

**CHALLENGES FACING THE MADRASSA INSTITUTIONS IN THE  
TEACHING OF ISLAMIC RELIGIOUS EDUCATION: A CASE STUDY OF  
GALOLE CONSTITUENCY OF TANA RIVER COUNTY.**

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**DECLARATION**

This project is my original work and has not been submitted for any academic award in any other university.

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## **DEDICATION**

I sincerely dedicate this project to my beloved parents Said Jaicha Kaliani and Mwanaamu Shushe Ali who were instrumental in my pursuit for education. Before his death in 1990, my father could often encourage me to be the first Professor in our clan, a dream I intend to achieve.

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## ABSTRACT

This study examines the challenges facing Madrassa Institutions in reference to Galole constituency of Tana River County. Throughout the inception of Islamic faith in Kenya, Muslims have been struggling to acquire Islamic knowledge as one of their fundamental religious duty. Islamic Religious Education started from the premises of mosques that were initially referred to as Qur'anic schools. Later on, they developed into Madrassa institutions with structured curriculum reflecting both religious and secular sciences. The research therefore, attempted to unearth the role played by Islamic Education in comparison with other educational systems such as African Indigenous Education and Western oriented education. The study begins with exploring the origin and development of African Indigenous Education, Islamic and Western Education. Thereafter, special reference was given to the Madrassa Institutions which were the epicentres of the research. The introduction of the Madaris in Galole constituency had great impact on the African traditional religion as the population was transformed into an Islamic society a fact which proved its great impact on the local traditional community. Likewise, the study revealed numerous issues pertaining to the functioning of these pertinent religious institutions. Their impact to the current young generation has met with negativity, and this was the core focus of the study. The challenges facing these Madrassa institutions were so crucial that required a deep insight. This led the researcher in giving his recommendations for improvement and action. The study has established the great tireless effort, zeal and determination of the late renowned Muslim scholar Sheikh Umar Dimah (d.2006) who was responsible for the Islamization of a majority population in Galole constituency. The research outlined his unique contribution to the introduction and development of Madrassa institutions in the constituency, besides his first group of students such as Sheikh Awadh Dololo, Sheikh Said Kidanga and other contemporary scholars such as Sheikh Salim Umar Dimah, Sheikh Muhammad Ali Doyo ( Khatwat), Sheikh Abdul- Qadir Ali, Sheikh Abu Bakar Salim and Sheikh Abdul Rashid Awadh, among others. As Mugambi, J.N.K. puts it, "Through the process of schooling, the African elite have also been largely alienated from African cultural and religious heritage", I would also say that through the improvement and integration of the western schooling system, the Islamic religious education is also fading out gradually. The study is therefore, creating a vivid awareness to all Muslim stakeholders in Kenya to team up in addressing the challenges facing the Islamic religious educational institutions.

The recommendations suggested in the study will act as a stepping stone towards modernization of the madrassa institutions so as to provide education that will be holistic to our youths, thereby enhancing self-reliance in moral, spiritual and secular development. Establishment of integrated schools, faith-based non-governmental organisations, better remunerations for teachers, among other recommendations have been highlighted in the study. It is the hope of the researcher that other studies of this nature will be carried out to give a more elaborate scrutiny of the madrassa institutions.

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## **LIST OF ACRONYMS/ABBREVIATIONS**

<b>A. S.</b>	Alaihi salaam
<b>A.H.</b>	After Hijrah
<b>A.M.A.</b>	Africa Muslims Agency
<b>C.M.S.</b>	Church Missionary Society
<b>H.G.M.</b>	Holy Ghost Mission
<b>M.C.M.</b>	Madrasa Committee Members
<b>M.E.W.A.</b>	Muslim Education Welfare Association
<b>N.G.O.</b>	Non-governmental Organisations
<b>P. B. U. H.</b>	Peace be upon him
<b>R.A.</b>	Radhiallahu Anha
<b>R.A.</b>	Radhiallahu Anhu
<b>R.A.</b>	Rahmatullahi Alaihi
<b>S.A.W.</b>	Swallallahu Alaihi Wasallam
<b>S.W.T.</b>	Subhanahu wa Ta-ala
<b>SH.</b>	Sheikh
<b>U.M.C.A.</b>	Universities Mission to Central Africa
<b>H.I.V/A.I.D.S</b>	Human Immuno-deficiency Virus/ Acquired Immune Deficiency Syndrome

## **DEFINITION OF TERMS**

Alaihi Salaam	An Islamic prayer to any prophet or angel and it means “May the peace of God be upon him”.
Asatiidh	These are the specialists who are responsible for the teaching/learning process. They are the teachers who assist the Mudir (head teacher).
Challenges	The problems facing the madrassa institutions in Galole Constituency of Tana River County.
Da’awa	An Arabic term meaning a call. In Islamic context it signifies calling people towards the religion of Islam.
Darul – Arqam	The house of a sahaba in Makkah named Arqam bin Arqam where the Prophet (S.A.W) taught the early Sahabas Islamic religious teachings secretly without the knowledge of the Pagan Quraish tribe of Makkah.
Duksi	A Religious educational institution where the teaching/ learning of the Qur’an takes place especially the recitation and memorisation of the Qur’an.
Falak	An Arabic term meaning the horizon.
Faslu	An Arabic term meaning a division / class.
Fitina period	A period in Islam after the assassination of Caliph Uthman (R.A) and Caliph Ali (R.A) that was characterised by internal strife, conflicts, chaos and unrest in the Muslim World.
Fitrah	Natural inclinations of man.
Gwano	A Pokomo term referring to a sub-tribe of the Pokomo community.

Hikmah	Wisdom.
Ibadah	An Arabic term which means worship.
Ibtidaaiyah	The second level of learning in a Madrassa Institution that is equivalent to the secular primary level.
Ijaza	A certificate given by a religious teacher to his student to allow him teach with authority.
Ilm	An Arabic term referring to knowledge.
Ilmul – Falak	Knowledge associated with Jins and superstitions that is beyond human understanding.
Israel	The name given to Prophet Yaaqub (A .S).
Jaamiah	This is the highest level of religious institution equivalent to the University level.
Jannah	An Arabic term meaning paradise where the righteous people will be put to leisure for ever and ever.
Khalifah	An Arabic term meaning a leader or vicegearent.
Kidjo	Is the Pokomo traditional decentralised form of government during the pre-colonial and colonial period.
Kinakomba	This is one of the names of the Pokomo sub-tribes referred to as location during the colonial period.
Maarifat Allah	Knowledge about God.
Maalim	A Muslim teacher who imparts knowledge, skills and morals to the learners.

Madrassa Committee Members:	These are managers of Madrassa institutions, Duksi or any Qur'anic school.
Madrassa (madaris)	An Arabic term meaning a place where Islamic religious education is provided.
Masjid	A holy place usually a building where salah (prayer) takes place.
Masjidun-Nabawi	The mosque of the Prophet (S.A.W) built in the city of Madinah in 1 A.H by the Prophet and his sahabas (companions).
Milalulu	A Pokomo term meaning one of the sub-tribes of the Pokomo community referred to as location during the colonial period.
Milanchini	A Pokomo term referring to a sub-tribe of the Pokomo community.
Minhaj	An Arabic term meaning syllabus.
Muallim	An Arabic term that means a Madrassa teacher.
Mudir	An Arabic term which means the head teacher of a Madrassa learning institution.
Mus-haf	An Arabic term meaning the scripture of the Holy Qur'an.
Mutawassitwah	The third level of learning in some Madrassa institutions which is equivalent to intermediate level. It is also referred to as Idaadiyah by some Madaris.

Mwina	A sub-tribe of the Pokomo community.
Ndera	A Pokomo term which refers to one of the sub-tribes of the Pokomo community.
Ndura	A Pokomo term meaning one of the sub-tribes of the Pokomo community referred to as location during the colonial period.
Ngaji	A Pokomo traditional superstitious special drum kept in the river Tana under the authority of the Wagangana.
Prophetic traditions	These are the sayings, deeds and approvals of Prophet Muhammad (P.B.U.H) which show the way of his life.
Qur'anic School	A religious institution where learners are taught how to recite and memorise the Holy Qur'an.
Radhiallah Anhu	A prayer upon any male Sahabah (companion) of the Prophet (S.A.W), meaning "may the pleasure of Allah be upon him".
Radhiallahu Anha	A prayer upon any female Sahabah (companion) of the Prophet (S.A.W), meaning "may the pleasure of Allah be upon her".
Rahmatullah Alaihi	A prayer for the great Muslim Scholars (Ulamaa), meaning "may the mercy of Allah be upon him".
Raudhah	The first level of learning in a Madrassa Institution that involves pre-unit pupils.
Rika	A Pokomo term meaning age group where the members were people initiated at the same period.

