamic schools of the modernist *ulama* are therefore producing a young cadre of Muslim men and women who are not only capable of engaging in the dominant national discourse but also of redirecting it in line with their religious values and teachings.

While some *Ulama* seek engagement with the state and its modern structures, others prefer to maintain a distance in the hope that doing so will help them preserve the teachings and ideals of Islam. By operating exclusively religious schools that are neither recognised by nor linked to state educational bureaucracy, these *ulama* isolate the large number of school-age children they enrol from the modern infrastructure of polity and economy. Therefore, the large numbers of pupils reportedly ‘out of school’ are enrolled in these TQS. Since neither the state nor communities provide for the welfare needs of these children, they suffer social dislocation and economic deprivation. Growing into an adult life of exclusion and limited opportunities,

²⁶⁸ Federal Government Of Nigeria/United Nations Children Fund, 1999. *Non-Formal Education Curriculum for Qur’anic Schools*, Abuja, FGN.p.32

²⁶⁹ *ibid.*,p.32

²⁷⁰ Lubeck, P., 1999. Antinomies of Islamic Movements under Globalization, in Cohen, R., & Rai, S.M.,

Global Social Movements, London/New Brunswick, The Athlone Press.p.248

products of these schools have in recent times been associated with socio-religious upheavals executed under the spiritual direction of some members of the *Ulama*.

These traditional religious schools have also provided the intellectual and recruitment base for what Danfulani refers to as ‘syncretistic and anti-establishment’ Islamic movements.²⁷¹ These movements blend Hausa folk beliefs and practices with selected parts of Qur’anic content to justify anti-development practices such as non-school enrolment, the rejection of immunisation programmes, and the denial of women’s and children’s rights. The latest manifestations of these movements are the *Boko-Haram*²⁷² and *Kala Kato*²⁷³ upheavals that affected some northern states in July and December 2009 respectively.

Beyond policy rhetoric, the government has not put in place mechanisms to mobilise and engage the potential contributions of communities and groups in the task of educational development. In particular, the government has displayed a pathetic inability to constructively engage with and regulate the participation of the Islamic religious elite and groups in the provision of education. On the contrary, a growing sense of isolation in Islamic schools has enabled the religious elite to consolidate their control over curricula content and management structures in these schools in worrying ways. This section has explored the various dimensions of the *ulama*’s engagement with the Nigerian state in the provision of education and their possible impact on educational development in Northern Nigeria and the pursuit of national unity.

5.2.2 Islamic Education in Uganda and Tanzania

As already stated in chapter 2, the first known Arabs to arrive in East Africa were probably before the first *Hijra* of Muslims from Mecca to Abisiniyyah. The first *Hijra*, however, marked the beginning of the contact between Africa and Islam. Later,

²⁷¹ Danfulani, U.H.D., 2009. *Popular Religiosities, Corporate Faiths and the Impact of Globalization on the Religious Landscape in Contemporary Nigeria*, University of Jos Inaugural Lecture Series No. 39, December 4. P.69

²⁷² *Boko-Haram*, a Hausa expression meaning ‘western education is sinful’, was the name given to a religious group led by an Islamic cleric, Mohammed Yusuf, that sought the forceful imposition of Shariah Islamic Law and a dismantling of state structures across some Northern Nigerian states (Bauchi, Borno & Kano).

²⁷³ *Kala Kato* is a Hausa expression describing religious teachings propagated by some Islamic clerics or groups that lack any legitimacy from divine sources of Islam (the Quran, or Hadith, recorded the sayings and deeds of the Prophet Muhammad).

Arab Muslim traders came to East Africa and set up markets and towns along the East African coast in places like Zanzibar, Pemba, Lamu, Mombasa, Dar es Salaam.²⁷⁴

It is important to note that the main driving force for the Arab Muslims to come to East Africa was to trade and not spread Islam. So they were traders and not missionaries. However, the greatest and most enduring thing that the Arabs introduced to East Africa was the religion of Islam although this was a collateral outcome from trade. The Muslim Arab traders used to pray five times a day, fast during Ramadhan, and carry out other Islamic practices and rituals on a daily basis as their African aides curiously watched and eventually learned and reverted to Islam. At most of the trading centres and towns, mosques were built for the growing number of worshippers. Eventually some schools, *Madrassa* as they were known were built to provide Islamic instruction for the converts and their children.

The *Madrassa* and in some case the mosques were centres of learning in which reading, recitation, memorisation, writing, counting, Islamic studies, etc, were taught. By the time the European explorers and later missionaries and colonialist arrived in Uganda, many Africans were already literate. Of course Arab was the medium of instruction and all the writing was in the Arabic language.

As the contacts between the Arabs and Africans continued, a new culture and language emerged. This was the Swahili Culture which was strengthened by inter-marriages between the Arabs and the Africans. Consequently, a new way of life evolved influenced by the goods such as clothes, soap, sugar, etc, that were brought by the Arab traders. The economy of the East Africa coast and eventually the hinterland also changed due to the trade introduced by the Arabs.

The first Europeans explorers to come to the East African coast were probably the Portugese around 1498, long after the Arabs had arrived on the coast. These were soon followed by the Christian missionaries who later paved the way for the colonialist. By the time the Europeans arrived on the East African coast, they found the people already literate and the Islamic civilisation was the main way of life for the people at the coast. Mohammed Saidi has noted that: “When colonialists and missionaries set foot in the East African coast then known as Zanj their main aim was

²⁷⁴ Abdalla, O.S.,(1959) “A Commentary on Muslim Education in East Africa “Proceedings of the

Conference on Muslim Education. 20-22 November, Government Printer, Nairobi.

to wipe out Islam. Muslims in the East African coast had their first glimpse of what Christianity was all about in 1498 with the arrival of the Portuguese.²⁷⁵

In 1567 the Augustinian order was established in the East African coast to counter the influence of Islam so that Christianity becomes the religion of the whole world. Christianity extended its influence further when Cardinal Lavignerie founded The White Fathers, the Catholic institution whose purpose was and still is to confront Islam. About the same time period Church Missionary Society (CMS) imposed upon itself the duty to deliver the world from Islam, ignorance and darkness. The White Fathers are in Tanzania and are still involved in the work which brought them to the country more than a hundred years ago.²⁷⁶

Unlike the Arab Muslims, the Christians who came to East Africa were missionaries. Their mission was to spread Christianity and stop and reverse the advance and spread of Islam. The Christian missionaries worked and collaborated with the colonialist in their struggle to fight Islam. But they were also very well organised and knew how to capture and attract Africans to their faith. Wherever the Christian missions settled, they put up three major institutions which they used as the vehicle of attracting the Africans to Christianity.

Clearly, this was a well organised system and outpaced and over-manoeuvred the Muslims approach. As competition between Muslims and Christians intensified, some religious wars erupted which were eventually won by superior fire power and organisational capacity of the Europeans. So the Europeans introduced to East Africa the following key innovations:

1. A secular education system that was based on Christian ideals. It was also better organised, supervised and maintained than the Qur'an school or *madarasah* system.
2. A new faith called Christianity that competed with Islam;
3. A new administrative structure and soon out-paced the one used by Muslims;

²⁷⁵ Ssekamwa, J.C. (1997) History and Development of Education in Uganda, Kampala, Fountain

Publishersp.52

²⁷⁶ Hansen, H.B., (1984) Mission, Church and State in Colonial Setting: Uganda 1890 – 1925, London

p156

4. New technologies, goods and services that further changed the way of life of the Africans.

Clearly, by the end of the 19th century, East Africa had fallen under the full control of the Christian European colonialist who worked very closely with the Christian missionaries to dominate the affairs of the East African peoples. Christianity became the official religion and English as the *lingua franca* replacing Islam and Arab language respectively. The Muslims became the underdogs and in many ways second class citizens in their countries. This scenario continued even after independence.

In Tanzania, When the Germans first arrived they found Muslim already literate, they could read, write and count. The missionary Ludwig Krapf when he appeared at the court of Chief Kimweri of the Sambia in 1848 he found him and his children literate. They could read and write with ease. The alphabet in use was the Arabic script. Being educated Muslims were employed by the German colonial government as teachers, interpreters and administrators. The institution responsible for all this excellence and achievement was the *madrassa*. Missionaries and colonialists were envious of the level of educational advancement achieved by Muslims and therefore initiated plans to subvert its progress.²⁷⁷

The first step taken by the British at the turn of this century was to abrogate the Arabic script which was in use for many years in favour of the Roman script. By a stroke of a pen people who were educated were overnight reduced to illiterates. All these machinations against Muslim were part of a systematic campaign as provided in article IV of the Berlin Conference of 1884 which stated that Christianity should be safeguarded and given special preference over Islam.

The vacuum created by the abrogation of Muslim education was filled with missionary education in Tanganyika with the British colonial government as the overseer. Between 1888-1892 in compliance with that article as agreed in the Berlin Conference, Imperial British East Africa Company used political and military force to prop up Christianity in East Africa. The Church has been making propaganda that it were missionaries who laid down the first foundation of education in Tanganyika. The truth is that the missionaries followed the *madrassa* education system and the teachers they employed in their schools were Muslims who were product of the *madrassa* education system.

Realising the importance of education Muslims initiated their own schools under colonialism. These came to be known as Muslim schools. Whereas missionary

²⁷⁷ Ibid., p.156

schools were being provided with assistance by the government known as *Grant-in-Aid*, this privilege was denied to Muslim schools. Due to this privilege mission schools were well equipped and could afford well trained teachers. It was therefore impossible for schools run by Muslims to compete with missionary schools. Muslims therefore were the most oppressed people by colonialism compared to other communities. The propaganda being spread far and wide by enemies of Islam in Tanzania that Muslims do not value education and that is why they lag behind is false and malicious.

In Zanzibar, secular educational drive by the colonial government posed a serious competition for Madrasas, though many parents wished for their children to be versed mainly in Islamic precepts and secondarily in other subjects and others preferring a concentration on these other subjects and content to have them embedded in a pervasive Islamic ethos.

The effects of the Zanzibar revolution of 1964 on the provision of Islamic education were considerable²⁷⁸ Before the revolution, a Hadrami –derived network of scholars called Alawi controlled Qur’anic schools, while key scholars, often drawn from the Omani-derived Al-Farsy lineage, worked closely with the colonial government to set up in setting up such schools with curricula that combined secular with Islamic subjects. For a period, dating from 1964 to about 1972, the revolutionary leader, Abeid Karume, much reduced or eliminated Qur’anic schools. His assassination in 1972 ushered in a more tolerant religious attitude. Radical Islamic reformist groups of the Salafi and Wahabi kind, made-up of individuals, often educated in universities in Saudi Arabia, Sudan and Egypt, came to dominate the provision of Islamic Education.

However, as the years have passed, Sufi ideas, particularly those of the dominant Qadiriyyah and the much smaller Shadhiliyyah and other brotherhoods linked to them, have become stronger in Zanzibar, by insisting on carrying out the *Bid’a* of *Maulidi*, *dhikr* processions elaborate funerals, saint veneration and lavish celebrations of the ending of Ramadhan, and by including the teaching of these practices in schools they have set up. There is indeed a struggle currently waged between the reformist groups’ schools and those linked to Sufi groups.²⁷⁹

²⁷⁸ Peter, M.(n.d.) Madrasa Resource Centre: Making a Difference. Report of the Aga Khan

Foundation’s Madrasa Research Programme. Available at

<http://www.mwambao.com/madrasa.htm>37

²⁷⁹ Loimereier, R. (2007) “Perceptions of Marginalization: Muslims in Contemporary Tanzania”, In

Rene Otaeyek and Benjamin F.Soaes (eds.) Islam and Muslim Politics in Africa N.Y:Palgrave,

In one such Islamic school associated with the Sufi order in Zanzibar, teaching is from Monday to Thursday, and Saturday with Friday being omitted as the holy day of prayer. The nursery children study from 8.30 am to 11 am, and the primary from 2.30 pm to 4.30 pm. When the school was first set up 2000, most of the teaching was built around 18 central, religious topics ranging from the Quran itself to the *hadith*, many forms of prayer, and meditative exercises, law and the rules of Qur'anic interpretation. In setting up his school, the *ustadh* attracted parents who wished their children to have a mainly Islamic Shadhiliyyah education, with secular instruction built around this

In January and February, 2003, however, the *ustadh* also reduced the more explicit religious themes and increased the teaching of English, French, Maths, Accounts, Civics, General Science, Commerce, History, Geography and Swahili. All subjects that are taken in public exams, alongside religion. Some 40 minutes continued to be given over first thing in the morning to three sessions of Sufiist prayer, devotional chanting and meditation, known as *wadhifa*, *salatu*, *saaltuka*, and *faatihah*. The founder insisted that he had in this way retained a judicious mix of religious and secular teaching (*masomo ya dini na masomo ya dunia*). The founder also made contact with Naqshbandiyyah proselytizers and was in due course sent a robe from a highly placed sheikh in Turkey which denoted membership of this order.

Just like the above mentioned school, most of the Islamic institutions, be it a Qur'anic school, a *Madrassa* or an Islamic Integrated school is usually a private affair, an idea originated by an individual either as an entrepreneur or a philanthropist whose institution begins with more religious content and eventually incorporating secular studies so as to attract more children and give a headstart to the learners in what is referred to by the Zanzibari *ustadh* as *masomo ya dini and ya dunia*.

a) Muslim quest for Education

During the Colonial Period Education in EA during the colonial period was largely under the control of Christian missionaries. Most of the budget for education during the colonial period was given to the Missionaries who used it to build good Christian schools. For example it is reported that in 1956 out of a total budget for education of £134,000 in Uganda, the Muslims were given only £156.²⁸⁰

In most parts of the EA, the good schools were for Christians. It was a pre-requisite to be baptised first before being enrolled in these schools. Indeed, some of the first

²⁸⁰ Ssekamwa, History and Development of Education in Uganda p.68

Muslim children who went to such schools were converted to Christianity which angered most Muslim parents and they withdrew all their children from secular education schools. Many parents equated western education to *kufur*. As a result, Muslims lagged behind in secular education.

In order to educate their children in Islamic Religious knowledge, Muslims relied on the *Madrassa* schools. Where there were no Qur'an school nearby, the other strategy used was to take their children to study from the homes of the few learned Muslims, popularly called *Bawalimus* (basically meaning teachers from the Arabic word for teacher – *Mu'alim*) in Uganda. The children come from far places would stay at the *Mu'alim's* home where they would also do a lot of house-hold work to contribute to their stay. The children would study on the veranda (*kifugi* in Luganda or *Baraza* in Kiswahili) of the house of the *Mu'alim* since they could not fit in the small sitting room of the house. This gave rise to what was called *Kifugi* or Veranda schools in Uganda.

Eventually some few schools were established to teach Muslim children some secular education. In these schools very little Islamic knowledge was taught if any. Therefore, they remained unpopular and suspected of having been built to convert Muslim children to Christianity. So the few Muslim children who went to such schools learnt English and other secular subjects but lacked Islamic knowledge and indeed many of them were just Muslims in name but not practice. Others eventually either converted to Christianity or got married to Christians or simply remained marginal Muslims. Most of the teachers in such schools were Christians who had been dismissed from Christian schools for bad behaviours or poor teaching.