Sahaba	An Arabic term referring to a companion of the Prophet (S.A.W).
Salafus-Swalih	The ancient pious Muslim Scholars.
Shariah	The Islamic code of Law.
Sharif clan	An Arab clan from Yemen which claims to be among the descendants of Prophet Mohammad (S.A.W).
Sheikh	An Arabic term referring to a Muslim scholar.
Sira	The historical background of the Prophet (S.A.W).
Surah	A chapter in the Holy Qur'an.
Swallallahu alaihi wasallam	An Islamic prayer to all the mighty messengers of Allah pronounced when they are mentioned. This prayer means "may the mercy and peace of God be upon him."
Tafsir	The act of translating a certain concept of Qur'an and Hadith texts i.e. interpreting and giving its meaning.
Taqwa	The act of being conscious of God or fear of God.
Tawheed	Unity of the Almighty God.
The Holy Qur'an	The holy scripture of the Muslims which contains the words of God sent down to prophet Muhammad (P.B.U.H.) through Angel Jibril (A.S).
Ummah	An Arabic term meaning the community of Muslims.



Wangana	A Pokomo term meaning the elderly medicine men who had authority over the Pokomo traditional and cultural beliefs and practices.
Zubaki	A Pokomo term meaning a sub-tribe of the Pokomo community.

## **CHAPTER ONE**

### **INTRODUCTION**

#### **1.1 Background to the study**

Education is a fundamental basic principle and a significant act of worship in the Islamic faith. In Islam, education is the first commandment of the Almighty God that was ordained to Prophet Muhammad (P.B.U.H) and all humankind. It is a known common sense that knowledge is enhanced through education which enlightens people's spiritual and physical discourses. This and others explain the main essence of the Almighty God to have education as the first commandment. The Holy Qur'an states, "Recite, in the name of your Lord who created. He created humankind from a clot of blood. Recite! And your Lord the Most High. He who taught by the pen. He taught humankind that which he knew not".<sup>1</sup>

It is a fact undoubted that the main distinctive feature between humankind and other animals is knowledge which is facilitated through education. According to Islam human beings have been elevated by their Creator to a higher status than all other creatures on earth. The Holy Qur'an states, "And certainly, we have elevated the sons of Adam (to a higher status) and we have settled them on land and on sea; and we have placed them better than all of our creation".<sup>2</sup> This clearly explains the position of humankind to have been over all other creation of the Almighty God.

Likewise, the beloved Prophet Muhammad (peace be upon him) has stated: "Seeking knowledge is an obligation bound to every Muslim male and female"<sup>3</sup>. The Prophetic Traditions known as Hadith form the second source of the Islamic Shariah and hence such a Prophetic tradition on education is highly recognized in Islam. The Prophet Muhammad (S.A.W) had further stated, "Anyone who travels

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<sup>1</sup> The Holy Qur'an, English Translation M.A. Yusuf,(96:1-5)

<sup>2</sup> The Holy Qur'an , English translation M.A. Yusuf(17:70)

<sup>3</sup> Sahih Muslim Vol.1 p.56

for education, Allah (S.W.T) paves him the way to jannat (paradise)”<sup>4</sup>. Therefore, the Prophet (S.A.W) has even encouraged Muslims to seek knowledge as it is a clear way to the dwellings of paradise.

The vital role of education as the supreme factor responsible for the strength and vigour of societies has been admitted by all religions. It is not possible to ignore its fundamental role on the welfare of individual men. However, what is crucial is the real meaning of “education” as well as the educational principles and criteria are acknowledged as standards of evaluating the individual’s intellectual and spiritual personality and applied to guide human beings to a free and happy life. This entails that any education system should foster both spiritual and physical development.

Mujitaba, S.M.L. (2007) notes:

Since man is made of the two constituents of spirits and body, we require an educational principle that may harmonize his bodily urges with the spirit. This can either be one based on religion or one that is a product of the human mind. When we compare the two, we clearly observe the primary and authentic character of the educational principle based on religion. That is because the religious motive is innate in man’s nature and is evident in him before he becomes the victim of various kinds of blindness. If there be no external factor to obstruct the course of his innate religious inclinations, early in life its radiance illuminated man’s heart and conscience. As a result, he makes himself conform to this inner urge, and with the increasing awareness of this hidden power he becomes even more compliant to its dictates.<sup>5</sup>

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<sup>4</sup> Sahih Bukhar Vol. 2 p.69

<sup>5</sup> Mujitaba, S.M.L., Ethics and Spiritual growth, Foundation of Islamic C.P.W., Tehran, 5<sup>th</sup> edition 2007, p. 92-93.

Indeed, this is the same path as has been shown by all the Revealed Scriptures and the Holy Prophets of God, which allows human nature to flow in its true channel and satisfies all the aspects of man's being. Its main objective is no other than to guide human nature to its goal of external felicity. Hence, if this primary principle be made the basis of education all individuals would be able to advance on the path of development and perfection in its light and remain secure from every kind of deviation.

A glance at the Madrassa Institutions which are responsible for the provision of Islamic religious education in an Islamic society is totally of great consideration. Madrassa learning institutions have been accorded the task of providing education which would cater for both spiritual and physical welfare. Religiously, the education should provide both spiritual and material satisfaction in order to empower the Muslim and especially the Muslim youth maximumly. Vocational training lessons should be integrated for maximum empowerment of the young generation.

Islamic education plays an essential role in the lives of a large number of people in Kenya's Coastal region. The reality of it is that it should be incorporated in modern development so as to adapt to the changing world. Western education which has offered stiff competition and challenged its curriculum should have some components integrated into the Islamic education. Adan, S.S. explains:

The two educational systems, Islamic education and the 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 two types of

education (Islamic and Western) at the time and at the same venue.<sup>6</sup>

Therefore, this study seeks to find out the various challenges facing the Madrassa Institutions in Galole Constituency of Tana River County in the provision of religious education to the Muslim youth. It will evaluate the current education curriculum that is being provided in these Madrassa Institutions. The study will further assess the perceptions, involvement and responsibilities of the teachers, parents and the learners in these institutions in Galole Constituency of Tana River County of the Kenya's Coastal Region.

## **1.2 Statement of the Problem**

The teaching of Islamic Religious Education has been a traditional practice from the time of its introduction in the early twentieth century. Local methods of teaching the religion were employed. This involved recitation and memorization of the Holy Qur'an and the Prophetic traditions.

Today new methods of teaching the Islamic Religious education have now been put in place which includes the use of various learning materials, video and radio cassettes, drama and role playing, among others.

However, this process of teaching has been currently surrounded by several challenges. The lack of integration of vocational training courses in all the Madrassa Institutions in the whole county has been a major challenge to the Muslim youth as they are not fully empowered to meet the real life challenges in their adult life. The poor salaries for the madrassa teachers have contributed much to the under-staffing menace and most of them move to urban centres where they get Madrassas that pay them adequately.

Unlike the government secular public and private schools, many of the Madrassa learning institutions do not have adequate physical facilities such as permanent

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<sup>6</sup> Adan, S.S.( 2013) Challenges facing integrated schools in Garissa County.

buildings and desks. Quite often, Madrassa teachers complain that they do not have enough learning materials such as text books, reliable chalkboards to mention a few. It is a common complaint by most Madrassa teachers (Asaatidh) that latrines are uncommon and they only depend on the ones constructed for the mosques.

There is stiff competition from secular education in which many parents and children are attracted to. This had demoralized very many religious teachers since it affects the pupils enrolment in such Madrassas. The negative attitude of both parents and children has also become a major challenge facing the teaching of religious education. Parents view the religious education as to be of less benefit compared to the secular education in which one will be employed to work in government offices or companies.

Thus, in view of the above challenges facing the teaching of Islamic Religious Education in Galole Constituency of Tana River County, this study seeks ways of solving them by recommending numerous strategies to be undertaken by all concerned stakeholders.

### **1.3 Objectives of the Study**

The main objective of this study is to identify the various challenges facing the Madrassa Institutions in the teaching of Islamic Religious Education in Galole Constituency of Tana River County. More specifically the study seeks to:

- 1 Explain the origin and development of Islamic education and its impact in Kenya.
2. Examine the spiritual and moral role of Islamic Education to the Muslims in Kenya.
3. Investigate the introduction and development of Madrassa institutions in Galole constituency.