There were very few Muslim teachers qualified to teach secular subjects in Muslim schools. As a result, by the time of independence of the East African countries, there were very few Muslims who had received both secular and Islamic education. For example, at the time of Uganda's independence in 1962, there were only two Muslim graduates. The situation was not much better in Kenya and Tanzania. (For a discussion on the impact of colonialism on Muslim education in Kenya see chapter two).

As already stated, at the time of independence in the early 1960s, there were very few Muslim graduates. As a result, the colonialist handed over the independent East African countries to Christians as the new leaders and administrators. The Christian run post-independence administrations simply continued most of the policies of the colonial governments especially in the field of education. As a result up to the present day governments in EA are dominated by Christian civil servants, technocrats, and key decision makers. Christian founded schools and other institutions such as hospitals are more and of better quality than those of Muslims. For example, in the A level examination results in Uganda released in February 2013, out of the best performing 100 secondary schools, only 15 were of Muslim foundation.

b) The Qur'an schools in Post-independence EA:

The Qur'an schools have remained the main avenue for the teaching of Islamic knowledge to Muslim children in EA even after independence. The number of such schools has also increased and some of them have improved in terms of their facilities especially those that have been built by international Muslim NGOs such as Africa Muslims Agency, International Islamic Charitable Organisation, Muslim World League, *Munadhamat Al-dawa Al-Islamiyyah*, etc. However, in spite of some improvements in the Qur'an schools, serious challenges still exist that need to be sorted out if these schools are to prepare Muslim children for the challenges of living and working in the 21st century. These include the following:

c) Challenges of Qur'an Schools in East Africa

1. Lack of a common and standardised curriculum (syllabus);
2. Lack of common and standardised examinations and certificates;
3. Lack of pedagogical skills for the teachers;
4. Lack of enough qualified teachers;
5. Poor facilities – lack of classrooms, teachers' houses, pit latrines, books, etc.
6. Poor management of the schools
7. Lack of role models for pupils to copy
8. Lack of or poor integration of secular knowledge in such schools;
9. Small enrolments especially of girls;
10. High dropout rates especially for girls;

As a result of the above challenges, the certificates given out by the Qur'an schools are not recognised as opposed to certificates awarded by Christian seminaries which are well organised. In spite of the challenges that the Qur'an schools face, one can say without any fear of contradiction that the biggest achievement of the Qur'an schools in EA is that they managed to keep the candle of Islam burning. Most of the sheikhs and *Ulama's* in EA have been products of these Qur'an schools. Some of the graduates of some of the Qur'an schools have been able to go abroad in countries like Saudi Arabia, Egypt, Kuwait, Libya, UAE, etc, where they joined famous universities such as Al-Azhar, Islamic University in Madina, Umm Al-Qura, etc, where they studied, some up to Ph.D, and came back as accomplished learned Sheikhs in their fields of specialisations. The main dilemma, however, remains that such graduates cannot find jobs in the traditional civil service in EA unless they in addition have studied secular professions.

d) Strategies for improving Qur'an schools in Uganda

In order to streamline the operations of Qur'an schools in Uganda, the Islamic University in Uganda (IUIU) has set up a panel of experts that has designed a common standardised curriculum for all Qur'an schools in Uganda. This task has been accomplished and it is now being piloted in about 50 Qur'an schools in Uganda. The panel has also set common examinations that have been running for now 3 years

for both *Idadi* and *Thanawi* levels. Common certificates have also been awarded by the IUIU Qur'an school examination secretariat.

The Supreme Council of Uganda Muslims, along with the management of Islamic University in Uganda is also in the process of engaging with the National Curriculum Development Centre (NCDC) and the Ministry of Education of Uganda to recognise the *Idadi* and *Thanawi* certificates as equivalent to the national O and A level certificates respectively. However the recent announcement by the Ministry of Education not to recognise *Madrasas* as institutions of learning might complicate the issue further.

5.2.3 Islamic Education in Malaysia

Malaysia's mission statement in its education goals is to develop a World Class education, which will realize the full potential of the individual and fulfill the aspiration based on the challenges brought about by globalization itself, in addition to the target of achieving the goals of Vision 2020. In order to materialize this goal, the government through the Ministry of Education primed its education structures to produce well educated, skilled and motivated professionals.²⁸¹

Malaysia's approach to educational growth and development was seen especially in the Seventh Malaysian Plan where there was a significant departure from the conventional government propelled initiatives of previous years. This created a pathway for the private sector to meet the needs for tertiary education by offering degree, diploma and certificate level courses. However, education should not only cater for the open market. Having multi-national status enterprises complimented with knowledgeable professionals does not guarantee a sustainable growth and development if a nation's human resources are poorly equipped morally and spiritually.

Mahathir has been one of the most vocal, frank and consistent critics of globalization. He interprets globalization as the brain child of obsolete capitalism. In his view: The market Islamists and the globalization theologians have elevated what they call "survival of the fittest" and "economic efficiency", the maximization of profits, the

²⁸¹ Rabasa, Angel,(2005), "Islamic Education in Southeast Asia" in Hillel Fradkin, Hussain Haqqani

and Eric Brown (Eds), *Current Trends in Islamist Ideology* Volume 2, Washington Dc; Hudson

making of money as the most important moral basis of religion.²⁸² He calls for a “new globalization” that works less in the service of the wealthy and much harder in the service of the poor. Realizing the impact of globalization on the youth, the Religious and Moral Division of the Ministry since 2003 has been revising the methodology of teaching-learning processes in order to develop a more effective character building and moral development learners. Having the *Our'an* and *Sunnah* as the basis of the teaching and learning processes reflects the value of the religion of Islam.

All operators, whether public or private, adhere to the curriculum guidelines provided by the Ministry of Education, except for the international/Expatriate Schools that follow the British or US syllabus. The home-based religious pre-schools used to operate separately from the government schools, but were mandated to register, resulting in these schools no longer operating autonomously.

Islamic education started getting serious attention in Malaysian schools following the Cabinet Committee Report on Education policy in 1979. The report criticized the lack of practical aspects in the delivery of Islamic lessons, the methodical weaknesses of Islamic educators, and the lack of supervision over the Islamic education subject.²⁸³

The outcome of the committee’s deliberations was revamping of the curriculum, giving rise to the New Primary School Curriculum (KBSR1), the Integrated Secondary School Curriculum (KBSM and the Integrated Primary School Curriculum (KBSR2). KBSR2 was in essence an approved version of KBSR1, which had stressed the acquisition of three basic skills, viz reading, writing and arithmetic within the context of a child-centered curriculum. KBSM is said to be guided by the resolutions of the First World Conference on Muslim Education held in Mecca in 1977. KBSM seeks to combine theoretical knowledge with practical skills and moral values.²⁸⁴ Such a values-oriented education is supposed to run across the curriculum, being

²⁸² *ibid.*, p.106

²⁸³ Ronald, A. L. (2001), “Two Sides of the Same Coin: Modernity and Tradition in Islamic Education in Indonesia” *Anthropology and Education Quarterly* Vol 32, No. 3 p. 353.

²⁸⁴ *ibid*, p.353

integrated into the teaching of all subjects. It endeavours to inculcate in the students' personality 16 core moral values, viz. cleanliness of the body and mind, compassion, tolerance, cooperation, courage, moderation, diligence, freedom, gratitude, honesty, humility and modesty, justice, rationality, self-reliance, love, respect and public-spiritedness.

Under KBSM, all teachers become de facto moral education teachers.²⁸⁵ Apart from this holistic emphasis, a new moral education subject for non-Muslim pupils was introduced to run parallel with the Islamic education subject taught to Muslim students. At lower secondary level – for students aged 13 – 15, students may choose Islamic Education or Moral Education as one of their electives; However, at higher secondary level – for students aged 16 or 17 – Islamic education or moral education forms one of the compulsory subjects.²⁸⁶ Since the 1980's, additional core subjects have been introduced to bolster secondary level Islamic education as a whole. Four of them, viz Higher Arabic language, *Tasawwuf*, Al-Qur'an and Sunnah education and Islamic Sharia education – all introduced in 1992 – also serve as electives for students of the higher secondary level.

The above concessions to Islamic education represented a concerted effort to transform the conception of Islamic education in Malaysia from being a mere subject within a generally secular curriculum to being the definitive philosophy undergirding the entire educational system. The point of reference for the former is the Malaysian nation-state, while for the latter, it should be the *Ummah*.

The ambitions of the latter educational scheme are universal, as has been conceptualized by such scholars as Abu A'la al-Maududi (d.1979) and Ismail Raji al-Faruqi (d.1986), whose "Islamization of knowledge programme endeavoured to a synthesis between the vast body of Islamic epistemological tradition and Western

²⁸⁵ op. cit, p.354

²⁸⁶ Rosnani, H. (1996). *Educational Dualism in Malaysia Implications for Theory and Practice* Oxford University Press, New York.p.264

humanities, social sciences and natural sciences.²⁸⁷ From within Malaysia, the strongest voice calling for an all-encompassing educational reform emanated from the distinguished professor Syed Naguib Al-Attas, a key speaker at the 1977 First World conference on Muslim Education in Mecca. This conference reflected the *Ummah's* earnest concern for “a return to the concept of integrative Islamic education as an alternative to secular education” that had beset post colonial Muslim societies.²⁸⁸

The aim of Islamic education is to “produce Muslims who are knowledgeable, devoted, pious, and well-mannered and who also have virtuous characteristics based on al-Qur’an and al-Sunnah. Within the conceptual structure of KBSM, the desired end-product of Islamic education has been spelt out as follows: ‘After learning Islamic education in the Integrated Curriculum for Secondary Schools, the students should have excellent *akhlak* and be able to practice noble virtues as the foundation of a good nation.’²⁸⁹

A perennial concern of policy makers has therefore been the perceived ineffectiveness of such curricula reforms, apparently designed with Islamic motives and targets, to engineer behavioural transformation of Muslims students, as evidenced by ever-rising social ailments among Muslim youth, including drug abuse, corruption, child abuse, prostitution, incest, sexual permissiveness and heavy crime.²⁹⁰ Malay Muslim parents generally believe that providing their children with an Islamic education within an integrative framework will do well to shield them from undesirable influences in an increasingly hedonistic and materialistic world, while at the same time providing a pathway towards modern qualification, not necessarily in the religious stream.²⁹¹

²⁸⁷ Shanti, Nair (1998), *Islam in Malaysia's Foreign Policy*. London and New York. Routedledge. p.62

²⁸⁸ Ronald, p. 361

²⁸⁹ Langgulung, H. (2004), “ Education, Islam and Muslim in the 21st Century: Image and reality”
Paper presented at: International Conference on Muslim Education in the 21st Century PWTC
Kuala Lumpur (4-6 August). P.50

²⁹⁰ Hassan, M. K. (189), “ Values Education Framework based on Islamic Concepts and Precepts”
Jurnal Pendidikan Islam. Petaling Jaya: Vol.2. No.3 p.84

²⁹¹ *ibid*, p.84

5.2.4 Education in Indonesia

The evolution of Indonesia's education system reflects its unique struggles with national identity and nation-building. As the fourth most populous country in the world, with hundreds of languages and tribes, and a culturally diverse population spread across a number of islands, the Indonesian government has approached education as a key pillar of its nation-building strategy.²⁹² As such, the government from the outset of colonial independence adopted a national education system that would not only teach the national language, *Bahasa*, but also the national philosophy known as *Pancasila*.

Pesantrens,²⁹³ traditional Indonesian Islamic boarding schools, have provided instruction for hundreds of years. In response to concerns by some Indonesians about emphasizing secular approaches to learning, the Ministry of Religious Affairs (MORA) has vigorously pushed for adopting a newer and more formal variety of Islamic schools known as *madaris* as distinct from the widespread presence of the *Pesantrens*, which are often informally structured and loosely organized.

There are two basic education systems in operation with two government-recognized curricula: the National System supervised by the Department of Education and Culture (MOEC); and the Madrasa System, administered by the Ministry of Religious Affairs (MORA). While the National System is mostly secular and are public institutions, both systems are required to follow a government sponsored curricula that teaches some religious studies.²⁹⁴ Nevertheless, *madaris* have not attained the stature or quality of education attributed to traditional *Pesantren*. As a result, the presence and growth of *madaris* in Indonesia has been checked, limited to roughly 15 percent of the total student population.²⁹⁵ The public Madrasa system tends to attract more female students than males, typically from lower economic strata.

²⁹² Ricklefs, M. C. (2001). *A history of modern Indonesia since c.1200* (3 edition.). Hampshire – Britain: Palgrave.p.151

²⁹³ The word 'pesantren' derives from the root word 'santri' which refers to students with wander-lust for Islamic knowledge or a comprehensive understanding of Islamic religious matters by enrolling in pesantren and other centres of Islamic learning.

²⁹⁴ Ronald A. Lukens-Bull, "Teaching Morality: Javanese Islamic Education in a Globalizing Era," *Journal of Arabic and Islamic Studies* 3 (2000), 36.

²⁹⁵ Sirozi, M. (2004). "Secular-religious debates on the Indonesian National Education System: colonial legacy and a search for national identity in education" *Intercultural Education* Vol 15 No. 2 p.56

According to the Ministry of Religious Affairs Office of Education Management Information System (EMIS), there are 37,362 madaris in Indonesia, 3,226 (8.6 percent) of which are run by the state. Private organizations control the vast majority of Islamic schools, comprising the remaining 34,136 (91.4 percent). In the academic year of 2001-2002, for example, of the 5.6 million students enrolled in madaris, an estimated one million (19 percent) were enrolled in state-run madaris, with 4.6 million students in privately-run *madaris*.²⁹⁶

The curricula of the privately-run madaris are not supervised by the state and vary according to the clerics in charge. As a result, some have been accused of marginalizing the role of science and technology education out of fear that “science will reduce the student’s belief in God and the religious norms governing their lives.”²⁹⁷ In addition, many of these madaris have also suffered from a lack of qualified teachers, or teachers who are only semi-literate on the subjects of physics, chemistry, biology, and mathematics, resulting in an environment where “implanting beliefs is more important than the instilling of factual knowledge, and where deductive thinking is nurtured to the detriment of inductive thinking.”²⁹⁸

Some private madaris have also become associated with Islamic radicalism in Indonesia. On the other hand, the relative autonomy of private madaris has also allowed for better educational opportunities in religious learning to develop. In 1989, the government passed the Indonesian Education Law, which was intended to bring madaris into the mainstream as modernized equivalents to “secular” schools, and were encouraged to employ the national curricula issued by the Ministries of National Education and Religious Affairs.

As a result, what is known as *sekolah Islam unggulan* (quality Islamic schools) have emerged, largely attended by the children of Muslim elites, that ‘play an important role in the ‘re-Islamization’ of Muslim parents. These include the Sekolah Islam al-Azhar, SMU Madania, and SMU al-Izhar. Nevertheless, *Pesantrens*, which predated the Dutch-secular system, may have neither, either, or both types of secular or

²⁹⁶ van Bruinessen, Martin. (2004). “Traditionalist’ and ‘Islamist’ Pesantren in Contemporary Indonesia” Paper presented at the workshop ‘*The madrasa in Asia, transnational linkages and Alleged or real political activities*’, ISIM, Leiden, 24-25 May 2004

²⁹⁷ Hadad, I. (1994) , “Muhammad Abduh: Pioneers of Islamic Reform. In A. Rahnema (Ed). *Pioneers of Islamic revival* “ (pp. 30-63). London – New Jersey, Zed Books Ltd.p. 216

²⁹⁸ Ronald, p.36.

religious schools on the same grounds, and also run relatively autonomously.²⁹⁹ These learning institutions have retained their popularity in the national culture and their close association with Indonesian Muslim identity, continuing to reflect Indonesian cultural preferences in styles of education.

Lukens-Bull finds that *Pesantren* approaches to curriculum and academic learning restructures the thoughts of 30 percent of Indonesia's school-age children. There are two different types of *Pesantren*: *salaf* and *khalaf*. *Salaf Pesantren* usually teaches religious studies through very traditional teaching methods. They are very dependent on the religious leader or cleric of the school, on whose authority the curriculum is developed. While the community of religious leaders is engaged in curriculum discussion, final authority is reposed in the *kyai*, whose lectures are structured as monologues, rather than dialogue.³⁰⁰

Modern *khalaf Pesantren* teach religious studies and teachings as well as other subjects as well, including culture, the arts, and sports, bringing the educational approach closer to the general national system of organized Madrasa education. Modern *Pesantren* usually provide public school education for the children of Muslim elites. In other words, most modern *Pesantren* have a Madrasa, although the madaris are not always managed or controlled by the same institution or foundation that manages the *Pesantren*.³⁰¹

There are two distinctive types of Madrasa, although these are also found in combined forms: *general Madrasa*, and *Madrasa diniyah* (elementary school) "A *general Madrasa* is basically the same as a public school. It adopts the same curriculum applied by other public schools" while retaining the attributes of an Islamic school. *Madrasa diniyah* reflects a synthesis of the Madrasa system with *Pesantren*-style learning, and they were initially created to supplement what was taught in public school with extracurricular, after-school classes on religious studies.

The goal of these schools that combine modern and traditional styles of learning is to train modern people in traditional values, so they will be able to be leaders forging

²⁹⁹ Eliraz, G. (2002), "The Islamic Reformist movement in the Malay- Indonesian world in first four decades of the 20th century: Insight gained from a comparative look at Egypt." *Studia Islamika, Indonesia Journal for Islamic Studies*, 9(2), 47-77. p.62

³⁰⁰ Khan, J. S. (1993) *Constituting the Minangkabau peasant, culture, and modernity in colonial Indonesia*. Providence – USA : Berg Publishers Inc.p.79

³⁰¹ Ronald, p. 27.

national identities consistent with their Islamic heritage.³⁰² Many new initiatives on civic participation and education are currently being developed within the Madrasa and *Pesantren* systems that emphasize traditional Islamic understandings of pluralism and democracy, in an effort to promote tolerance and civic values in a specifically Indonesian context. Student-led democracy programs that encourage initiative, critical thinking, and democratic participatory experiences, as well as teacher training on the use of pedagogical approaches, have been introduced to over 1,000 *Pesantrens*.³⁰³

One of Indonesia's unique features since independence is that it has adopted a dual system of education. To compete with the West in the field of science and technology, the government has developed a modern type of secular education, which is administered by the Ministry of National Education (MoNE). However, it also believes that traditional education must not be abolished, since it contributes to the development of the spiritual and intellectual life of its people.³⁰⁴

Azra reiterates that integration of Islamic and secular education is improving the quality of educators especially in the non-religious subjects. Retraining and upgrading educators in various fields will allow them to be better educators and be more effective.³⁰⁵ In an effort to serve the community, the government endeavoured to improve the national curriculum, which was produced in 1989. This caused some reactions from Christian leaders who argued that the new policy does not reflect the educational principles for all citizens to respond to the economic and structural change, progress of information technology and globalization. They further argued that in terms of the religious education policy and *Pancasila* moral philosophy the system of education could not be geared towards inculcating values.

The new policy is structured according to cultural value systems and the *Pancasila* state philosophy. Since 1975, a key feature of the national curriculum has been instruction in the *Pancasila* philosophy where learners from the age of six onward,

³⁰² Mudzhar, M.A. (1981), 'Religious Education and Politics in Indonesia, a preliminary study of Islamic education and politics. 1966-1979. Unpublished Master Dissertation, University of Queensland, Australia.

³⁰³ EducationReformandIslamIndonesia.http://www.asiafoundation.org/pdf/indo_EducationReform_Islam.pdf

³⁰⁴ Langgulong, H. (2004), "Education, Islam and Muslim in the 21st Century : Image and Reality. Paper presented at: International Conference on Muslim Education in the 21st Century PWTC, Kuala Lumpur (4-6 August). p.18

³⁰⁵ Barnes, L. J. (1951). *Report of the committee on Malay Education*, Kuala Lumpur Government Press.p.31

learn its five principles by rote, and are instructed daily to apply the meanings of the key national symbol in their lives.³⁰⁶ Some Muslims who prefer to be educated in a *Pesantren* or residential learning center have resisted the *Pancasila* philosophy in public schools. Usually learners seeking a detailed understanding of the *Qur'an*, the Arabic language, the *Shania* and *Islamic* traditions attend the *Pesantren* in rural areas. Learners may enter and leave the *Pesantren* at any time of the year, and the studies are not organized with a progression teaching to graduation. Although not all *Pesantren* are equally orthodox, the aim of all is to produce good Muslims.

In order for learners to adapt to life in the modern, secular nation-state, the Department of Religious Affairs advocated the spread of a newer variety of Muslim schools, the *madrassa*. In the early 1990s, these schools integrated religious subjects from the *Pesantren* with secular subjects from the western-style public education system. Despite the widespread perception of those who see the *Pesantren* as orthodox, a *madrassa* was ranked lower than the *Pesantren*.³⁰⁷

An examination of the development of *madrassa* since the 1990's reveals that *madrassa* education is no longer limited to religious subjects but includes so-called secular subjects. Further main streaming of *madrassa* education means improving the quality of teaching modern subjects needed not only in broadening learners "Islamic perspectives", but also in the modernization of the country.³⁰⁸ *Pesantren*, in order to fulfill their role as an educational institution, which aspires to complement secular education with *madrassa* subjects, offer in principle both the government curricular and traditional religious subjects.³⁰⁹

³⁰⁶ Siddique, S. (1985). "Conceptualizing contemporary Islam: Religion or ideology?" In A. Ibrahim, Siddique, S., and Hussain, Y (Ed.), *Reading on Islam in South East Asia* (pp. 337- 345). Singapore: Institute of Southeast Asian Studies.p.324

³⁰⁷ Soder, R. (Ed.). (1996) *Democracy, education, and the schools*. San Francisco: Jossey- Bass Publishers.p.83

³⁰⁸ Esposito, John L. Islam (1998). *The Straight Path*. New York: Oxford University Press, p.118.

³⁰⁹ Al-Attas (1985) *The Concept of Education in Islam, A framework for an Islamic Philosophy of*

By providing secular education and religious instruction, *Pesantren* are creating a new type of modern Indonesian, one whose values are firmly rooted in the *pancasila* philosophy. The *pancasila* has become the main focus on education. It focuses on the spirit of unity and democratization. At the practical level, it would guarantee to build human beings to have a respect for human rights, be patriotic, and have a sense of social responsibility and justice.

5.3 Conclusion

Islamic education in the last few decades has been subjected rigorous scrutiny in terms of the content and the values imparted. Scholars both Muslim and non-Muslim have questioned whether it can adapt itself to the rapidly changed social and technological climate. This chapter has shown that Islamic education in Muslim majority countries like Indonesia and Malaysia, has managed to preserve its fundamental unifying force, even in the face of challenges from other highly developed and sophisticated western systems.

The education system in these countries has played a major role in the preservation and evolution of the Islamic way of life. The system has adopted the same scientific empiricism in worldly matters like other systems prevailing in the West. It has embodied the values of adaptability, experimentation and tolerance in its goals in order to inculcate the correct beliefs as taught by the Qur'an and the Sunnah. However, the lessons for the Islamic Integrated schools from the discussion in the foregoing pages is that, for the system to succeed, there is need for a concerted effort between the Muslim leaders and the government so that there is some kind of realignment between what is taught in the national secular curriculum and the Islamic education curriculum. The workload is already a major challenge in the national curriculum. An addition of six or seven other subjects from the Islamic education curriculum will leave children with no time to synthesize the content of the knowledge, skills and attitude they gain in these schools.

From the foregoing discussion on Islamic education, one can also deduce that it produced two types of Muslim scholars. The traditional orthodox *'ulama* are well versed in Islamic History, Islamic Law, and Islamic Jurisprudence. They are indeed authorities in early Islamic scholarship, but have limited knowledge of modern philosophy and science. The other class of Muslim scholars has been educated in the Western system of education. Their knowledge consists of the modern social or natural sciences. Their knowledge of Islam is restricted to prayers, fasting and various rituals for special occasions.

CHAPTER SIX

FINDINGS OF THE STUDY

6.0 Introduction

As Muslim children put increasing amounts of time into their secular studies, Muslim leaders and parents began to fear that Islamic education would be neglected, and consequently that the children would lose their moral compass and Islamic culture. This fear led to the emergence of the Islamic Integrated schools which provides both the secular national curriculum and Islamic education.

The Islamic Integrated schools came into existence with the first school, Abu Huraira being set up in Mombasa in 1995, in what was once an IDP camp for Somali refugees in Mombasa's Majengo estate. Since then a number of Islamic Integrated schools have been established in Garissa, Wajir, Mandera, Nairobi, Isiolo, Marsabit, Moyale, Malindi, Kajiado, Mumia, Bungoma, Kisumu and Namanga.

Islamic Integrated schools are either established by an individual or groups of individuals. The composition of these founding groups is not cast in stone. It varies from businessmen and women, some of them barely literate to religious leaders, retired or serving education officers and teachers. For example Sunshine Integrated Academy integrated school was founded by a group of four men, among them a medical practitioner and a former primary school head teacher, while a group of five female teachers were the impetus behind Sumayya Integrated Academy. Regardless of the gender, age, and situation of these groups, they were all motivated by the financial rewards accruing from these ventures. It can be argued that while the schools established by Muslim organizations have been in existence and offering both secular and Islamic education, albeit through *Madrasas* after the end of the school day, the recent proliferation of such schools by individuals and groups of entrepreneurs is motivated by profit maximization.

6.1 Rationale for the Establishment of the Schools

Parents who choose to send their children to Islamic Integrated schools generally have a predetermined list of priorities that cannot otherwise be fulfilled by public schools or Madrasas. Parents interviewed have also cited the following reasons as to why they send their children to Islamic Integrated schools: disregard for common Islamic rules respecting diet, dress, prayer, chastity, fasting, and so forth, poor religious education by the standards of Islam, insufficient discipline, fear of exposure to narcotics and alcohol in the public schools.

Those parents who are looking for support in maintaining their children's religious strength search for schools that would satisfy these expectations and incorporate spiritual development as part of their educational goals. For example, parents of Islamic Integrated school students expect that the school will provide such support by reinforcing the manners, values, and morals they are ingraining in their children at home. They are looking for a context that would be similar to the home environment. The rules, principles, and standards taught in this school would then overlap with what the parents teach. Parents want a school that they can rely on to reinforce, not re-educate, when it comes to morals and principles.

Such perceptions help reveal how Islamic Integrated school parents define the roles and responsibilities that should be played by both parents and school. The view that Islamic Integrated schools are factories for producing 'good children,' both academically and morally was common among parents interviewed. The effort the schools are expending to ingrain in their students Islamic values is crucial to this argument, for by stressing religious values, these schools are setting up all the factors necessary to shape students' religious ethics and personalities.

The problem remains that some parents lay the whole responsibility for their children's personal development on the school, ignoring the reality that this effort cannot be accomplished without their equal or greater involvement at home. The DEO Garissa argues that, parents bear the greatest responsibility for moral and behavioural enforcement, but at the same time he ponders the reality that not all parents exhibit such concern for moral and ethical values. Such an opinion is similar to that expressed by the Director of Sunshine Integrated Academy in Garissa town:

"Families nowadays do not raise their children. If they were concerned at home with such aspects within their children, we would not need such enforcement for our students' morality."

Accordingly, such schools provide such character development for students who might be lacking main values and morals at home. At the same time, they provide support for parents who are concerned with morals and virtues. An Islamic Integrated school teacher who has been working at the Kenya Muslim Academy in Nairobi and teaches in the pre-school section explains:

What we are doing here is teaching the children to discriminate by themselves what is wrong and what is right. We try to instil what is correct and what is incorrect according to the Islamic *Shari'a* because it is the main criterion and reference for our lives. Even if your child did not apply what values he or she has been taught in Kenya Muslim Academy, such foundations will definitely remain and do exist. The differentiation between what is wrong and what is right is there. What we really are concerned about in Islamic Integrated schools is that we guide our children and students to comprehend the

differences, and we hope that one day they would apply the lessons and hence make their decisions.

A Lecturer in Islamic *Sharia* at Al-Mustaqbal University in Garissa supports such a claim, noting that:-

“The best Islamic curriculum does not guarantee good Muslim children. What it does provide, however, is the knowledge and environment needed to be a good Muslim if one chooses to be although home remains the primary context for formulating and instilling the anticipated behaviours and manners.”

The argument that the Islamic Integrated schools provide a good socio- moral environment while valid, there are problems encountered due to the absence of parental authority in the discipline of their children. Since majority of the learners in these schools are of the Somali ethnic group, who are business people in far away places or live in the diaspora, it's been noted that in most homes, the father is usually absent, which has serious implications on the discipline of the children. It is quite evident from the discussion with teachers in Islamic Integrated schools that many parents have abdicated the moral and social upbringing of their children preferring to leave it totally in the hands of the teachers. However, there is only so much the schools can do.

6.1.1 School Environment

Islamic Integrated schools are seen as possessing the ideal supportive environment, one that complements the home environment. The main motive for sending the children to an Islamic Integrated school is the environment, which tends to be Islamic. Although most parents interviewed expressed satisfaction with the school's moral academic outlook, there were some who felt that some schools were not well managed, with school owners barely literate. However, parents believe that some sacrifices are worth it, particularly when the payoff means a healthier child spiritually. All parents seem to be satisfied with the moral environment of Islamic Integrated schools.

6.1.2 Acceptable Peer Groups

As with other parents, some Muslim parents practice a sort of close watch on their children, watching out for those they befriend and following on their activities. Such surveillance tends to occur more frequently with female children, as one would expect given cultural priorities. Such activity on the part of parents is designed to help children avoid the negative forces of peer pressure. Parents tend to feel their children are safer at Islamic Integrated schools not only because of the conservative environment and Islamic orientation of the curriculum, but also because the peer groups are less likely to become involved in negative behaviours.