4. Explore the contemporary challenges facing the Madrassa institutions.

#### **1.4 Justification of the study**

This study is of great importance since it is primarily dealing with the Muslim youth who are part of the larger society. The duty of imparting knowledge has been outlined in the Holy Qur'an and the Prophetic Traditions together with the emphasis of the several Muslim scholars known as "Salafus- Swalih". Since education is a great responsibility to the Muslim society, the researcher feels that the study should be carried out now as it is going to highlight the various challenges which are affecting the Madrassa Institutions and thereby challenging the Muslim youth. Many of the young generations view the Madrassa Institutions as Institutions of only memorizing the Qur'an and hence, tend to view them as out-dated.

The study tends to enumerate the importance of Islamic Religious Education so that Muslim scholars (Sheikhs) and Madrassa teachers (Asaatidh) get the urge and morale of dealing with new emerging issues. It seeks ways of uplifting the Madrassa Institutions through advice to all stakeholders who include parents, teachers, Muslim organizations, learners, among others.

This study will be able to generate knowledge which will provide strategies that will help to adjust the Madrassa education curriculum in order to address the contemporary needs of the Muslim society and beyond. This is the ripe time for the Madrassa Institutions in Kenya and specifically Galole Constituency of Tana River County, to formulate, adjust and adopt new religious curriculum that will fully empower our Muslim youth spiritually and economically.

Mujitaba, S.M.L. (2007) comments:

The recommendation of Islam concerning making children gradually used to religious duties and higher virtues and

restraining them from sinful conduct constitute a powerful means for creating a firm and stable foundation of faith and piety in the spiritual personality. The implementation of such an educational program to a substantial degree will neutralize the harmful effects of environment in later years.<sup>7</sup>

It is a reality undoubted that the Madrassa Institutions in Galole Constituency of Tana River County have been for many decades the sole providers of spiritual wellbeing. However, their significance has been deteriorating immensely in the last few years as can be evidenced by the low enrolment and the negative attitude of both parents and children.

This study hopes to bring on board and reveal the various challenges which will enlighten and awaken all the stakeholders in the Muslim environment in Galole Constituency of Tana River County.

Therefore, the study will be of great help to the society as children who are well moulded, taught and trained with religious values become useful members of the society. Finally, it is the researcher's hope that the recommendations will be useful in attempting to create a well-balanced religious education curriculum which will address the various challenges.

### **1.5 Limitations of the study**

Galole Constituency of Tana River County has a very poor transport network and accessing some of the selected Madrassa Institutions was a challenge. This is found in areas west of the county where the climate is arid and semi-arid and its population leads a nomadic pastoral life.

The study was carried out only in the various selected Madrassa Institutions that make up 75% of the total religious institutions in the County. For more

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<sup>7</sup> Mujitaba, S.M.L., Ethics and Spiritual Growth, Foundation of Islamic C.P.W., Tehran, 5<sup>th</sup> edition 2007, p. 47.



representative results all the Madrassa Institutions could have been studied but it was impossible because of financial constraints. Some Mudirs (head teachers of Madrassa Institutions) and teachers did not give the true picture of their learning Institutions. More so, the researcher is still working and sometimes he was forced to use weekends and school holidays which were not enough.

Likewise, the current wave of terrorists and Islamic radicalisation that some Madaris are suspected of being breeding ground, have made some mudir and religious leaders to be cautious of groups or individuals who purport to carry out any study in their religious institutions. Infact, there was a village where all teachers and their Imams objected the idea of sharing any madrassa information simply because they were coned by *a certain Sheikh* who purported to be a donor of constructing them a modern madrassa and a mosque. In addition, the interpretation of some Arabic terms to English and vice versa has been a challenge e.g. Ijaza.

## **1.6 Literature Review**

This section consists of literature from some previous researchers. A lot of concern has been on the role of the Madrassa Institutions and the various challenges they are facing in teaching Islamic religious education to the Muslim youth. However, this section has outlined the significance of religion and education, its philosophy and the role of education to any Muslim society. The researcher was able to fill gaps where necessary, with comments to support the previous researchers.

The Holy Qur'an states:

Oh! You who believe when you are requested to give space in sittings do so as God will reward you. And when you are requested to stand up do so. Allah (S.W.T.) will elevate (to a higher rank) those who believe amongst you, and those

who were gifted with knowledge have higher ranks. And God is conversant with whatever you do.<sup>8</sup>

The Holy Prophet Muhammad (peace be upon him) states, “Seeking knowledge is a duty bound to every Muslim male and female”. He further notes that whoever travels in search of knowledge the Almighty God guides him/her to enter paradise (Jannat). The Prophet (peace be upon him), goes on to instruct Muslims that they should seek knowledge even if it means travelling (for very long distances) to China.<sup>9</sup>

### **1.6.1 Religion and Education**

In the Islamic religious context, education has been apprehended the first Islamic duty upon a Muslim. The first revelation of Surah Al – Alaq has commanded the Prophet to read in the name of Allah, the Exalted.<sup>10</sup> Muslim scholars have unanimously affirmed that the meaning of this revelation is the great emphasis put forward by Allah, the Almighty, on the significance of education.

The Islamic religion plays a significant role in the life of its adherents. It is a practical system focusing on spiritual and physical requirements of a Muslim. It is a complete code of human life which provides social behaviour. Kahumbi, N. (1995) says, “Religions purport to give answers to everything. In that case, education (learning) is supposed to be inseparable from religion.”<sup>11</sup> He further explains that divine documents of Islam do not specify and or draw distinction to the kind of education a Muslim should pursue, rather it offers guidance to humankind to all aspects of life. The Madrassa is therefore, an extension and form of partnership between it and the home in imparting knowledge, skills and values to the individuals.

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<sup>8</sup> The Holy Qur`an, English Translation, M.A. Yusuf (58;11)

<sup>9</sup> Al-Bukhari, Sahih Bukhari, Virtues of Knowledge, vol. 2 pp. 69-71.4

<sup>10</sup> Muhammad Hadimi et al, Ethics of Islam 3<sup>rd</sup> Edition (Istanbul 2001, Waqf Ikhlas publication) pp 197-198).

<sup>11</sup> Newton Kahumbi in, “Muslim Education in Kenya” by S. Yahya and Bakeri, S. (Edits): “Islam in Kenya” (Mombasa 1995, Proceedings of the National Seminar on contemporary Islam in Kenya) p.327

According to Kassim, F.M. (2012) a person cannot be able to practice what she/he is not aware of. Therefore, knowledge becomes important to any individual. She adds that, in Islam, the necessary thing for a human being is to have *iman* (belief), perform *a'amal salih* (good deeds) and do them with *ikhlas* (sincerity of heart). In order for a Muslim to have all these, knowledge becomes necessary. Knowledge informs us about the states and actions of spiritual heart (qalb) and the soul (Ruuh)<sup>12</sup>. According to Hadimi, the human soul has two powers; the first involves knowing and realizing. The power of knowing and realizing consists of theoretical wisdom which is charged with acquiring experimental or scientific knowledge useful in understanding the reality and essence of the material world and practical wisdom responsible for the knowledge of ethics, which is useful for discriminating virtues from vices. The second is the causative and effective power which effects the accomplishment of useful and successful deeds. It acts upon the information required through the power of knowing.

Commenting on the above subject, Umarudin, (1962) says that Islam is an ethical religion since all its laws and injunctions in the Holy Qur'an are based on the most equitable and moral function<sup>13</sup>. It is concerned with inner conscience of man, certain practices and rites. He further notes on Al-Ghazzali's contention that, "knowledge is the basis of virtuous life". He insists that no spiritual and moral progress is possible without knowledge but all knowledge is not virtue and can lead one to a vice. Acquiring knowledge in Islam is an act of worship. Prophet Muhammad (S.A.W) said, "Acquisition of knowledge is a duty upon every Muslim male and female"<sup>14</sup>.

An outstanding suggestion was employed by Abu Sulayman, (1993) when he stated, "The solution to the problem of the Muslim Ummah will be derived from the Islamic beliefs, values and inclinations. This also means understanding what

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<sup>12</sup> (ibid, ... p.88).

<sup>13</sup> Umaruddin, M. "The Ethical Philosophy of Al-Ghazzali" (Aligarhi; Pakistan, 1962), Muslim University p.26.