Most Islamic Integrated school parents believe that the similar backgrounds of other parents and students at the school play a significant role in why they choose to keep their children enrolled. They believe that at all levels; the kind of students who will be enrolled will affect other students, as well as affecting the reputation of the school. Peer selectivity is central to some parents. For example a father of twins (a boy and girl) in standard three at Al-Ibrahim Integrated Academy, expands on this concern:

“I am very concerned about and protective over my children. I would not allow for them to mix or make contact with other children, because I know they will adopt some behaviours and values that I would not appreciate. In the case of Al-Ibrahim, since it is an Islamic school, I am confident that here they will take care of students’ behaviours, if there would be any misbehaviours. I have noticed with my own children’s behaviours the attention the school pays to children’s values and morals”.

In general, parents express the belief that other schools simply do not offer them the sort of “peer protection” they find appealing about Islamic Integrated schools. At the same time Islamic Integrated school parents are selective concerning their children's school and peers, they are concerned equally with how the school emphasizes and enforces religious and Islamic studies education.

6.1.3 Gender Separation

All parents interviewed object to mixed-gender education and expect that gender segregation will be mandatory at the Islamic Integrated schools. Parents want their children to understand that Islam places limitations and conditions on the mingling of the sexes. Parents are especially concerned about issues related to dating and premarital relations, which are prohibited in Islam. A mother of a teenage girl at Sunshine Integrated Academy explains her concern:

My daughter now is a teenager, so I want her to be in an environment with girls who are not running after the boys, and so forth. I mean I could put her in a public school - but those schools don’t give children proper Islamic environment. I like it here because the Islamic Integrated schools are run according to strict Islamic rules.

Muslim parents consistently attempt to teach their children the difference between what is *Haraam* and what is *Halaal* with regard to relationships between the genders. They are not motivated by a lack of trust in their children, but by general parental concern. Accordingly, Islamic Integrated schools enforce gender segregation, and on the rare occasion when boys and girls face the potential of mingling with each other, they are generally careful to obey the rules.

The Integrated schools concern with the environment and gender separation has meant that the number of girls in Islamic Integrated schools have continued to increase. In some schools the number of the Muslim girl child is on such an upward increase that it is just a

matter of time before gender parity in these communities can be realised. (See Table 4 pg 170 below). This should be a wakeup call to the Ministry of education, to allow Muslim girls within the bounds of the school rules to be decently dressed. The July 2012 incident in which the Minister for Education likened girl's school uniform to a Nuns dressing may not be helpful. If girls from all religious persuasions are to be helped to achieve their goals in life, schools should show flexibility to such students in the matter of dressing. The following table shows enrolment in Islamic Integrated schools by gender:-

Table 3: Islamic Integrated Schools Enrolment for the year 2012

S/no	School	Enrolment		
		Boys	Girls	Total
1	Al- Farouq	801	-	801*
2	Ibn Sina	251	163	414
3	Sunshine	150	73	296
4	Mwangaza	442	243	685
5	Good Hope	16	20	36
6	Shining Star	57	33	90
7	Al-Towba	28	25	53
8	Al-Hakim	234	217	451
9	Al-Furqan	39	27	66
10	Garissa M. G.	-	66	66
11	Summeya	227	230	457
12	Manhal I.	142	109	251
13	Iftin I.	68	68	136
14	Sunrise A.	63	52	120
15	Al-Bayan A.	81	72	153
16	Garissa A.	145	76	221
17	Al-Ibrahim A	217	162	379
18	Mnara Acad	184	159	343
19	Young Muslim.	453	216	669*
20	Iqra Academy	184	109	293
21	Busara Academy.	72	58	130
22	Al-Rashad A.	25	16	41
23	Abu Ubayda	284	203	487
24	Al-Fatah P.	206	148	354
25	Al-Farouq school	381	-	381*
26	Ummul Kheir	-	635	635
27	Abu Ubayda	158	119	277
28	Sunshine	240	180	420
Totals		4915	3360	8305

From the table it is evident that out of a total of 8300 students in Islamic Integrated schools in Garissa, more than three thousand are girls which accounts for over 40 per cent of the students enrolled. This by far exceeds the 19 per cent figure for girls enrolled in schools in North Eastern province (NEP). It can be noted that schools like Good Hope, Summayya, Iftin and Al-Bayan have more girls than boys which is surprising given that

the girl-child among the pastoralist Muslim communities in Northern Kenya face many hurdles, from early arranged marriages to female genital mutilation.

6.2 The Role of Islamic Integrated schools

Parents who choose Islamic Integrated schools have specific expectations regarding the influence the school will have on their children's moral and ethical, as well as spiritual development. The school's Islamic studies curricula and its environment are some of the aspects that separate it from public schools. Administrators and teachers claim that the quality of teaching, the depth, and the expansiveness of the religious classes make Islamic Integrated school superior to public schools.

Religious education teachers interviewed by the researcher believe that what they are offering in religious classes is spiritual, not merely chunks of information. They are aware that it is not enough merely to teach the principles and morals of the religion, but to accomplish its goals, the teachings must be transformed into behavior change by the students. Islam is not about knowing the principles and morals, it is about applying them. A "good" Muslim is one who applies the lessons of religion to every action, thought, and moment of his or her everyday life. Accomplishing such success is what parents find rewarding about most Islamic Integrated schools, which emphasizes making Islam real in the lives of its students. Parents expect that Islamic Integrated schools will help arm their children with the notion of right and wrong that will help them be good Muslims and positive, productive members of society.

However one cannot generalize about all Islamic Integrated schools, particularly due to the varying emphasis placed on morals. It is not possible to argue that all Islamic Integrated schools are good at teaching moral behaviour. One must be aware that there are schools that have just appended the term Islamic Integrated after their name in order to hoodwink parents when they are not really Islamic in their environment and policies. There are also schools where the Islamic component is very strong but the national curriculum is not taken very seriously by the management. These are mostly schools that have been upgraded from Qur'anic schools, where the Directors of the schools are not trained teachers.

6.3 The Nature of Curriculum in Islamic Education

Curriculum plays an important role in the process of education by organizing the necessary knowledge, skills and attitudes imparted in any education system. The Islamic Integrated schools use a dual curriculum. While there is a standard curriculum designed by the Ministry of education for the secular studies, there is no unified Islamic education curriculum produced locally. Different schools use different curricula in teaching Islamic subjects. The most popular curriculum that is used by Islamic Integrated School is the King Abdulaziz University designed curriculum that is also used by *Madrasas*. However, some schools such as Abu Huraira Academy in Mombasa and Young Muslim primary schools in Garissa have designed their own curriculum.

The King Abdulaziz university curriculum implemented in most Islamic Integrated Schools an imported curriculum that does not take into consideration the abilities, social and academic environments of the learner. It was prepared for children for whom Arabic is a first language. This places a lot of stress on children whose first language is not Arabic.

Coupled with this is the fact the teachers who are supposed to deliver the curriculum are not trained teachers and so are not able to properly deliver it in terms of the objectives of the curriculum and the learning outcomes. An example of this is that in this curriculum Arabic language is taught as four separate subjects i.e. Arabic language, grammar, writing and morphology which are in most cases taught by different teachers. In a group discussion with headteachers of *Madradas* it was found that some graduates of *Madrassa* including those who have completed the high school level (*Thanawi*) are not fluent in the language. This is mostly due to the teaching methods utilized by the teachers, majority of whom are not trained. The same has been perpetuated in Islamic Integrated School as most or all teachers are *Madrassa* graduates.

In addition to the problems associated with a foreign curricula that does not take into consideration the needs, interests and environment of the learners, the dual curricula combines all the subjects in Islamic education and the ones in the national curriculum. This totals to about 13 subjects with some schools having as many as 15 subjects. In some schools, the subjects in the two curricula are mixed up in the school time table while in others the secular national curriculum subjects are taught in the morning while Islamic subjects in the afternoon.

Whether the schools follow the “mixed curricula” timetable or the “double shift” system, the Islamic Integrated Schools have to stretch teaching/learning time to accommodate the extra subjects taught in these schools. In most schools learning time begins at 6.30 am and go on to about 5.30 pm as evidenced by the timetable. These type of schools despite their popularity, leave learners with little or no time to do their homework or leave time for play.

The workload in Islamic Integrated School compared with the public schools is a major challenge as already discussed in chapter six. While the public schools teach only seven subjects, the Islamic Integrated School teaches more than double that number. This leaves the learners with no time for play and recreation. Teachers on the other hand complain about the lack of time to evaluate the learners or carry out remedial teaching in content areas the students are weak in.

Since the Integrated schools combines the national secular curriculum and the Islamic education curriculum as taught in the *Madradas*, their workload compared to the public

primary schools which follow the national curriculum only becomes too heavy. This is further compounded by the fact that the two parallel curricula are taught in different languages which place undue burden on the learners to keep on switching from one language to the other throughout the learning time. The issue of the languages in these schools is a serious one since children begin not only to learn the languages in nursery school but also use them as languages of instruction at that early level.

A major issue raised by the curriculum expert at the Kenya Institute of education, is that the national 8:4:4 curriculum has had serious issues in terms of the number of subjects as well as the amount of content which were haphazardly moved from the 'A' level to the 'O' level when the 'A' level was dropped. The curriculum has been three times since it was first implemented in 1984. He felt that if the 8:4:4 is already seen to be heavy, an addition of 6 or 7 other subjects is way above the normal capacity of a primary school age child. According to him, there might be superficial learning taking place, as teachers rush to cover the syllabus. The table below indicates the curriculum load in Islamic Integrated schools:-

Table 4: Comparison of curriculum 'Load' by subjects between a public school and an Islamic Integrated School

	Subjects		Subjects
Public schools	English Kiswahili Math Science Social Studies P.E Art & Craft	Islamic Integrated schools	English Kiswahili Math Science Social Studies <i>Qur'an</i> <i>Hadith</i> <i>Fiqh</i> <i>Tawheed</i> <i>Seerah</i> <i>Akhlaq</i> Arabic Language

The above table shows the differences in curriculum load between public schools offering secular national curriculum only and Islamic Integrated schools. It is evident that while the public schools offer seven subjects as shown in the table, the Islamic Integrated schools offer thirteen subjects with Arabic language used as medium of instruction in Islamic education. This means that children in Islamic Integrated schools spend a lot of time in these schools. The schools begin their lessons as early as 6.30 am and go on until 5.30 or even 6.00 pm. These schools are in fact two schools in one and therefore have to spend many hours delivering curriculum content.

Though the workload in these schools is enormous, it shows an interesting trend as far as performance in national examinations is concerned. In these exams, which are administered to graduating primary and secondary students (standard 8 and 4), it has been noted that the integrated schools though offering double the number of subjects done in public schools as already stated above, perform better than the public primary schools in national examinations.

In 2010 the Islamic Integrated schools had a mean score of 322.41 while secular public schools in Garissa registered a mean score of 277.018. In the 2011 Kenya Certificate of Primary Education (KCPE), Islamic Integrated schools took all the 15 top positions with the best Islamic Integrated School, Al-Ibrahim Academy registering a mean score of 362 marks while the best secular public primary school, Garissa Primary registered a mean score of 287.082 marks. According to the Garissa District Education officer, this trend has been going on since the first Islamic Integrated Schools begun to present candidates for the KCPE examinations five years ago.

The table below shows comparison in performance between public primary schools and Islamic Integrated schools for the year 2011.

Table 5: Comparison in performance between Public and Islamic Integrated schools for 2011 KCPE Result for Garissa District

Public Primary School	KCPE Grade	Islamic Integrated School	KCPE Mean Grade
Sankuri Primary	302.815	Al-Ibrahim Integrated	362.000
Garissa Primary	287.082	Summeyya Academy	359.800
Kazuko Girls	270.432	Sunshine Integrated	356.923
Tetu Primary	268.869	Al-Hakim Junior	355.571
Boystown Primary	265.869	Manhal	351.700
Tumaini Primary	249.188	Abu Ubayda	340.800
Hyuga Girls	248.967	Ibn Sina	334.889
Bulla Iftin primary	248.891	Young Muslim	309.748
Jaribu Primary	240.434	Iqra	301.833
Korakora Primary	221.303	Al-Farouq	300.235
		Ibn Mubarak	282.111
		Ummul Kheir	277.279
		Najaah	266.339
		Al-Rashad	257.786
		Yathrib	246.430
		Nasiib	244.167
		Al-Fataah	221.575

From the table it can be noted that whereas the best Islamic Integrated School had a mean score of 362, the best public primary school managed a mean score of 302. This means that the best public school following only the secular national curriculum was

position eight, if all schools in Garissa County were ranked without regard to whether they were private or public.

What explanations can be given for this state of affairs? Can it be argued that the public school teachers do not teach as well as the private Islamic integrated schools? What can account for the big difference in performance between these schools, even when Islamic integrated schools have workload that is more than 50 per cent of the curriculum content taught in the Public primary schools? According to the District Education Officer, Garissa, parents in private schools whether Islamic schools or others, generally show interest in their children's learning target. They monitor their children's performance, thereby keeping the schools on their toes. However, this does not mean parents in public schools are aloof and fail to take interest in the learning of their children.

A parent to a standard four pupil in an Islamic Integrated School, says that despite his not being able to read and write, he makes sure he visits his sons school every two weeks to get an update on the progress of his son. He says that he makes a point of going through his son's lesson notes since he can tell a tick from an x signifying a wrong answer.

The outstanding marks posted by the students at these schools are a testament to the hard work and commitment of the students and teachers involved. Most people involved in the schools admit that the dual schedule can be 'hectic' for students, but they believe that the challenge of shifting between secular and Islamic studies sharpens the students and improves their overall performance. Chairman of Jamia Mosque Committee and Director of Nairobi Muslim Academy says children who memorize the Quran retain information better than their counterparts because of their Qur'an memorization skill. He believes alternating between Islamic and secular content also prevents boredom and keeps students on their toes.

While the students may not be enthusiastic about their workload, they seem at least resigned to it. Several students mentioned staying up late to finish homework, almost never seeing family or hanging out with friends, but instead of looking for sympathy they proceed to state that the long hours were just part of life – the price they have to pay for success in the future.

In fact the students had only positive things to say about integrated system. The girls especially emphasized that they loved going to school with a Muslim setting where they receive proper religious training and were able to behave according to their cultural mandates. The boys, not surprisingly, wanted to be allowed more contact with girls, but they seemed content overall. None of the students could think of any concrete ways in which they wished the school was different and given the chance, none of them said they miss attending public school and *Madrasa*.

All Islamic Integrated schools use the national MoE curriculum for their secular subjects. This national curriculum requires primary school students to take six different subjects: Math, English, and Kiswahili, science, social studies and religious studies (including Islamic Religious Education (IRE), Christian Religious Education (CRE) or Hindu Religious Education (HRE)).

Secondary school students have additional subjects, but they also have some choice in what they take. Each of the KIE syllabi for these subjects contains a vast amount of information that is difficult to cover within the limited class time available and pushed the students to absorb large quantities of information without giving them time to understand and process that information. When testing comes around the students are then required to regurgitate huge chunks of the information they had been cramming during the formative or summative evaluation. In addition to this very rigorous set of secular school subjects, each Integrated School has either developed its own Islamic Education curriculum or use curricula from such diverse countries as Sudan, Egypt, Saudi Arabia and Yemen.

Apart from the fact that the Islamic education curricula is wide, it has several problems such as environmental and cultural differences, using a foreign language for instruction, lack of graded and relevant teaching/learning resources to operationalize it. The following table indicates the different Islamic education curricula used in Islamic Integrated schools:

Table 6: Curricula Used in Islamic Integrated Schools

School/Curriculum	Abu Huraira	King Abdulaziz (Saudi)	UNESCO (Somalia)	School Based (Designed by School)
Al-Ibrahim		✓	✓	
Summeyya		✓		
Sunshine		✓		
Al-Hakim		✓		
Manhal			✓	
Abu Ubayda		✓		
Ibn Sina		✓	✓	
Young Muslim	✓			✓

Al-Farouq	✓	✓	
Ummul-Kheir		✓	
Najaah		✓	✓
Yathrib	✓		
Nasiib		✓	
Al-Fataah		✓	
Iqra	✓		
Ibn Mubaarak		✓	

Since there is no unified Islamic education curriculum, different schools use different curricula in teaching Islamic subjects. The most popular curriculum that is used by Islamic Integrated Schools in Kenya, is the King Abdulaziz University designed curriculum for *Madrasa's* in Africa. However, some schools such as Abu Huraira Academy in Mombasa and Young Muslim Primary school in Garissa have designed their own curriculum. Abu Hurarira Academy curriculum is increasingly being used by other Islamic Integrated schools as it has been found to be relevant to the local environmental, social and linguistic contexts. The school has also been providing training to teachers in Islamic Integrated schools for free though they get donations from Muslim organizations from the Middle East.

The King Abdulaziz university curriculum implemented in most Islamic Integrated School has been prepared with Arabic speaking students in mind. It does not into consideration the environmental, social and linguistic differences in the different countries. This places a lot of stress on children whose first language is not Arabic. Coupled with this is the fact that the teachers who are supposed to deliver the curriculum are not trained teachers and so are not able to properly deliver it in terms of the objectives of the curriculum and the learning outcomes.

In addition to the problems associated with a foreign curriculum that does not take into consideration the needs, interests and environment of the learners, the dual curricula as which combines all the subjects in Islamic education and the ones in the national curriculum, places a lot of burden on the learners.

There is no gainsaying the fact that the strongest drawing points of Islamic Integrated Schools, is its emphasis on an Islamic studies curriculum. In general, Muslim parents want a strong Islamic studies program coupled with a strong academic education that help make their children well-rounded individuals and productive, moral contributors to society. This is in keeping with Islamic principles that make them obligated to work and promote their spiritual and religious needs parallel with developing their lives through knowledge and understanding.

Parents who send their children to Islamic Integrated schools tend to believe that religion should not be separate from their children's daily experiences and practices. A teacher at Al-Ibrahim Integrated Academy explains the idea in terms that demonstrate the value Muslims place on combining religion with their everyday lives:

“Islam is the way of life—it penetrates all aspects of humans' lives, in education, economics, social activities, everything.”

The Islamic studies curriculum helps keep Islam a practice of life through a variety of means, including memorization of the Qur'an. Parents not only reward their children for memorizing parts of the Qur'an but also hire tutors to assist them in their endeavours. Parents expect that memorizing the Qur'an will play some role in their children's education at Islamic Integrated schools. As a parent who has a class three pupil at Sumayya Integrated Academy indicates:

What I really like about the school is that they have a curriculum for memorizing the Qur'an. Before I enrolled my children in Islamic Integrated school their father constantly encouraged them to memorize the Qur'an. I used to take them to centers for Qur'an memorization, and they would achieve high levels in the Qur'an memorization contests. I enrolled my children at an Islamic Integrated school for the same reasons, for the Islamic environment and the Qur'an.

However, some parents expressed the belief that while memorizing the Qur'an is admirable; Islamic Integrated schools tend to “overload” students with this type of assignment. A mother of four children in an Islamic Integrated Academy explains this concern:

My children complain a lot about memorizing the Qur'an. They experienced difficulty with it. Their teacher would assign a whole page to be memorized each day. I hope that Allah would help them with such assignments. My daughter always complains about the amount of memorization coupled with work in the other subjects.

Regardless of her children's complaints, however, this mother reported that she would simply remind them of the rewards they would obtain from Allah for accomplishing the task, as well as the fact that with their actions they were laying the foundation for the hereafter, not merely for the moment. Despite the good intention of these schools in providing an Islamic education curriculum alongside the national curriculum, the amount of time available for both is a major constraint.

6.4 Challenges in Islamic Education

The study identified several challenges ranging from a wide curriculum, duality in education, problems of untrained teachers in Islamic education section, payment of fees that sustains two institutions in one, as well as quality in these institutions, since too many subjects and too much content compromises quality as learning tends to be superficial. This is caused by the fact that teachers try to cover too much within a limited time.

Most parents interviewed feel that Islamic Integrated schools are expensive; however, they believe that they are worth the fees they charge, as they believe that their children are getting a good education that befits a Muslim child. Of the schools visited, Sunshine Academy charged 7,000/= for upper primary in 2009. In 2011 they were forced to raise their fees to 9,000/= for lower primary and 12000/= for upper primary in order to keep the school operating (Sunshine Brochure). Summayya charges even more, 5000/= for its nursery classes and 15,000/= for primary. Teachers and administrators defend these figures however, arguing that running an Islamic Integrated schools is an expensive affair as they are two schools in one. Because all integrated schools are by necessity private, all their finances are obtained through fees with no support coming from the government, NGO's, or any other organization.

The following fee schedule for an Integrated school in Nairobi, gives a picture of the kind of fees paid at these schools:-

Table 7: Fees Structure for Islamic Integrated A.

KG2 – PRE UNIT	29,000	Per Child Per Term
Std 1-3	2 9,000	
Std 4-5	30,000	
Std 6-8	32000	
Admission Fee	3000	Per Child Once
Report/Diary	500	Per Child Once
OPTIONAL		
Lunch	8000	Per Child Per Term
Transport		
Eastleigh, Buruburu	15000	
South B (Hazina, Diamond)	11000	
South C(Mugoya, Al-Mubarak& N/West	9000	
South C (Phase iv and Beyond)	10000	

It is evident that the amount of fees charged in some of these schools is quite high when one considers that basic education as provided in public schools is free from primary to secondary level of education. However, according to the proprietors of the schools, despite the seemingly high fees, they feel that running an Islamic Integrated school is an expensive affair.

The parents on the other hand feel that though they feel the burden of paying the high fees, they have no option but to dig deeper into their pockets, if they have to uphold their religious beliefs and give their children a start in life. Parents interviewed also say that, primary school age is the only opportunity the children have to learn Islamic education, since they begin to specialize in secondary schools as they prepare to join universities and the world of work thereafter. This probably explains why integration is very minimal at the secondary school level.

On curriculum, majority of the head teachers are of the view that Islamic curriculum is the main reason for the existence of the schools. Any reduction in the number of the Islamic subjects will automatically undermine the schools with parents moving to other schools which offer the full range of Islamic subjects'. The proprietor of Al-Ibrahim Academy says that the children in these schools are motivated and can do very well if the schools are well managed and professionally run. By this he means

that if teachers are trained and resources are adequate, children can even learn as many as 15 subjects. According to him, the whole business of attention span and giving children more time to play is a Western ploy to make children grow up to be irresponsible and hedonistic.

There are of course those who feel that the children in these schools are no longer children but 'miniature adults' who have to think beyond their age. These children find play as a luxury that is rare and expensive. A parent at Rawdhah Academy concurs saying he feels sorry for the children but adds that one has to learn to balance between this World and the Hereafter. He says:-

“When I am dead and buried, I will not be asked what level of secular education my child has but how much of the Qur'an and Islamic principles. If my son has to survive in this world and I have to fulfil my religious obligations, then Islamic Integrated School is the place for my child”

These are the sentiments of many parents who feel that regardless of whether the children learn anything or not, the fact that they attend classes and go back home in the evening is a testimony that the parent has fulfilled his part of the bargain as concerns the Islamic injunctions on teaching the child the Qur'an and basic Islamic principles.

On teachers, it was evident from field that more than 95 per cent of the Islamic education teachers are not trained although a few schools have teachers who are university graduates with degrees in education, particularly from Sudan and Egypt. These teachers are also found in major schools which charge high fees and not in small and upcoming schools. The Head teachers interviewed say that the schools could not afford the salaries of these teachers who sometime demand four to five times what is paid to the high school graduates.

The use of the high school graduates in the Islamic Integrated schools has raised questions as to the competency of these teachers. The Curriculum Developer at the KIE in charge of Islamic and Arabic Language says that the quality of the *Madrasa* graduates has gone down in the last one decade. He attributes this to the mushrooming of *Madrasas* in many towns that do not themselves have graduate teachers and adequate resources. He says that previously there were a few major *Madrasas* that were funded by Muslim charities and were well managed with well trained staff that recruits students from all over the country.

These institutions had boarding facilities and students spent considerable time in these institutions. With the coming up of many madrasas and Islamic Integrated schools in every town and village, quality has gone down, with students just attending these institutions to get a certificate without having the commensurate knowledge and

skills. Many of the graduates cannot even communicate in Arabic Language which is the language of instruction in Islamic education.

The lack of subject content by some of the teachers is also compounded by their lack of pedagogical skills. Even those who have attended major Madrasas and have adequate subject content, they are plagued by the lack of methodology. Most of the head teachers interviewed on why the Islamic studies teachers use the traditional methods, say that there lack of training in pedagogy is the cause of the problem.

The head teacher of Al-Furqan Islamic Integrated School, intimated that almost all the Islamic studies teachers have gone through the traditional Madrasa system where they have been taught under the traditional system where memorization is the accepted method of teaching. Since the teachers cannot communicate in the English language, it becomes difficult for them to upgrade their skills in institutions of higher learning in Kenya. The table below shows the level of education and training of teachers in selected Islamic Integrated schools in Garissa.

Table 8: Teachers in Islamic Integrated Schools by level of education and training

S/No	School	Graduate	High School	Trained	Untrained	Total
1.	Al-Ibrahim	1	9	0	10	10
2.	Summeyya	2	12	2	10	14
3.	Sunshine	0	10	0	10	10
4.	Al-Hakim	0	8	0	8	8
5.	Manhal	1	8	0	9	9
6.	Abu Ubayda	2	9	1	10	11
7.	Ibn Sina	0	11	0	11	11
8.	Young Muslim	6	12	6	12	18
9.	Al-Farouq	5	10	4	11	15
10.	Nasiib	0	9	0	9	9
11.	Al-Fataah	0	8	0	8	8
12.	Iqra	1	8	0	8	8
13.	Ibn Mubarak	0	10	0	10	10
14.	Al-Rashaad	1	8	1	7	8
	Total	19	130	14	133	149

The teachers in these schools are a true representative of the all the Islamic education teachers in Islamic Integrated schools in the country. Out of a total of 149 teachers in 15 schools, only 19 are graduates, accounting for 12.75 per cent of the teachers. The figure for trained teachers is even much lower totalling 14 (9.3 %).

It was also noted that all the trained teachers in the schools were graduates who were teaching in the High school level of the Islamic Integrated schools. These were mainly graduates from Sudan and Egyptian Universities. The bulk of graduates teaching in these schools from Saudi Universities were untrained *Sharia* graduates who have trained to be *Khadi's*.

6.4.1 Finance

Islamic Integrated Schools are privately run schools that wholly rely on payment of school fees for their operations. They are mostly profit making institutions run by private entrepreneurs who are out to make profit. On top of the fees collected, pupils are expected to buy their own books and other learning materials while in public schools the government under the FPE education plan provides learning materials to public schools free of charge.

The schools due to their nature combine two systems of learning. - Islamic and secular- which calls for two separate staff, which pushes their wage bill up which is obviously factored into the school fees. In most schools in Nairobi fees charged range between Ksh 15,000 and 40,000 per term. This is a figure that is way above most family income considering the fact that more than 46 per cent Kenyans live on less than a dollar a day.

In Northern Kenya which is an Arid and Semi-Arid area (ASAL), with the highest poverty index in Kenya, the scenario is no different with the Islamic Integrated Schools charging fees ranging between 6,000 and 18,000 per term. Despite the fact that public schools offering free education, the Islamic Integrated schools have continued to grow, surpassing the public schools in enrolment in some urban areas like Garissa. This shows that Muslim parents have more faith in schools which offer both curricula than the schools following the national curriculum only.

The researcher has noted the fact that even schools run by other faith groups in Garissa are now offering the integrated curricula so as to attract students. The Africa Inland Church Primary school is one such school. However, this particular school does not offer the full range of Islamic education subjects as it only has one Muslim teacher teaching Arabic and IRE. Such schools are one too many, which use parents ignorance to hoodwink them into enrolling their children while not offering all the Islamic education subjects. As mentioned in chapter 3, the Islamic subjects range between 6 to 8 subjects with most schools teaching 6 subjects to maximize on learning time.

Apart from the fact that parents have to dig deeper into their pockets for the school fees, the schools also find it hard to provide laboratory and library facilities especially at secondary level due to the costs involved. The schools are resource constrained and so have to do with minimal resources. The owners of these schools also have to cope with the burden of paying too many teachers due the dual nature of the curricula, with calls for more resources and sometimes even separate classrooms.

6.4.2 Workload

The workload in Islamic Integrated School compared with the public schools is another challenge. While the public schools teach only seven subjects, the Islamic Integrated School teaches more than double that number. This leaves the learners and teachers with no time to evaluate the learners, or give learners' remedial teaching in areas that the students are weak in. It also leaves the learners with no time for leisure. This brings to mind the adage, "too much work and no play makes Jack a dull boy".

It is instructive to note that, since the inception of the 8.4.4 curriculum in 1984, there has been a big outcry from the stakeholders in education including parents that the curriculum was too heavy for the average child. In the last fifteen years, the curriculum has been reviewed three times with the last review being in the year 2002. This review has seen number of subjects reduced, similar topics and content across the curriculum merged and content found "hard" for the various levels completely removed.

The dual curriculum in Islamic Integrated School is therefore seen as too heavy since there is no room for compromise on the part of the MOE national curriculum which is examined by the Kenya National Examinations Council (KNEC), regardless of whether some schools have a higher workload or not. Again from the perspective of the psychology of learning, too much content taught means depth of learning is sacrificed.

6.4.3 Teachers

Most teachers in Islamic Integrated School are not trained. They are either High school graduates from the local Madrasas or graduates in Islamic *Sharia* from Islamic Universities in the Muslim world. These teachers lack the pedagogical skills to teach effectively. They mostly rely on the cane believing that children can only learn when they fear their teachers which is contrary to what the theories of learning teaches. As a result of their lack of training in pedagogical skills, teachers do not understand the role of motivation in the learning process. The teachers cannot also interpret the curriculum properly preferring to teach students using textbooks that have contents that are sometimes way above the cognitive abilities of the learners.

The teachers cannot prepare schemes of work nor lesson plans. During a group discussion in one integrated school, the teachers owned up to their weaknesses saying the institutions needed to organize week long seminars to upgrade their teaching skills. The story is the same in all the schools visited. That schools cannot account for the learning of their students is a sad state of affairs in many Islamic Integrated schools. In one school in Nairobi's South C area, Class eight students who were interviewed by the researcher could not recite from memory the first *Juzu* of the Qur'an. The Qur'an is made up of 30 *Juzus*.