<sup>14</sup> Ibid ... p.78

those circumstances in regard to time and place in relation to Islamic heritage and experience”. This is in terms of the significance of qualitative and quantitative change in human life through academic and intellectual approach. This should be possible to make the desired intellectual and civilisation and transition from pastoral, agricultural and simple trading societies to the world of automation, communication and unending movement. Therefore, all these experiences required knowledge which is considered paramount in Islamic religious principles.<sup>15</sup>

Discussing on the goals of education, Kindberg, M. (2010) explains that there are two goals of education in the Kenyan System which are connected to religious education. “Educational goal aims to promote sound, moral and religious values”<sup>16</sup>. The purpose of this goal is to provide development of attitude, knowledge and skills that could enhance the achievement of moral values, helping Kenyan children to grow up into good citizenship with self-discipline, self-reliance and a feeling of integration into the society.

Abu Sulayman, A.(1993) explains that the work of building for the future of the Ummah will have to be done in the intellectual and educational sphere, as these are the ones from which the required reformation energies may be generated. The change in the Muslim might not be realized without proper planning and instructors, in order to design these properly elements are required. This cannot be achieved without a comprehensive and hybrid system of education. He further comments that Islam is a religion which provides humankind with a reason for living and ethical code by which to live.

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<sup>15</sup> Abu Sulayman, A (1993). Translation by Yusuf Talal Delorenzo. *Crisis in the Muslim mind*. Herndon, Virginia. USA. The international Institute of Islamic Thought.

<sup>16</sup> Kindberg, M. (2010). From Jesus to God to Muhammad and Allah, and back again. Kenyan Christian and Islamic Religious Education. (Bachelor Degree Thesis, 2010). P27

Imam Al-Saddiq, may the mercy of Allah be upon him, used to say, “Impact religious education to your children as soon as you can and before your opponents take a lead over you and plant wrong and false ideas in their minds”.<sup>17</sup>

Mujitaba, S.M.L. (2007) commenting on Islamic education says that one who has been brought up and nourished by Islamic principles rejects all misleading temptations whether they relate to the servitude to men to submission to his own base lusts and desires or to other power in the world of creation. He further explains that human beings should develop their personalities within framework of this objective and elevate their consciousness, because this part of development and progress has been proposed by someone who is the Creator of man, who is well aware of man his relationships to the world and the frontiers of his responsibilities.<sup>18</sup>

Likewise, in the African Traditional Religion (A.T.R) education was given an upper hand in all life circles. For instance, Spinoza, (1983) explaining the knowledge of God says that the highest thing the mind can understand is God, that is to say, being absolutely infinite and without whom nothing can be conceived and therefore, that which is chiefly profitable to the mind or which is the highest good of the mind, is the knowledge of God. He further comments:

The mind acts only in so far as it understands and only in so far as it can be absolutely said to act in conformity with virtue of the mind. But the highest thing which the mind can understand is God as we have demonstrated and therefore the highest virtue of the mind is to understand or know God.<sup>19</sup>

Likewise, Magesa, (1997) explains that between childhood and puberty stages a lot goes on in a person’s life. Many rites are performed and many prayers are said

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<sup>17</sup> Al-Sadiq, Al kulayn Al-Kafii, vol. 6 p. 47

<sup>18</sup> Mujitaba, S.M.L., Ethics and Spiritual growth, Foundation of Islamic C.P.W., Tehran,5<sup>th</sup> edition 2007, p. 96-97.

<sup>19</sup> Spinoza, Ethics on Man and Spirit: The Speculative Philosophers; ed. By Saxe Communes and Robert N. Linscott, p. 175

to enhance the individual's vital powers. The individuals also learn the traditions and patterns of life of the family, the village, and the clan, through the pure curiosity of a child but through various forms of instruments from the parents, the neighbours, the grandparents and the peers.<sup>20</sup>

In addition to the above scholarly arguments, Abu-Sulayman says, "The first priority of the present generation to Muslim intellectuals and leaders should be the renewal of Islamic thought through education of sound Islamic perspectives".<sup>21</sup> He further explains that it is the duty of Muslim educators and philosophers to formulate educational strategies that would fit and benefit the *ummah* in the dynamics of religion.

As we have seen in the review above, education in Islam has been given a paramount importance in the Muslim society. The young generation who form the future society should be provided with education which will enhance both spiritual and physical development.

Since these early researchers did not undertake to look at the various challenges facing the Madrassa Institutions I feel that this study will be concerned on highlighting this element. This study hopes to add knowledge about the strategies to employ in addressing the various challenges facing the Madrassa Institutions. Moreso, the researcher hopes that by implementing the suggested recommendations, the Madrassa Institutions will have a transformed curriculum based on the challenges they are facing in order to breed a fully empowered Muslim youth who can face the contemporary world with much courage, determination and success.

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<sup>20</sup> Magesa, L. African Religion: The Moral Traditions of Abundant Life, Pauline's Publications Africa, 1997, p.92

<sup>21</sup> Ibid p.93

### 1.6.2 Education and Knowledge

In Islamic context, education and knowledge are essential pillars in the spiritual and physical development of a Muslim. The Holy Qur'an and the Prophetic traditions have given great emphasis on their significance. For instance, the Qur'an states, "Are those who have knowledge equal to those who do not have knowledge?" Q:39.9 Likewise, the Prophet (S.A.W) commented, "Seek knowledge from the cradle to the grave". In fact Islamic knowledge has no boundaries of time, place or gender. The Qur'an has outlined two categories of knowledge: *Ilmul- Adyan* ( knowledge concerning religion) and *Ilmul-Abdan* ( knowledge concerning human and physical bodies) that have been proved excellently right by human logic.

In the review of literature, knowledge has been classified by Muslim scholars into two: revealed knowledge (Wahyi) and rational knowledge (aql). The former refers to the words of Allah as transmitted to His beloved messenger, Muhammad (P.B.U.H) and recorded down as the Mus-haf. The later applies to human knowledge which is acquired through reasoning.<sup>22</sup> According to Talban, this acquired knowledge includes two categories: transmitted traditions and rational knowledge.<sup>23</sup>

Muslim philosophers have been concerned with the epistemological dichotomy of revealed and rational knowledge in their attempt to introduce Western sciences into Islam and establish a harmony between Islamic culture and modern knowledge. A fundamental principle of Muslim philosophers has been the unity wholeness at all levels and in all aspects of knowledge. Muslim scholars have never accepted their participation of knowledge in spiritual and secular aspects.

In addition, Wan Daud explains on the holistic and integrated nature as an essential feature of Islamic knowledge. This holistic and integration of knowledge

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<sup>22</sup> Wan Dau, NMN (1989) The concept of knowledge in Islam and its implications London: Mansell Publishing p.67

<sup>23</sup> Ibid p.67

involves the inclusion of both religious and secular spheres. The Holy Qur'an emphasizes on observation and study of creations of heaven and earth and to travel and learn about civilizations. These studies are important as they will assist and enable human kind to understand the meaning and spirit of the revealed knowledge.

Moreso, reasoning and revelation, according to Abdullah, are complementary sources of knowledge. He further claims that "revealed knowledge cannot be grasped except with *aql* and that *aql* is also important for revelation since the latter does not contain detailed knowledge concerning every aspect of human behaviour". He states that reason is the primary source in all aspects of life which are not touched upon by revealed knowledge"<sup>24</sup> Reasoning is necessary for understanding new situations and he stresses his argument by saying that *aql* has no right to question the principle or fact because revealed knowledge is superior to knowledge acquired by *aql*.

The researcher concurs with the above scholars, Abdullah and Wan Daud, for their claim on the superiority of revealed knowledge (*wahyi*). This is particularly on the basis of the Holy Qur'an where the Almighty God states, ".....And Allah knows best and you do not know (more than Him)".Q 17: 61. Revealed knowledge from God is the source of rational knowledge (*aql*) since the brain is a product of God's creation. Even today rational knowledge does not explain vividly some complex phenomena such as the destiny of the soul after death. In the contrary, revealed knowledge does explain such complex experiences and hidden phenomena in a more elaborate and convincing manner.

### **1.6.3 Education and Islamic Philosophy**

Islamic philosophy refers to the systematic investigation of problems connected with life, the universe, ethics, society, and so on conducted in the Muslim world. Early Muslim philosophers such as Al-Kindi, Imam Al-Ghazzal and Ibn Rushd

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<sup>24</sup> Ibid p.65



had tremendous impact on education and philosophy. It should be noted that the Qur'an is considered as the main reference in the epistemological and ontological levels in Islam. The Qur'anic discourses consist of two types. The first deals with faith (iman) issues in details because the nature of these issues is constant and not changeable. The second type deals with life issues such as social, political, economical, education, and others; and are treated in general because of their changeable nature.