In some Qur'an memorization centres, it takes learners about two to four weeks to memorize the same depending on the ability of the learner. The entire Qur'an is usually memorized in three years. This may not be necessarily the mistake of the teachers as it has more to do with the workload where pupils have to switch from religious content in Arabic to secular content delivered in English language.

6.4.4 Language

The language of instruction in or out of school refers to the language used for teaching the basic curriculum of the educational system. The choice of the language or indeed the languages of instruction is a recurrent challenge in the development of quality education. Language and, in particular, the choice of language of instruction in education is one such concern to policy makers in education.

The language of instruction in Islamic education is Arabic. Pupils in Islamic Integrated School are introduced to two foreign languages at an early age which compromises their ability to acquire language and use it to communicate. While children in public schools learn English and Kiswahili, the children in Islamic Integrated School have to contend with learning a third language at an early age. The implication of this is the Islamic subjects taught in Arabic may not be well understood by the learners. This state of affairs probably explains why students find the Arabic language harder to speak even after spending twelve years learning it.

6.4.5 Assessment

Assessment is an integral part of the learning process. It is through assessment whether formative or summative that the teacher or the institution can determine the amount of learning that has taken place. In assessment, different levels of skills are assessed from knowledge through to evaluation. There are six levels of assessment viz; Knowledge, comprehension, application, analysis, synthesis and evaluation. However, due to lack of training, the Islamic education teachers mostly assess their learners using the lowest level of assessment which is knowledge level.

At the level of the I.I.S., since there is no uniform curriculum across the schools and no examination body it becomes difficult to standardize the content taught. Each school sets its own examination and in most cases it's the teacher of a subject who determines who passes and who fails it. The fact that there is no standard body to evaluate the knowledge of the learners in Islamic Integrated School. has meant that schools have come up claiming to teach Islamic subjects and even issuing primary (*Ibtidai*) and secondary (*Idadi*) certificates when the students lack the bare minimum competencies in the subject areas.

The Supreme Council of Kenya Muslims (SUPKEM), which should be spearheading the search for a uniform curriculum and an evaluation body, lacks the requisite resources for such an undertaking. The Secretary- General, who appreciates the problems Islamic education faces says the closure and expulsion of Islamic NGO's that used to support Islamic schools has dealt a blow to the provision of quality Islamic education in Kenya.

6.4.6 Certification

The absence of a unified curriculum for Islamic education has also meant absence of a central certification authority. Every institution issues its own certificate resulting in all manner of institutions springing up. Until a decade ago, a five major Madrasas with qualified teaching staff were known to provide the High school education which allows graduates to proceed to Islamic universities in the Islamic and Arab world. Recently the mushrooming of *Madrasas* in almost every village without regard to quality and lacking resources and qualified teaching staff has led to production of 'A' level graduates who are not up to par with the certificates they hold. The problem has been further compounded by Islamic Integrated Schools which have condensed the entire curriculum of Islamic education, offering the early childhood, primary and secondary Islamic education course in seven years instead of eleven years.

Discussions with Madrasa teachers and graduates of Islamic Integrated schools show that their knowledge of Islamic education is wanting. Majority of these graduates cannot express themselves in Arabic language in which Islamic education is taught. There is no doubt that the effect of trying to learn the national language (Kiswahili) and two foreign language (Arabic and English) simultaneously is having a negative effect on the ability of these learners to be fluent speakers of these languages. It is also important to note that English and Arabic are the language of instruction in both the national curriculum and Islamic subjects.

6.5 Conclusion

The chapter has presented the findings of the study ranging from the rationale for the establishment of the schools, the role played by these types of schools, the curricula taught in them as well as the challenges facing these institutions. The rationale for the

establishment were clearly presented by the different stakeholders indicating the necessity of these types of schools which have improved academic attainment among the Muslim children in Garissa County as shown by the examinations results for the last five years. The curriculum on the other hand has been found to be overloaded with the schools implementing two different curricula within the normal school day used to cover the national curriculum. The challenges emanating from the dual curricula as well as a myriad of other problems facing Islamic education was also found to be a major hindrance to Islamic education.

The Islamic Integrated schools in Kenya, the *Pesantrens* in Indonesia, the *Pondoks* in Malaysia are some the innovations developed in these countries to allow Muslim children gain both Islamic and the secular sciences, without compromising one or the other. However, while many of these countries have taken the initiative through their various Ministries of Education in the case of Kenya, this initiative has largely been at the level of individual Muslim schools.

CHAPTER SEVEN

CONCLUSION AND RECOMMENDATION

7.0 Conclusion

In this final chapter, the objectives of the research will be restated and discussed in the light of the findings. The six chapters of the study will be summarised and main conclusions provided. The overall aim of this study was to describe the challenges facing Islamic education in Kenya, with a particular emphasis on the Islamic Integrated Schools. The research has used perspective of the stakeholders from education officers, teachers, parents, religious leaders and pupils to understand not only the challenges but also the key drivers for the inception of these types of schools.

The focus throughout the study has been on understanding the Islamic education in Kenya as articulated by the stakeholders. The goal of the study was to paint a portrait of Islamic Integrated school in order to give readers a glimpse into how these schools despite opening access for Muslim children by attempting to reconcile spiritual with academic goals, Islamic with Western values, have met many challenges emanating from these varied forces. The capability of these schools to answer the demands of modern Kenyan ideals, yet still provide a curriculum that stresses both critical development and Islamic ideals is one of the most daunting tasks they face, but the fact that they are at least attempting to do so is remarkable.

The research has applied a phenomenological approach to capture and describe the essence of Islamic Integrated Schools and the challenges they face, as a social phenomenon. The concept of people as social actors who interpret the world by categorising it has been particularly useful in this study.

The findings are discussed in relation to concepts of education, curriculum load, teachers and types of knowledge- religious or secular. Education in Islam, *tarbiya*, is understood as a lifelong process for each individual. It entails, reform, development, and empowerment.” The long history of Islamic education and the fact that the structure and curriculum have remained unchanged in large parts of the Muslim world are assets since the entire *Ummah* learn the same subjects and content as well as the complications and difficult to apply principle of combining two or even three curricula in Muslim minority countries, where Islamic education is largely the domain of individual parents or Islamic organizations.

Rational thought and spiritual knowledge may be hard to unite but the idea of human reality as a social construction indicates that knowledge and reality differ according to social context be it Islamic or Western. Some educational theories in Western thought

such as functionalist and utilitarian approaches are valid and can be applied to the Islamic Integrated Schools in Kenya. For the respondents, the knowledge acquired in the two educational systems is different but are considered essential for a wholistic development of the individual and the society.

Practically all children attended Qur'anic schools to learn about Islam and Islamic values, practice Islamic rituals and achieve some basic literacy and numeracy. However, these activities are not currently acknowledged as educational by the authorities at the Ministry of Education and the Ministry does not exert any responsibility or supervision. Children are taught by *maalims* or *imams*, none of whom have attended or been offered teacher training. Resources in Islamic education are either lacking or are not at the level of understanding of the children and have no local relevance as far as the interest and experience of the learner is concerned. Though teachers were found not to be trained, however, some of the traditional learning techniques were found to be amazingly up to date. Memorization is considered both an art and a useful technique for learning in Qur'anic education and other Islamic subjects.

Traditional *Madrasas* which historically were the only form of education and which, during the major part of the 20th century constituted an alternative form of education for the Muslim child is seen to be on the decline with about 50 percent of their learners attending public schools and *Madrasas* in the evenings and during weekends during the school term. The children in public schools in Garissa were found to have less access to Islamic education. This is due to the fact that children were spending more time covering the 8:4:4 curriculum. There were many complaints about the reduction of hours and content about Islam in the public schools. One response had been to have more Quran schools and for those who can afford, Islamic Integrated schools.

Thus, there are two simultaneous trends: On the one hand, a decline of traditional *Madrasas* and on the other, a revival of Islamic education through Islamic Integrated Schools. The previous parallel system where children will move from one to the other has developed into a complementary system. However, there is a feeling that with the economic meltdown experienced in many parts of the world, these types of schools may not be an alternative for the majority of Kenyan Muslims unless there is some kind of subsidy either from the government, particularly, the county governments where Muslims are majority or Muslim organizations with means to run Islamic Integrated schools. The argument by some of the Muslim leaders has been that since the government run tuition free public schools in North Eastern and Coast regions are under enrolled, the Government could offer some kind of assistance to Islamic Integrated schools.

The meaning the respondents attached to education was related to expected material, economic and social gains but also, and not least, to spiritual and moral returns. The social returns expected from participating in Islamic education are primarily

associated with promoting a Muslim identity, an identity that surpasses ethnic boundaries, even Kenyan nationality and places the Kenyan in the context of the *ummah*. Social returns of Islamic Integrated School education are associated with the contributions to development of society made by an Islamic Integrated school graduate who becomes a doctor, engineer or teacher. Spiritually, the praying rituals, for example, taught and practiced in the Islamic Integrated schools provide returns for the individual in the form of intrinsic feelings and a sense of being in contact with Allah. Moral returns were expected from both systems alike. In essence, learning *akhlaq*, the important guides of human behaviour, were regarded as the main goal of the Islamic Integrated schools.

The study had several assumptions some of which have been shown to be correct while others have not been proved. The study sought to find out why Muslim parents prefer Islamic Integrated schools to the tuition free public schools. The findings from the field has shown that different parents had different reasons though the majority wanted schools that help them fulfil their religious obligation as parents by teaching their children the basic Islamic knowledge while at the same time giving them a start in life.

The schools were seen as providing a conducive environment for learners to practice their faith. Muslims pray five times a day and since children are in the schools for most part of the day the mid-day, *Dhuhr* and afternoon *Asr* prayers are performed while children are at school. The provision of places for prayers, water for ablution and the time to pray are some of the things the public schools do not provide.

The schools are also strict about mixing of students of different genders. In some schools, boys and girls study in different classes even at primary level. Where there are resource constraints or the number of students is not very large, they share the classroom but sit on different sides of the classroom or the girls sit at the back and boys in front. The issue of *Hijab* for girls has been debated at length in Kenya. It is a religious edict that a Muslim girl cannot bare her hair while in public. Neither can she wear clothes that do not cover her entire body except the face and the hands. The Islamic Integrated schools are favoured by parents precisely because of this. Infact the study has shown that these schools have achieved a near gender parity as a result of providing a morally and socially inclusive environment for girls.

The study also sought to understand the impact of a wide curriculum on the learners. The only objective way of assessing whether learning has taken place or not is through an external examination that is set and marked by a professional body. In Kenya that honour falls on the Kenya National Examination Council (KNEC). By all indications, record from the District Education Office proves that the Islamic Integrated schools are ahead of the pack by far. It is interesting that despite the fact that these students were studying many subjects and were spending many hours in the school, they have been able to beat their counterparts in the public schools who study

about 50 per cent less content. Abu Huraira School in Mombasa produced the top candidate in Coast region in the 2011 KCSE exams as well as scooped the top position in Mombasa County.

Despite the prowess of these schools in the national examinations in secular subjects, there is no unified curriculum and common examinations for the Islamic subjects. There is genuine fear among some of the parents that the schools may be putting more effort into the secular side of the schools as compared to the Islamic one.

The study has also shown that Integrated school system faces many challenges at the level of the school, teachers, and students. The schools feel overburdened in trying to run two curricula with different teachers and resources. The school fees collected was found not to be adequate, particularly in rural areas, to provide all the resources the schools needed. To survive the schools have to cut corners as most of the resources are very expensive to acquire. Parents are also constrained as they have to pay fees, buy books and provide other essentials resources for their children's education. It is no secret that most Muslims have large families and by the nature of the social and religious circumstances, many of them also take care of their relatives. Many feel that there is need for some kind of subsidy for this type of schools.

The Islamic education teachers were found to be lacking the requisite pedagogical skills. They resort to using traditional methods of teaching like memorization without actually explaining the content they teach. Many times when children cannot memorize, they use corporal punishment, thus alienating the children from their lessons. Teachers sometimes feel frustrations as the children seem to prefer the secular school teachers to them.

Pupils in Islamic Integrated Schools face challenges emanating from a wide curriculum, Islamic and secular subjects taught in different languages, teachers who use differing methodologies and lack of time to play. Despite all these problems, children, the children seem to take things in their stride and are quite positive about the benefits of the two systems.

This study attempted to demonstrate that there is need to understand the Islamic schools like *Madrasas* and Qur'anic schools which Muslims have followed for centuries as well as the new innovations like the Islamic Integrated and the challenges they face. The Islamic Integrated Schools are innovations that have brought these varied institutions under one roof, therefore, there is need to understand them and shape them to be able to offer both the secular and religious sciences without placing undue burden on the learners.

With a complex nature that combines modernized, technological components and a strong grounding in the religious within its curriculum, Islamic Integrated schools are considered an innovative experience in the field of education. Such is verified by the increasing enrolment figures. Moreover, Islamic Integrated schools attract even parents of moderate economic status who willingly shoulder such an economic burden to ensure an educational environment that is both secular and Islamic-based—a choice they consider the best investment for their children.

7.1 Recommendations

7.1.1 Focal Point Person

The Islamic Integrated schools in some counties are becoming the preferred mode of education provision in Muslim majority areas. It is therefore imperative that the MoE creates an Islamic education focal point persons both at the Ministry's headquarter and at all County headquarters to coordinate the affairs of these schools.

7.1.2 Provision of Resources

The MoE should find a way to provide assistance to the Integrated Schools in terms of textbooks and other resources so that quality is not compromised. The Free primary education component which was flagged off by the NARC Government in 2003 includes textbooks and other teaching /learning materials in addition to money given directly to schools per term per child. This assistance if extended to the Islamic Integrated schools can go a long way in improving infrastructure and learning resources hence impacting on the quality.

7.1.3 Reduce Curriculum Overload

There is need to review the curriculum to reduce the burden on the learners. Certain non-core subjects in the national curriculum could be done away with as the country moves to the decentralized system of governance. The National curriculum should have a core curriculum which should be compulsory for all children in Kenya and optional subjects that can be implemented by schools based on their relevance to the local environments. The centralized curriculum in the form currently implemented disadvantages many regions.

7.1.4 Common Islamic Education Curricula

The government through Muslim NGO'S and in consultation with the Kenya Institute of Curriculum Development could help to unify the Islamic education curriculum as taught in Madrasas in Kenya. Many *Madrasas* implement foreign curricula with students learning the history of a foreign country while they are ignorant of their own country. This will help the institutions to maintain standards in its delivery of the content and make the assessment of learners at the end of the course easy while at the same time improving the quality of the education provided in these institutions.

7.1.5 Training of Islamic Education Teachers

Considering the large numbers of schools offering Islamic Integrated education, the Ministry could find a way of training the teachers in Islamic studies section (i.e the *Hadith, Fiqh, Seerah*, and Arabic Languages among others) so that they are at par with their colleagues in public schools and contribute to the learning process. The fact that content is taught in Arabic language in both *Madrasas* and Islamic Integrated Schools means the training has to be done in Arabic. The emerging Islamic universities can take advantage of this and train the teachers.

7.1.6 Recognition of Qur'anic Schools

Madrasas and Qur'anic schools play an important role in the socialization of the Muslim child. They also contribute to the achievement of education for all as the content taught in many subjects in *Madrasas* is not religious. Recognition of these institutions will give them legitimacy and room for negotiation for improvement and quality control. The graduates will also participate in nation building and be part and parcel of the development of the nation. This category of graduates currently feel left out of the nation building and hence are easy targets of radical groups who are bent on wreaking havoc in the country.

7.1.7 Coordination of Qur'anic schools and Madrasa Evaluation

The Ministry of Education and the *Madrasa* authorities to coordinate the evaluation of learners so as to allow *Madrasa* graduates to gain employment and further education. Such an institution will weed out institutions that offer poor quality education as well as people who obtain the certificates without commensurate knowledge skills and attitude.

7.18 Recognition of Madrasa Certificates

For the *Madrasas* to open up and allow for scrutiny of their programmes, its graduates must feel they part and parcel of this budding nation. This can be done through recognition of their certificates. The *Madrasas* can implement an agreed upon minimum core curriculum and their graduates certified at the different levels, whether *ibtidai* or *Thanawi* as equivalent to primary or secondary levels of education. But this can only happen if there is a unified curriculum across all the *Madrasas* as suggested above.

7.2 Suggestions for Future Studies

Since the September, 11th tragedy, there has been a dearth of literature on Islamic education. However, most of these articles and studies have focused more on the causes of what has been referred to as the role of Islamic education in the radicalization of Muslim youth rather than the positive element of the system that has been in existence for over a millennium.

A number of new research questions and issues have been raised along the way. The present study which is basically exploratory in nature, has not examined the learning achievement in these schools which have more workload than the national secular schools and for a future study, such assessment would be valuable, perhaps in relation to socioeconomic backgrounds or teaching techniques. The future development of *Madrasa* education is also a subject for future study. This will be interesting considering the fact that the new draft education bill 2012, proposes to bring these institutions into the mainstream education system. A Study with a focus on Qur'anic schools and the role they play in the education of Muslim children will also be significant considering the fact that every Muslim child must pass through a Qur'anic school before enrolling either in the *Madrasa* or a secular school. Infact so little is known about Islamic education in Kenya the need for research is significant and the list of topics is endless.

GLOSSARY OF ISLAMIC TERMS

- Adab* - Politeness, good manners
- Akhlaq* - Morals or morality
- Al-Insan al-Kamil* - A complete, all-rounded person
- Al-Kalam* - Theology
- 'Amal* - Actions
- Amana* - Trust
- Aql* - Wisdom, intellect, mind
- 'Aqliyyah* - Acquired Knowledge
- Dar al-Hikmah* - House of wisdom
- Fardh 'ain* - Doctrinal and ritual obligations which must be observed by every adult Muslim.
- Fardh Kifaya* - Collective obligations or duties that must be observed by at least a section of a group of believers.
- Faqih* - (Pl. *Fuqaha*) - An expert in [fiqh](#), or [Islamic jurisprudence](#), a Jurist.
- Fitrah* - Nature, temperament, natural disposition to good or pure spiritual inclination.
- Fiqh* - Jurisprudence
- Hadith* - Narrative, Report of the Prophet Muhammad's (PBUH) sayings and actions
- Halaal* - Permissible; Lawful
- Halaqah* - A religious gathering, a study circle.
- Haraam* - Prohibited, forbidden
- Ijaza* - a certificate which shows that one has been authorised by a Muslim Scholar or higher authority to transmit a certain subject or text of Islamic knowledge.
- Ibadah* - A religious duty, an act of worship
- 'Ilm* (Pl. *Ulum*) - Knowledge, science
- Ilmanniyyah* - Secularism
- Imam* - Muslim prayer leader
- Iman* - Conviction, faith
- Insan* - Human being
- Jihad* - Endeavor, strive, religious war
- Kalam* - Theology
- Khalifah* - Vicegerent
- Kufr* - disbelief. The term refers to a person who rejects [God](#) or who hides, denies, or covers the "truth"
- Kuttab* - Place of writing, also called *Maktab*, Islamic preschool
- Madrasa* - A school for Islamic Education

<i>Maslaha</i>	- Public Interest, a concept in traditional Islamic Law invoked to prohibit or Permit something on the basis of whether or not it serves the public's benefit or welfare.
<i>Mithaq</i>	- Covenant, oath
<i>Mu'tazilah</i>	- An Islamic school of speculative theology that flourished in the cities of Basra and Baghdad , both in present-day Iraq , during the 8th–10th centuries
<i>Naqliyyah</i>	- Revealed knowledge
<i>Niyyah</i>	- Intention
<i>Qari</i>	- One who has memorized the entire Qur'an
<i>Raba</i>	- To increase
<i>Shia</i>	- A Muslim sect
<i>Shariah</i>	- Islamic Law
<i>Sirah</i>	- The life of the Prophet Muhammad and his Companions
<i>Sunnah</i>	- Sayings and actions of the Prophet Muhammad (PBUH)
<i>Surah</i>	- A chapter of the Quran
<i>Ta'lim</i>	- Teaching, education
<i>Tarbiyyah</i>	- Nurturing wholeness
<i>Tawhid</i>	- Unity of God
<i>Ta'dib</i>	- Instructions of how to behave; Proper conduct (<i>adab</i>)
<i>Tafsir</i>	- Interpretation, exegesis of the Qur'an
<i>Taqwa</i>	- Piety, fear of God
<i>Tasawwuf</i>	- Mysticism, Islamic ascetism
<i>Ulama</i>	- Scholars
<i>Ummah</i>	- Global Muslim community
<i>Usul</i>	- Fundamentals, basics
<i>Wahy</i>	- Revelation, Inspiration
<i>Waqf</i>	- Endowment; Islamic system of donating properties
<i>Zakah</i>	- Almsgiving and a pillar of Islam

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Appendix i: Brochure of an Islamic Integrated School In Mombasa

Vision

Our vision is to be a leading dynamic provider of a quality and comprehensive seculo-religiously integrated education at Kindergarten, primary and High school levels.

Mission

Our mission is the establishment of educational facilities and environment necessary for comprehensive high quality seculo-religiously integrated education at Kindergarten, primary and High school levels.

Objectives

- 1) Producing an all round citizen who will be a useful element in the Kenyan society for the process of nation building.
- 2) Instilling in the students the correct Islamic beliefs and practices needed for their daily life.
- 3) Producing a Muslim generation capable of competing favourably with others while equipped with the necessary Islamic knowledge, character and identity.
- 4) Participating in the struggle to get fundamental and realistic solutions to the educational and moral problems of Muslim children.

Advantages of this Integrated System

- The learners have the convenience of learning their religion along with secular subjects at the same time and in the same place thus saving them from the inconvenience of going from secular lessons at Odd hours and under stress.
- Secular lessons do not interfere with religious lessons such that children have the time to rest and do their homework after taking both studies every day.
- An Islamic environment conducive for the development of effective and lasting Islamic identity and character prevails in the school which positively co-relates with the contents of the Religious subjects taught. This is different from what is seen in most other schools where the learning atmosphere in the secular school is

quite different from that of the religious school. The Muslim child is thus left in a dilemma of deciding which of the two conflicting environments to adopt and is most of the time swept away by the Islamically uncondusive secular school environment.

- Arabic language teaching is closely related to the teaching of other languages in the school. These are languages that enjoy well developed curriculum, plenty of teaching materials and professionally trained teachers. This co-relation is found to assist the effective teaching of this language.
- Those graduating from this centre, if given the chance to continue with the same system up to secondary level will have equal chance both in local Universities across the Muslim world, where they can pursue either Islamic studies or secular studies.
- Those who will opt to pursue secular studies after completing high school education in this integration system would have an adequate Islamic training to overcome any Islamically unfavourable influence which they may be subjected to in their pursuit of secular education.

The *Tahfidh* Section

The memorization of the Holy Qur'an is the wish and dream of every Muslim although many are not lucky enough to be blessed with such an honour. This may be because they didn't get the opportunity to make a trial or they are limited by their ability. Many, who missed that opportunity in their youth for one reason or the other, are now trying to give this lost chance to their children. Although in Abu Hureira Academy we teach the Holy Qur'an along with the other Religious and Secular subjects, we started this section in 2005 in order to satisfy the wish of such parents (as mentioned above) who want their children to memorize the Holy Qur'an first before they start learning other subjects.

The section started with two groups of about 25 children each, manned by two teachers, but now have 10 groups of 25 children each and manned by 11 teachers who are themselves *Hufaadhul – Qur'an* (have the whole Qur'an in memory). The demand for the section is ever increasing and is only limited by the available at the moment.

We admit both boys and girls between the ages of 6 and 10 who are expected to memorize the whole Qur'an within 3 years before they join the integrated school for those who wish to do so. So far, 24 students have already memorized the entire Qur'an and graduated from the section. The children in this section are also required to continue taking tuition in secular subjects their level at home so that they are not left behind by their classmates in the secular section. Many have memorized the whole Qur'an and yet managed to join their normal classes losing just very little if anything.

The Kindergarten (Nursery) section

The section accommodates children between the ages of 3 and 5 in three classes of mixed sex where secular and religious lessons are fully integrated as the case is in the primary section. There are KG1, KG2, KG3 classes.

The Nursery Curriculum

The following are the main subjects offered in this section.

- English language
- Arabic language
- Kiswahili language
- Science
- Social studies
- Memorization of the Holy Qur'an
- Mathematics
- Seerah of the Prophet (PBUH)
- Some elementary Fiqh

The Primary Section

This section was the starting unit of the institution from where the idea of integration first started. Muslim children are who are in primary schools used to learn their religion after school session in the afternoon and on Saturdays and Sundays when there was no school. This timing for learning religion, apart from being the only

option available, was also a great stress to Muslim children and required from them considerable sacrifice since this was consuming their valuable resting time. Muslim parents had also a hard task in making these tired children attend their religious lessons in time and not to lose interest in it. The academic pressure of the very demanding 8.4.4 programme plus stiff competition among schools brought by the meriting of schools according to their performance in national examinations, started to consume the already inadequate after school time for Religious Studies

This was further worsened when majority of schools extended their time to beyond 5.00pm and made Saturday a normal school day. This left Muslims with bitter options. They had to forego Religious studies for their children altogether or push these lessons to night hours where the children were even more tired and stressed.

As a rescue mission for these children and for the future Islamic studies in this country, the Abu Hureira education board then formulated the idea of integrating these secular subjects that were taking every available minute for learning with the required Islamic subjects using a single timetable and within the time normally scheduled for school subjects. With the grace of Allah, the rescue mission has succeeded quite conspicuously and many schools are now using it as a successful alternative to what was there then.

The Kenyan 8.4.4 system of education requires pupils to take 8 continuous years in primary school before crossing over to high school. These 8 years of secular education are completely integrated in Abu Hureira Academy with 5 years of *ibtidai* (elementary) and 3 years of *Mutawasid* (intermediate) Religious education. This means that the children who spend their 8 years of primary education in Abu Hureira Academy will receive three academic certificates. These are *Ibtidai* certificate at year 5, *Mutawasid* certificate at year 8 and secular National primary certificate at year 8 too. The following are the subjects offered in this section;

Secular subjects

- English language
- Mathematics

- Social studies
- Islamic Religious Education (IRE)
- Science
- Kiswahili language
- Physical Education

Religious studies

- Arabic language
- The Holy Qur'an
- Hadith
- Fiqh
- Tawhid
- Seerah / Tarikh

All the subjects in the first category are taught in English language while those in the second are taught in Arabic language.

The High School Section

This section combines four years of high school 8.4.4 secular program with three years of *Thanawi* Islamic studies completely integrated by the use of a single timetable. Students do their final *Thanawi* certificate examinations in Form 3 where they are given *Thanawi* certificates by the school for those who manage to get the required minimum. They also do their National high school certificate examinations in form 4 where the examinations are set, marked and certification done by the government.

These two certificates qualify the students of this program for university education both in secular and religious fields of specialization depending on the strength of their certificates and the availability of the course sought. Abu Huraira offers the following subjects in this section;

Secular subjects

1. Mathematics
2. English language
3. Kiswahili language
4. Chemistry
5. Business studies
6. Physics
7. Biology
8. Geography
9. History

Islamic subjects

1. Arabic language with its various branches
2. *Fiqh* and *Usulul – Fiqh*
3. *Tawhid*
4. *Hadith* and *Musdalahul hadith*
5. *Taariikhul Islam*
6. Qur’an and its branches
7. Islamic Religious Education (IRE) taught in English

All Islamic subjects are taught in Arabic language except IRE which is taught in English languages as demanded by the National curriculum which is offered by all the schools in the country.

Notes on Appendix i

Abu Huraira is the first integrated Islamic school in Kenya and one of the only two Islamic Integrated schools offering the two curricula from kindergarten to high school. The brochure discusses the structure, curriculum and an indepth working of the Islamic Integrated School, the reasons for their existence as well as the advantages of the system over the national system that offers only the national curriculum. The brochure also defines the terms encountered in an Islamic Integrated School such as *tahfidh*, *Ta’lim*, *ibtidai* as well as the levels in the schools. It also lists the terms dates and the subjects both in Islamic and the secular school and the type of certificate granted by the Islamic section of the integrated school.

Appendix ii: Interview Guide for Head teachers of Islamic Integrated Schools

Name of School.....

1. Who runs or manages the school? MOE, Religious Organization, Individual

Entrepreneur

2. Source of finance - Parents, Islamic charity organization, Local government, others (please describe).
3. What is the total Number of boys in your school
4. Mention the total number of girls in your school?
5. Do you have enough teaching/learning resources/materials in your school?
 - a) For 8:4:4 Curriculum
 - b) For Islamic Education
6. For how long have you been a head teacher in an Islamic Integrated school?
7. How do you compare the Islamic Education curriculum and the national primary curriculum in terms of acquisition of Knowledge, Skills and attitudes
8. Have you experienced any conflict between the Islamic education and national curriculum in your school?
9. If yes, what was the nature of the conflict and how did you deal with it?
10. How many subjects are taught in the Islamic Education curriculum?
11. How is the Islamic education curriculum in your school implemented in contrast to the national curriculum?
12. Do you get adequate time to teach the Islamic Subjects?
13. Do you have enough teaching staff?
14. Are the teachers in your school adequately trained and qualified
15. Who provides the teaching /learning materials?
16. Are there enough textbooks for the number of pupils per class
17. What's the teacher's workload per week in Islamic section?

18. Do pupils enjoy learning Islamic subjects compared to secular ones?

19. What recommendations would you make which can improve on the teaching and learning of Islamic Education in the integrated schools?