However, Muslim philosophers and scholars have often given interpretation on philosophy on the basis of its religious and spiritual aspects.<sup>25</sup> 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.<sup>26</sup> 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.

In view of Al-Farabi, philosophy refers to love towards *hikmah*, whereas the term *hikmah* means "Knowing the Almighty God".<sup>27</sup> 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."<sup>28</sup>

Discussing on Islamic philosophy of education Al-Attas, 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

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<sup>25</sup> Al-Attas (1979). *Aims and Objectives of Islamic Education*, Cambridge: The Islamic Academy

<sup>26</sup> Ibid p.73

<sup>27</sup> Ibid p.73

<sup>28</sup> The Holy Qur'an English translation M.A. Yusuf (34:68)

answers to those questions concerning the reality of human life which resulted in the emergence of the types of knowledge evident in Islam.

In view of the above brief discussion on education and Islamic philosophy, it should be understood that the Holy Qur'an forms its primary source. The Holy Qur'an in several terms challenges humankind to apply his intellectual ability to comprehend some religious and secular phenomena. Qur'anic terms such as "*Afala ta'aqilun?*" (Can't you think?), "*Afala tadhakarun?*" (Can't you remember?), among other expressions were oftenly used. Thus, the researcher concurs with the above philosophers because education requires the application of the human mind.

### **1.7 Theoretical Framework**

Theoretical framework refers to the structure that holds or supports a theory of a research study. It introduces and describes the theory that explains why the research problem under study exists. This study underlies itself to the structural-functionalism whose foundations were laid down by an English philosopher, Herbert Spencer, in the late 19<sup>th</sup> century. It was further developed by an American Sociologist Robert Merton (1910-2003). It is a framework for building theory that sees society as a complex system whose parts work together to promote solidarity and stability.

Structural-Functionalism is a sociological framework that sees society comprising of a number of complex parts that form a stable and functional whole. A simple example could be given from the traditional view of the family unit, where the father works to provide money, while the mother nurtures the children. This leads to a strong and coherent family unit made of smaller parts, with the functioning family unit then going to form the smaller parts of the wider community or society.

The overall emphasis of structural-functionalism is on stability. It states that society in general will always move towards social stability and solidarity with a wide range of smaller social functions making up the greater whole. It further claims that human beings naturally seek out and need this stability in all levels of social interaction. This might manifest as something as small as using a handshake as a greeting, to the magnitude of impacts education, family units and religion can have on wider society.

Likewise, 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). In society, each institution has a specific function (or functions) and the different institutions of society are dependent upon one another for various services. For example, education as an institution is connected in various ways to the economy, the family, the political and the religious institutions.

An American contemporary theorist of functionalism Talcott Parsons (1903-1997) gave out superb ideas.<sup>29</sup> Parsons explained that society is held together by value of 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 transmission and internalization of social values. Education, thus, is a

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<sup>29</sup> Parsons, T. (1975). The school class as a socio system: some of its functions in American Society. *Harvard Educational Review*. 29(4). 297-318

socialization tool.<sup>30</sup> Education in a broad perspective 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 to one another.

The researcher opted to employ the above theory in this study to understand the superiority of Islamic education in Muslim societies and the role Madrassa institutions play to the Muslims in general and the Muslim youth in particular. Fundamental component of the Islamic faith is the concept of the Muslim community that binds believers by transcending the barriers of ethnicity, nationality, culture, and socio-economic status.

In Islam, all forms of knowledge are taken as worship so long as they are undertaken within the realms of the shariah. 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.

Most fundamental is that Islam is a complete way of life where education encompasses all aspects of human life. For instance, the Imam who leads people in prayer must have the basic knowledge of the Qur'an, Hadith and Islamic Jurisprudence. In addition, Muslims cannot approach *salah* without knowing what they are reciting and how to recite it. Likewise, a Muslim merchant cannot operate a business without the knowledge of Islam and this is the rationale for

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<sup>30</sup> Ibid.,p.314

seeking education. The beloved Prophet (S.A.W) stated, “Seek knowledge even if it will be in China.”<sup>31</sup>

### **1.8 Research hypotheses**

1. The Introduction of Islamic education, African indigenous education and Western education in Kenya had significant impact on the people of Kenya.
2. Islamic education has played fundamental role in spiritual and moral development of Muslims.
3. The introduction of Madrassa institutions in Galole constituency has transformed most of the local population into an Islamic society.
4. Madrassa institutions in Galole constituency have been engulfed by numerous contemporary challenges.

### **1.9 Research Methodology**

This section constitutes the blueprint for the collection, measurement and analysis of data. It provides answers to such questions as what was studied, what techniques were used? And how the data was collected and analysed? The main purpose of this section is to discuss the research design, focussing on the methodology and methods employed to produce and analyse data. This is a qualitative study although some quantitative data has been used to the interpretative presentation of the findings. The purpose was to discuss the contemporary challenges facing Madrassa institutions with reference to the religious institutions in Galole constituency of Tana River County.

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<sup>31</sup> Sahih Bukhari, Virtues of Knowledge, vol.2 pp.69-70.

### **1.9.1 Subjects and location of study**

This study was carried out in Galole Constituency of Tana River County. This area was selected because of its large population of Muslim followers that form 80%. For simpler understanding of the area under study, is that it has been divided into eight main religious zones. There are five Pokomo sub-tribes and the Hola metropolitan town, which use the madrassa system. The other two groups comprise the Orma/Wardei Cushitic community zones that use the Duksi / Qur'anic schools with a few madrassa institutions.

The subjects in this study who were given questionnaires included Mudirs, Asaatidh, parents, children, Sheikhs, Imams and other religious leaders. They were obtained from the whole constituency. 20 Mudirs and 30 Asaatidh were selected at random out of the 20 selected Madrassa Institutions. 50 parents and 50 students were selected from the whole population. This gave a total size of 150 respondents. These subjects were selected using both the simple random and purposeful sampling methods so as to get a true reflection and representation of all the people to answer the questionnaires.

### **1.9.2 Data Collection Instruments**

A number of data collection instruments have been employed and were tested to affirm their ability and reliability before the actual use. The following are some of the data collection instruments used:

#### **a) Questionnaires**

The researcher has structured closed and open ended questionnaires to solicit for information from the respondents. These formulated questions were used to form some Questionnaires which were given to the respondents who could read and write. The researcher was helped by a research assistant to help in dispatching and consequently collecting them once they are filled. Thereafter, the questionnaires were coded to ensure the required quantity was returned.

### **b) Questionnaire-Interview Method**

The study employed this method to solicit for information from the respondents who were not able to read and write. The method was used to gather information from young children who were not able to read and write. It was also employed to gather information from key respondents who were not able to explore the questionnaire method accordingly.

### **c) Observation Method**

The observation method was applied by the researcher through various Madrassa Institutions in Galole Constituency of Tana River County. The researcher required to observe the teaching and learning atmosphere including the physical and learning materials in the selected Madrassa Institutions.

This method was employed to gather information from parents and children who had not attended Madrassa. It was also applied to the learners who had dropped out of madrassa due to several reasons. After making the observation the researcher eventually retreated to record the findings.

### **1.9.3 Research Design**

The researcher utilised the survey design. This was particularly important since an area of study such as the challenges facing the Madrassa Institutions needed to be surveyed first in order to determine what other researchers have done or not done and why. It also helped the researcher to unearth the most appropriate areas of study that have not been dealt with.

### **1.9.4 Sampling Procedure**

This study has employed various sampling techniques during the actual research process.

**i. Simple random sampling**

Several respondents were hand-picked for the study. They included Mudirs, Asaatidh, parents and learners selected randomly from the already identified Madrassa Institutions. The researcher was able to consider social class, age and gender.

**ii. Purposeful sampling**

In this method, the researcher expected to gather ideal information from the head teachers (Mudirs) of the Madrassas and their assistant teachers (Asaatidh). The study intended to use these respondents as they are viewed to be the most experienced who would provide vivid responses that would lead to gather more authentic information.

**1.9.5 Data Analysis**

The study employed both the primary and secondary sources of collection and analysis. The primary sources were generated from questionnaires, indepth interviews, focus group discussions, observations, giving talks on the subject matter and darsa (class) participation. On the other hand secondary data was obtained from monographs, periodicals, academic papers, written books and archival materials such as completed Projects and Theses.

These methods were used selectively depending on the educational level of the participants. For instance, in-depth interview was used with the secular educated religious leaders, Sheikhs and Imams. Focus group discussions were carried out with some students and parents while the questionnaires were used to the majority of the parents, pupils, teachers and headteachers from the selected madaris.

Observation method of data collection was also carried out in some selected Madrassa institutions where I visited them and spent time with the teachers and pupils. Sometimes I gave out some gifts as I observed a number of issues such as



timetables, physical conditions of the staffroom and set-up of the buildings. In some Madaris Parents were also observed bringing their children and paying fees for them.

Likewise, analysis of both primary and secondary sources was another method used to generate qualitative data. This method was necessary to obtain historical information as well as the economic status of the institution of the Madaris. Documents such as fees registers, text books, students' exercise books, were found to be of great help to the researcher.

Besides, the researcher visited some Madaris to study a number of religious activities such as Maulidun-Nabii (Prophet's birthday) celebrations, Hafla (madrassa closing) ceremonies, meetings of Madrassa Committee Members (MCM); through the Participatory approach. More importantly, the study generated concrete information from the closing ceremonies (hafla) which were attended by different stakeholders including religious leaders and other invited guests.

The next chapter reveals the discussion of the three main education systems embraced by the indigenous people of Kenya in general and Tana River County inhabitants in particular. African indigenous education was the pioneer education system championed by the traditional Africans and played a vital role in social, economic and political welfare. The origin and development of Islamic education was also discussed as it was a major factor that necessitated the Islamisation of a majority population in the Coast region of Kenya. Finally, the chapter gave a brief account on the origin and development of Western education and its impact on the people of Kenya.

## CHAPTER TWO

### ORIGIN AND DEVELOPMENT OF ISLAMIC EDUCATION

#### 2.0 Introduction

Education is a colloquially known term referring to the process of learning and acquiring knowledge, skills and moral values. There are several definitions of education from several scholars that are relevant to human divine experiences and social life. Qutbi, S. explains, “Education is a form of enlightenment towards an individual’s spiritual, moral and life experiences that eventually moulds him to be a useful member of the society.” He further notes that education and religion strengthens one another in their roles and objectives. Education exposes the meaningfulness and significance of religion and on the other hand religion guides education in its principles and dictates the attachment of society to the divine and humankind.

The study by social scientists has asserted that religion plays an essential role in shaping the education system of any society depending on its aims and objectives; and therefore, each of these is a product of the other. A clear evidence of this is the attachment of education to the Messengers of Allah who were the main propagators of Islamic religion. The Prophet (S.A.W) explained, “Honour the Muslim scholars. Verily, they are the heirs of the Messengers of Allah. If it were not the Muslim scholars people would live like animals (in immorality)”.<sup>32</sup> Thus, the scholars endowed with education are second in rank to the Prophets who propagated the religion of God.

Likewise, religion influences the type of education a society undertakes and since society is dynamic so is education. Mugambi, J.N.K. (1996) says, “Religion is the fabric with which human beings as individuals and communities weave the fabric

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<sup>32</sup> Annasai Vol. 3 p.47

of their social existence”<sup>33</sup>. Connecting to this definition entails that human kind and religion are inseparable and hence religious education is part and parcel of human nature. Historically, human beings have been trying to comprehend the nature around them from time immemorial. The numerous unanswered questions resulted in the belief of a Supernatural Power. Thus, understanding such mystical experiences required education which was to make him live harmoniously with all that surrounded him.

This chapter will discuss the origin and development of Islamic education, African indigenous education and Western education and their impact to the Kenyan people in general and the youth in particular. The incorporation of African indigenous education into this study is to reflect back our historical indigenous education as Africans and appreciate the way it impacted positively to the society; look at how the youth were nurtured and bred into dependant fruitful members that embraced loyalty to the societal norms and general leadership. The study has also dug into Western education’s origin and introduction so as to act as a baseline for improvement in the Islamic education system. The impact and influence of Western education in the past and present that surpasses all other educational systems will serve as a motivating factor towards the improving effort of the Madrassa institutions. According to the researcher, Western education’s attractive nature on the people and the youth in particular will act as a catalyst towards modernisation of our Islamic education so that it will cater for the emerging issues prevalent in our modern Muslim societies. More fundamentally, this chapter will discuss the role of Islamic education to the Muslim youth.

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<sup>33</sup> Mugambi J.N.K. (1996). Religion and social reconstruction of reality. Nairobi Inaugural lecture 26<sup>th</sup> Sept. University of Nairobi Press. p13.

## **2.1. The African Indigenous Education**

The indigenous African societies had their own systems of education that were conducive and appropriate to their patterns of life. The view held by many Europeans who first came to Africa on the absence of education in Africa, was totally fallacious and misleading. This mistaken belief reflected an ignorance of African Education system and helps to explain why the first European educationists never considered that the “formal” schools they were introducing had any relationship to the largely “informal” Education African children were receiving in their communities.

It should be well known that education refers to the passage and acquisition of knowledge, skills, attitudes and values from one person to the other. In Africa, education was passed on from one generation to the other. For instance, the older generation of elders and adults had the mandate of passing knowledge to the younger generations; and this is why each African Community was proud and boasted of its unique culture. Thus, on the basis of this clear argument, it is easy to comprehend that before the coming of the Europeans, there was an effective education system in each African clan, chiefdom or kingdom which was effective, tangible, definite and superb.

### **2.1.1 Main goals of indigenous education**

African indigenous education had specific aims and goals which were almost similar with slight variations from one society to the other. Its main purpose was to train the youth for adulthood within the society. Emphasis was placed on normative and expressive goals. Normative goals were concerned with the accepted standards and believe governing correct behaviour while the expressive goals were concerned with unity and consensus.

This indigenous education system was intertwined with social life. This meant that what was taught was related to the social content in which people were called to live. Among the Mijikenda of the coast of Kenya, for instance, there was a course for initiative play. It consisted of representatives of scenes from adult life by means of which the young were made familiar with the norms and ideals expected from full, responsible members of society.

Likewise indigenous education attached a significant emphasis on learning practical skills and the acquisition of knowledge which was useful to the individual and society as a whole. Generally, it emphasised on job orientation, social responsibility, political participation, spiritual values and morals.

### **2.1.2 Curriculum**

The curriculum of any education system should cater for all the aspects of life depending on the social and economic environment. The African indigenous education curriculum was based on such pre-conditions of life. It grew out of the immediate environment, real or imaginary. From the physical environment children had to learn about weather, landscape and animal and insect life. Children had to have knowledge of the important aspects of the environment in order to overcome and exploit them. They had to make proper adjustments to the physical environment by using axes, hoes, spears and other tools which the experience of the past had helped to evolve. They were taught how to farm, hunt, fish, prepare food, build a house or run a home.

The physical environment fostered their relationship where the child was allowed to grow under the umbrella of the society. The child was taught how to imitate the actions of others, to assimilate the moods, feelings and ideas of those around him and hence, require community identity. An individual was to live and serve other people in accordance with the accepted manners, customs, laws, avoidance taboos and rigorous code of morality.

The economic environment played a significant role in training the children to adapt and exploit its resources. Elders aimed at adapting children to their physical surroundings and to teach them how to use it. Parents saw a new born held in economic terms. For instance, after the birth of a baby girl as the first child in a family, the Pokomo elders attached her to a fortune of wealth to the family. All descriptions of early African life make this close line between education and their economic activities.

Likewise, African indigenous education inculcated religious values to the youth. Religion, which was concerned with morality, gave support to the laws and customs of the community and to its accepted rules of conduct which included courtesy, generosity and honesty. Individuals had to learn when to use or avoid ancestral spirits and other mysterious powers for the sake of their survival. They had to learn to appreciate the ties between the living members of the clan and the dead or ancestral spirits of the invisible world. Children were also taught to respect their religious beliefs and to uphold them firmly.

### **2.1.3 The teachers**

In African indigenous education parents, elders and medicinemen played the role of imparting knowledge, skills and morals to their youth. The parents played a key role in educating the young generation. African education gave a lot of respect to the elders and the parents whose basic task was to ensure a positive continuity of the society. There was a marked division of labour where the mother educated all children in the early years, but later the father took over the education of the male children while the mother remained in the control of the females and the general household chores.

Traditional educators applied various methods of instruction which can be broadly divided into formal and informal. Among the informal methods of instruction included learning through play. Children were left to their own initiative to make

toys from local materials and mould from mud and clay various articles for their play.