Appendix iii: Interview Guide for Teachers

1. What are the background of learners attending the school: Rich, Middle Class, Poor
2. What are the objectives of the school?
3. What efforts does the school make to achieve the objectives?
4. What is the learning mode in the Islamic integrated curriculum?
5. What is the curriculum offered in the Islamic integrated school? (type, number and content of subjects taught)
6. How does the Islamic integrated curriculum relate to the formal education curriculum?
7. What is the workload for learners combining Islamic integrated and formal education?
8. What is the workload for teachers combining Islamic integrated and formal education?
9. Are learners able to cope with the workload? (Total number of subjects)
10. What is the main teaching language used in the school? (Other languages)
11. How many years does a learner take to complete the curriculum at the school?
12. How are learners assessed and examined in the Islamic integrated curriculum? (content of examinations)
13. Is the formal education curriculum being offered effectively?
14. Is the Islamic integrated education curriculum being offered effectively?
15. What extra measures need to be taken to ensure both curricula are covered effectively?
16. Do learners attend multi-shift sessions? (One for school and one in Madrasa/ Duksi/ Chuo)
17. How many shifts are in place?
18. What are the challenges facing the school for students attending multi-shift sessions? How can these challenges be overcome?
19. What suggestions do you have to fully integrate the Islamic curriculum into the formal education system?
20. How can the government provide the school with support in order to fully

integrate the Islamic curriculum into the formal education system?

21. What are the attitudes of learners and the community towards full integration of religious education into the formal education system?
22. What kind of strategies and policies can be implemented to improve the education system in the integrated school?

Appendix iv Discussion Guide for Focus Group with pupils

Name of the school: -

1. Do you pay fees to attend the school?
2. Are there learners who drop out of school?
3. Is the school providing teaching and learning materials to learners?
4. Do you enjoy attending the Islamic integrated school? If not how can learning in school be improved?
5. What do you like about the Islamic integrated school?
6. What don't you like about the Islamic integrated school?
7. Do you feel over burdened by learning both curricula (Islamic and secular)?
8. What challenges do you face in the Islamic integrated system? How can these challenges be overcome?
9. Do you attend Madrasa/ Duksi during school time?
10. Which kind of activities do you enjoy? Are these activities available in the school?
11. Are there any co-curricular activities in the school? What kind of activities would you like to be offered in the school?
12. Which subject(s) in the Islamic curriculum do you enjoy learning most? Why?
13. Are you given time to play in school. If no why?
14. Are there subjects in the Islamic curriculum that you find too difficult? Which one's?
15. What challenges do you face in attending both Islamic and secular schools? How can these challenges be overcome?
16. What suggestions do you have to improve the education system in your school?

Appendix v: Semi-Structured Interview Schedule/Guide with Religious Leaders

/Parents

Name of the religious leader/government official:.....

Gender: Male___ Female___

Institutional affiliation:.....

1. How do you perceive the importance of the Islamic integrated education?
2. What are the major issues or challenges faced by Islamic integrated schools?
3. What strategies or policies can improve the Islamic integrated education?
4. Is the number of Islamic integrated schools adequate compared to those who want to access them?
5. Are Islamic integrated schools adequately provided for in funding?
6. What are the objectives of the Islamic integrated schools? How can these objectives be achieved in a multi-cultural/religious environment?
7. Do they develop literacy, numeracy, creativity and communication skills?
8. Do the schools develop creativity and critical thinking
9. Do the schools enhance social development of the community?
10. Do the schools develop respect the need for harmonious co-existence?
11. Do they develop desirable moral/ethical and religious values?
12. How does Islamic integrated school relate to the formal education system?
13. Is the curriculum taught in the Islamic integrated schools well structured?
14. Is the workload for learners combining Islamic integrated and formal education fair?
15. Are learners able to cope with the workload? (Total number of subjects)
16. Are teachers able to cope with the workload? (Total number of subjects)
17. What challenges does the Islamic integrated curriculum face? How can these challenges be overcome?
18. How can the Islamic integrated curriculum in the school be improved in order to ensure its relevance.
19. What relationship exists between the Islamic integrated schools and the public/government schools?

Thank You.

Appendix vi: Semi-Structured Interview Schedule/Guide with Representatives of Ministry of Education.

In-depth interviews with one Ministry of Education (MOE) representative from the following sections: Directorate of Quality Assurance, Directorate of curriculum development, Curriculum developer in charge of Islamic Religious Education, District Education Officer and District Quality Assurance Officer, Garissa.

1. Personal Data

a. Name (with permission) _____

b. Sex _____

c. Age _____

d. Ministry of Education section represented _____

1. What is your understanding of Islamic Integrated schools?
2. What role does your Ministry play with regard to Islamic Integrated school education?
3. Are you familiar with the Islamic education curriculum?
4. In your opinion are the subjects covered too many or too few?
5. Is the content in the different Islamic education subjects too wide or too narrow?
6. Do the Integrated schools have enough teaching staff
7. Are the Islamic education teachers in Integrated Schools adequately trained?
8. What is your professional relationship with the integrated schools under your jurisdiction?
9. Do you carry out regular monitoring of these schools?
10. Do you evaluate teachers only in formal curriculum or the Islamic education one also?
11. Do the Islamic Integrated schools have enough Teaching/Learning resources?
12. Are pupils in Islamic Integrated Schools given time to play? If not why?
13. It has been observed that students in Integrated Islamic Schools spend more time at school than students from formal primary schools. In your view, what are the contributing factors?
14. Do you think Islamic Integrated schools system is the way to go in Muslim majority areas?
15. What would be your major argument(s) in supporting or not supporting the Islamic Integrated schools idea?
16. If you support the idea, how do you think such integration could be best carried

out?

17. What challenges do you anticipate may arise when integrating basic education subjects into the Islamic Integrated schools?
18. What do you think is needed to be done in order for integration to be successful?
19. How do you think the learning environment of Islamic Integrated schools could be improved?

Appendix vii: Plates



Plate A: An Islamic Integrated school in Mombasa. Girls are in long dresses and do not mix with the boys

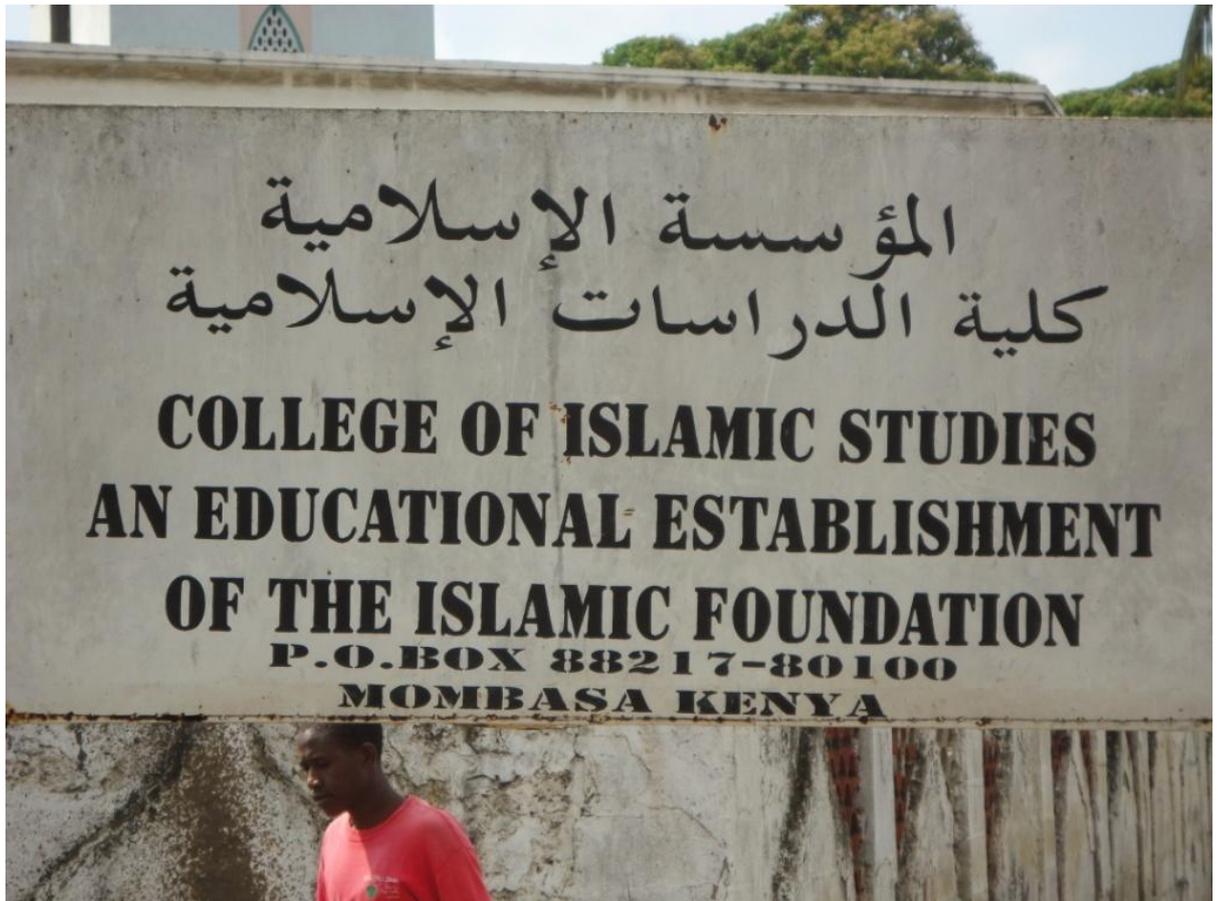


Plate B: One of the oldest Madrasa institutions in Kenya offering all levels of education from pre – school (*Rowdha*) to High school (*Thanawi*). It has recently started offering degree courses in Islamic *Sharia* and Arabic Language.



Plate C: Girls in full *Hijab* and seating separate from the boys.

Note on Plate C: This is meant to avoid the mixing of the boys and girls. Where resources are not a constraint, usually they learn in separate classes.



Plate D: A Typical Qur'anic school. The structures are not normally permanent.



Plate E: Wooden slates used in the writing and reading the Qur'an.

Note: The slates above also called mortar Boards are used for writing the Quran. The learners use ink made from leaves of certain plants which are crushed and dried and then milk is added. In towns where there is general absence of the desired leaves, students collect used dry cell and crush them. Then water is added to make thick paste. For pens, tree branches are cut into small shapes that can be used to scoop the ink and write on the slate. This type of implements have been in use since the coming of Islam more than one four hundred years ago. The slates is usually washed and used for further lessons. It is however, important to note that, unless the student has memorized the content of the lesson, he/she is not allowed to wash the slates. Both sides of the slate are used for writing. The amount of verses dictated usually depends on the ability of the learner to memorize. It may range from two verses to twenty. The vehicle wheel serves a special purpose. When the slates are washed it is assumed the verses are the words of Allah and therefore sacred and should not be trampled on, hence the used of vehicle wheels to act as a boundary.



Plate F: Vision and Mission of one of the oldest Islamic Integrated Schools in Garissa

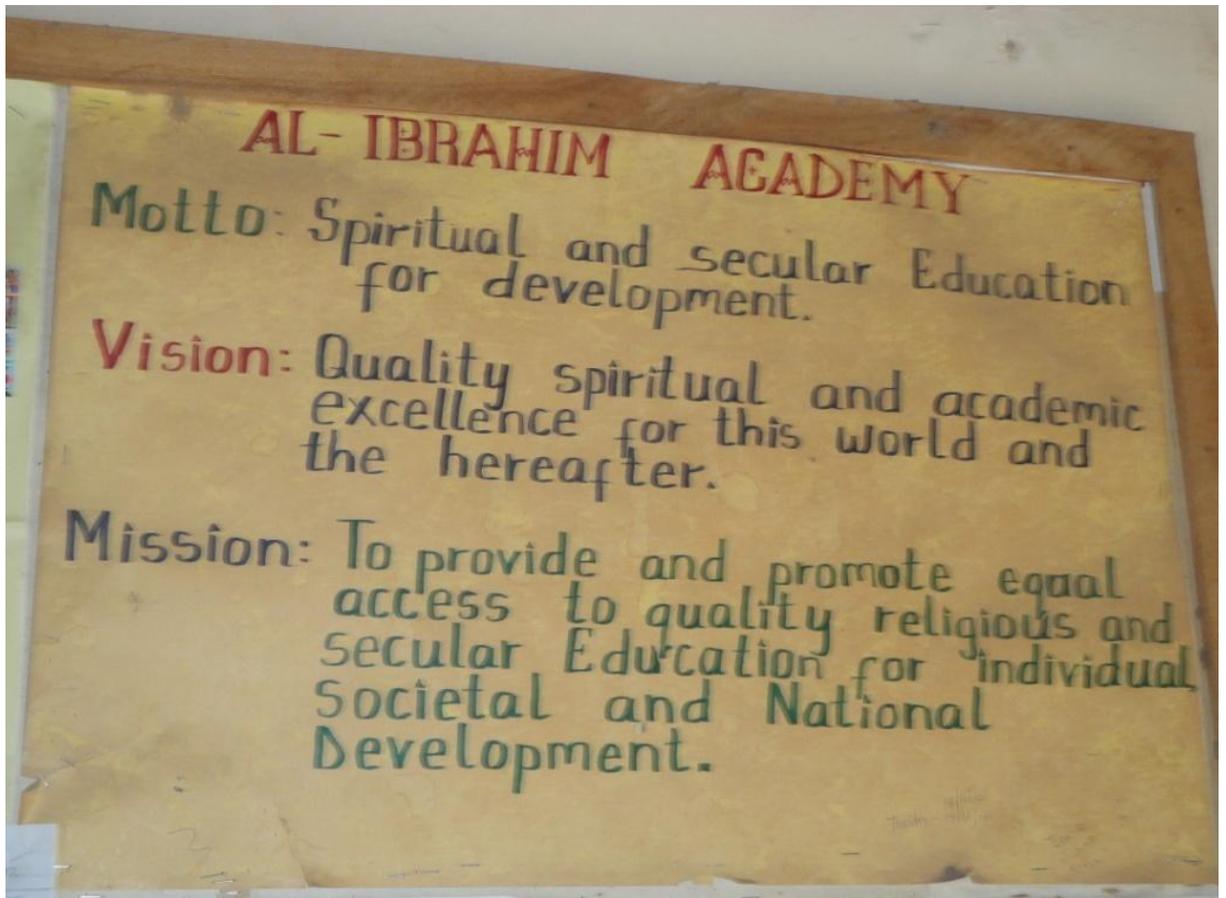


Plate G: Mission and Vision of An Islamic Integrated School in Garissa

Notes on plates F and G

The above vision and mission clearly articulates the philosophical foundations of these institutions. However, it was found that many of the schools were just repeating missions and visions of secular schools with no reference to the religious foundation of their schools as indicated by the above schools. For example one schools vision read:

“To become a centre of excellence in the provision of quality, relevant and affordable education responsive to the needs of society”

The same school’s mission says:

“To provide excellent education service through promotion of values and commitment, hard work and mutual cooperation between stakeholders”

Another school had for example the following as its vision and mission:

“To be the school of choice in producing bright citizens, locally, nationally and internationally” (vision), “to teach, guide and empower brains to eliminate illiteracy and ignorance”

Though the second school above made an attempt at coming up with a vision and mission albeit one that is too general, the first school had copied verbatim the vision and mission of the Ministry of Education.

Both schools and indeed majority of the schools visited did not make reference to the secular and religious nature of their institutions. Many schools did not have vision and mission of what they would like to achieve.