Children also practiced role play where they imitated their parents or elders and especially activities which they themselves would pursue in later years. Boys initiated activities such as building huts of grass, digging and hunting while girls participated in cooking, sweeping, fetching firewood and water.

Oral literature constituted an important method of instruction which included teaching through myths. Myths were tales that described natural phenomena, gods and such things as death and the origin of man which were beyond the understanding of man. Legends and folk tales were also used to the young to inculcate moral values.

Children also learnt through dance and folk song. Music formed an integral part of their daily lives. Many of the rites and ceremonies, feasts and festivals were performed to the accompaniment of music and dancing. These ceremonies, feasts and festivals were also an important source of teaching. Formal methods of instruction involved theoretical and practical inculcation of skills. For instance, learning through apprenticeship was formal and direct. Parents who wanted their children to acquire some occupational training normally sent them to work with craftsmen such as potters, blacksmith, basket and canoe makers. Formal instructions were also given in constant corrections and warnings to children. These concerned some aspects of domestic work, herding cattle, digging, fishing, etc. Children were also taught everyday customs and manners of eating, greeting and how to behave with relatives and other important elders in the society.

#### **2.1.4 African educational philosophies**

Any education system, whether simple or sophisticated, is firmly based on some philosophical foundations and an African traditional education is no exception.

The following are some of the most outstanding philosophies employed by the indigenous African educators:

### **Communal Unity**

As unity is strength, the philosophy of communalism or group cohesion was the way African parents sought to bring up their children within a community to see their own wellbeing in the welfare of the group. Children were brought up by socialization as opposed to individualization. This was done deliberately to strengthen the organic unity of the clan. The individual was brought up to have love and sympathy for fellow human beings and such love was to reflect in all forms of human relations and activities.

### **Apprenticeship/training**

This was a preparing philosophy where children were prepared to become useful members of the household, village, clan and tribe. Girls were brought up as future mothers and wives. Boys were brought up in close association with their fathers and male adults to become well versed in such aspects as looking after cattle and how to be a responsible head of the family. At adolescent stage boys could accompany special medicinemen to the forest for medical herbs. This was done with an objective of training the youth in the acquisition of skills.

### **Workmanship**

African indigenous education was guided by the principle of work. It was strictly utilitarian as an immediate induction into society and a preparation for adulthood. For greater part of their lives, children were engaged in participatory education through learning by doing. Education was therefore, an integrated experience where children learnt by being useful to adults and engaging in productive work. It embraced spiritual and moral ways of living, social and economic communal participation and job orientation and application.



### **Holistic approach**

African youth were expected to be all-rounded individuals so that they could be able to face the multiple challenges ahead of them. Thus, this African philosophy involved multiple learning without any room for specialisation. Aims, content and methods were inextricably interwoven. For instance farmers were required to build their own houses and granaries, go for fishing and could also be skilled hunters and craftsmen. The holistic approach to learning developed children into jacks of all trades and masters of all. In fact, those individuals who had multiple talents in performing various tasks were highly recognized by the society and in most cases they were given leadership roles.

### **Conclusion**

A crystal clear point on African indigenous education is that it actually served, first and foremost, as a preparation. Children were brought up to become useful members of the household, village, community and hence the ethnic group. Education was strictly functional and for an immediate induction into society. Although it has limitations with regard to modern development, it still has an important role to play in shaping the current western forms of education. Modern school – based education could incorporate many components of indigenous education to make it more relevant to the African setting. Thus, it is upon our educators and social scientists to appreciate the role of this education and apply it for the betterment of our African children.

### **2.2 Origin and Development of Islamic Religious Education in Kenya**

Islamic education was introduced in East Africa in general and Kenya in particular since the inception of the Islamic religion. The 7<sup>th</sup> and 8<sup>th</sup> centuries saw Muslim emigrants inhabiting the East African Coast in large numbers. This was

due to the “fitina period” in Arabia where Muslim Arabs and Persians fled to various regions including the East African Coast. Some Muslim Arabs came for trade and also enjoyed the conducive climate of the area. This led to the establishment of city states such as Pate, Lamu, Malindi, Gedi, Mombasa, Pemba, Kipini, Shimoni, among others.

The settlement of the Muslim Arabs and Persians led to the spread of Islam in the East African coast. Most Africans accepted the new faith and needed education for comprehending the religion. Thus, Islamic education started to be offered in mosques by Imams and Sheikhs. The new converts received Islamic Education in the mosques which later developed into the Madrassa institution. The young children were sent to receive religious instruction every day. They were taught to read and memorise the Holy Qur’an starting from the shortest surahs of the Mus-haf.<sup>34</sup>

These early Muslim education centres were known as Qur’anic schools. They were established in mosques, private houses or premises set aside for the purpose. The teacher or Maalim sits, surrounded by volumes of the Qur’an and other religious books; ready to meet his pupils who sit in a semi-circle, with wooden slates and holding different verses of the Qur’an and other religious books. In some cases the teacher is assisted by one of the pupils who is considered the brightest or the eldest in the class for the elementary stage.

Besides reciting and memorising the Qur’an, the pupils are also taught Arabic language and writing in an advanced stage. At this primary stage writing is highly emphasized. On completion of this stage the secondary stage begins with advanced knowledge which has a much broader curriculum embracing a wide range of Islamic literary, theological and legal subjects. The curriculum consists of tafsir, the interpretation of the Qur’an and the study of literature, much of

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<sup>34</sup> Trimingham, S. (1964). Islam in East Africa. Oxford University Press. p.36.

which is derived from the Qur'anic commentary. The study of hadith is of central importance where these traditions cover such subjects as marriage, divorce, inheritance and ethical values.

Advanced learners are also expected to study fiqh, which is the theory of Islamic sacred law (sharia). The Qur'an contains the whole Sharia, which occupies a central position in Islamic society and prescribes peoples status, duties and rights as well as their prospects of external reward or punishment. They are also taught sira literature in prose and verse which contain stories about the life of Prophet Muhammad (S.A.W) and the stories of the Orthodox Caliphs (Khulafau-Rashidun).

In traditional system, this level merges with the higher level which can be equalled to the current "post-secondary level". It is at this level that the student decides in what area he wishes to specialise. It should be remembered that these Qur'anic Schools curriculum varied from one region to the other. In East African Coast there was no identified University but the Grand Lamu Riadha Mosque Madrassa offered such higher education level.

### **2.2.1 Objectives and curriculum**

The Qur'anic schools in Madrassa education system have several objectives just like any other learning system. The fore most objective of Islamic education is for humankind to worship the Creator, Allah, understand Him and execute his activities accordingly. Allah (S.W.T) says, "And I have not created man and Jins except for (them) to (understand) and worship me".Q:51.16. Humankind is the Khalifah (vicegerent) of this world and thus, should be able to lead it according to the will of the Creator. The Qur'an states, "Certainly, I want to send and create a Khalifa/leader on earth..." Q:2.127. According to this objective therefore, men should foster a positive relationship between God, himself, and also other creation of the earth. This can only be achieved through Islamic education.

Al-Ghazal, I. states:

According to Muslim Educators, the purpose of education is not to staff the minds of students with facts but to refine morals, educate spirits, propagate virtue, teach propriety and prepare for a life full of sincerity and purity. The first and highest goal of Islamic education therefore is moral refinement and spiritual training. Each lesson is expected to stress the moral aspects and every teacher is supposed to consider religious ethics above anything else.<sup>35</sup>

A part from the main objective of moral training, Islamic education also focuses on secular issues in life. Muslim philosophers and educators studied sciences, literature and arts e.g. Ibn Sina, Ibn Khaldun, Al-Farabi. These subjects are said to be useful not only in the acquisition of livelihood in the world but also in the attainment of truth and strengthening moral character.

Likewise, Islamic education is expected to promote vocational and industrial education. The individual is to earn a livelihood by the study and practice of various professions, arts and commerce. In other words, the secular aspects of education were expected to supplement its spiritual function. Otiende and Sifuna comment:

Islamic education also focuses on secular issues in life, this becomes useful in the acquisition of livelihood in the world and the attainment of truth and strengthening moral character. This form of education aims at creating different professionals who are able to earn a living in an honourable way, preserving the moral and spiritual aspect of it. The secular aspects of education area expected to supplement the spiritual function.<sup>36</sup>

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<sup>35</sup> Al-Ghazzali *Ihya Ulum-ud-Din* Vol.3,p.98

<sup>36</sup> J. Otiende & D. Sifuna (1992). *An Introductory History of Education*. Nairobi University of Nairobi Publication. P.141-142.

However, albeit the objectives, Islamic education aims at embracing spiritual and secular teaching. The Qur'anic schools in Africa in general and Kenya in particular have tended to be uniform with a strong religious bias. The curriculum focuses mainly on the spiritual aspect thereby neglecting the secular spectrum .It has been a natural phenomenon that more emphasis is put on memorisation of the Qur'anic texts and other religious concepts. Islamic education has also been criticised of neglecting women. In theory, Islam requires both male and female to pursue education. For instance, in the history of Islam, there had been many educated Muslim women who became great scholars, including the Prophet's wife Aisha (R.A)<sup>37</sup>. The neglect of women's education in some African Islamic communities has been serious and has adversely affected the promotion of schooling for girls. However, religious education for Muslim girls in Tana River County has really improved especially with the introduction of several religious boarding schools for girls in Lamu, Malindi and Mombasa counties such as Maahad Aisha Lil-Banaat Al-Islamiah in Mombasa.

### **2.2.2 Characteristics of Islamic education**

Islamic education has some major features which are incoherent with Western education. In some Islamic societies, Islamic education is not structured according to age. An individual has access to it at any time in his life, in youth or maturity, or even sometimes in old age i.e a Muslim is expected to seek for knowledge from birth (*Mahdi*) to death (*Lahdi*).

Islamic education does not put more emphasis on issuing certificates. Instead, Islam employs the device of Ijaza, a scholarly genealogy which links the student with the line of scholars and teachers to whom he is indebted for his knowledge. The Ijaza is a diploma given by a Master to his student which allows him to teach with authority.

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<sup>37</sup> Siratun-nabawiyah 3<sup>rd</sup> juzuu, p42.

Another outstanding feature is the non – payment of fees. It is the duty of every scholar to pass knowledge to others. There it explains the voluntary nature of the various Muslim scholars. However, parents and students do give their teachers gifts or donations, and sometimes they perform a number of tasks such as collecting firewood or digging on his farm. Moreso, Islamic education is homogenous, widespread and characterised by great strength and vigour. Muslim children attend Islamic education even after spending more hours in secular schools. This is evident even today in Kenya; every Muslim village is attached to a madrassa.

### **Conclusion**

The Islamic faith attaches great emphasis on seeking for education. The Muslim populace in Africa in general and Kenya in particular have been undergoing religious education experience since the inception of Islamic religion. In the contemporary world, Muslim educators should reform the curriculum to conform to the current emerging challenges. Western education has challenged this education curriculum and since Muslims have been influenced by modernity, other measures should be employed to boost its practicability, efficiency and effectiveness to the society. Most fundamental, is the integration of Islamic and Western Education in all the levels of learning.

The most effective approach would be to involve different curriculum material, different relationships and a different structure in the religious schools and universities. Muslim educators and scholars should study other curricula and educational structures with a view of integrating them in the religious education system.

More so, Muslim educators and scholars should engage all stakeholders to try and come up with ways and strategies of modernising the Islamic education curriculum so as to bridge the gap between it and western education.

### **2.3 Origin and Development of Western Education**

The Portuguese have been credited as the first European nation to have introduced western education in Africa. In the late 15<sup>th</sup> Century the Portuguese established a trading empire on the East Coast of Africa. The roots of the Portuguese enterprise lay in the great expansion of mercantile activities which transformed Europe in the late medieval period. Two major factors seemed to have determined early Portuguese activities in Africa. First were the commercial expectations fostered by new knowledge and notions of Africa. Information about the wealth of the interior had accumulated from contacts with the Moors of North Africa who knew about the caravan route that terminated at the gold port of Massa. The second attraction arose from the traditional conflict between Christians and Muslims which was fuelled by the conquest of the Iberian Peninsula. Since the eleventh century Christian status had been moving forward against the Muslims fighting for the conquest of territory but equally eager to secure commercial rights within Muslim states.

On the East African Coast, the Portuguese too were the first Europeans to establish an empire. The inspiration and determination which had carried the Portuguese explorers further and further along the unknown coast of West Africa were rewarded in 1486 when Bartholomew Diaz rounded the cape of Good Hope. Later Vasco da Gama explored the East Coast, and Portuguese settlements were established in places such as Sofala, Kilwa, Zanzibar, Mombasa, Pemba, Malindi, Pate, etc. By the close of the seventeenth century however, Portuguese power was on the verge of decline mainly due to the Dutch and English commercial competition that grew tremendously and supplanted it.

Proselytization was an important factor in European policies in West and East Africa. Their main target was the Islamised people who were regarded as natural foes, though this proved a difficult objective to achieve. However, Portuguese Christian missionaries made various contacts with castles and trading posts and

were able to educate a few Africans. By the end of the 17<sup>th</sup> Century Portuguese Christians were completely driven out of East African coast by the Muslim Arabs and thus had little impact on the African population.

### **2.3.1 Western Education in East Africa**

Educational activities in Eastern African were pioneered by the Portuguese who occupied the region for a period of approximately two hundred years. Later on, the abolition of slave trade and the subsequent colonisation of Eastern Africa spear-headed the introduction of Western Education. It followed a similar trend to the development of schools for freed slaves in West Africa. By 1860 Catholic priests came to Zanzibar with the double aim of redeeming slaves and teaching them about Christianity. This was under the Bishop of Reunion. In 1863 these Holy Ghost fathers increased their work under the leadership of Pere Horner, and within a short time the missionaries built two hospitals and two schools.

The first missionary schools were elementary oriented which involved reading, writing, arithmetic, singing and catechism. The curriculum was mainly religions and their main purpose was to convert Africans to Christianity. The other group was industrial school whose main aim was to give the former slaves an occupation and a means of livelihood. In this school young Christian Africans learned various trades and handicrafts, such as carpentry, blacksmithing and building. By 1866 over 136 pupils were in attendance at the Holy Ghost Mission. The Universities Mission to Central Africa (U.M.C.A) and the Anglicans High Church Missionary Society started similar educational institutions.

After failure to win the Muslims in Pemba and Zanzibar into Christianity, the Holy Ghost Mission transferred to a site at Bagamoyo on the mainland of Tanganyika in 1864. It retained for a time a seminary in Zanzibar town for the training of teachers and ordinands. The universities mission created a diocesan school at St. Andrew's college, Kiungani, for extensive work in Zanzibar and later mainland Tanganyika. In Kenya, the introduction of Western education



started after the failure of the Portuguese missionaries and has been attributed to the coming of Christian Missionaries such as Dr. Krapf and Johann Rebman in 1844 and 1846 respectively. They came under C.M.S. Lutherans who were the first missionaries to start a mission school at Rabai in 1846. They later travelled to the interior of Kenya upto Mt. Kilimanjaro. In 1890, the Holy Ghost Mission established a coastal agency in Mombasa, reached out Kilimanjaro and entered Nairobi in 1899. The year 1891, saw the arrival of a Scottish mission at Kibwezi in Ukambani, and of Germany Monrovia and Lutherans in South West Tanganyika. In 1898, it moved to Kikuyu regions of Kiambu and Nyeri. In these areas mission stations and schools were established and institutionalised.

### **2.3.2 Main Objective of early Missionary Education**

The primary objective of the early Missionary Education was to convert the 'heathen' or Africans to Christianity. The converts were to be literate in order to be able to read the Bible. Knowledge of the bible, the ability to sing hymns and recite catechism as well as the ability to communicate both orally and in writing were considered essential for a good Christian. This was also seen as an important step towards African civilisation.

### **Conclusion**

The establishment of British rule in 1884 led to the influx of Christian missionaries in Kenya who established themselves at the coast and travelled further to the interior. They started several schools such as Mangu, Alliance, to mention a few. The British colonialists supported such schools and even funded them for their eventual expansion.

Thus, it was from such root that western education expanded tremendously and its effects and roles surpassed the already existing African indigenous education and the Islamic education.

## **2.4 The role of Islamic Religious education**

The Islamic faith attaches great emphasis on education. There are several Qur'anic injunctions and narrations on knowledge and scholarly acquisition. For instance the Qur'an states, "... Allah will elevate those who have true belief and those who are educated possess higher ranks" Q:86.11. Likewise, there are numerous traditions of the prophet (S.A.W) which emphasise on the need for one to acquire knowledge. Once the prophet was heard saying, "Faith is naked, its dress is piety, its adornment is modesty and its fruit is knowledge. "Al-Hakim vol.1 p.69. The prophet further states, "On the day of judgement the ink of the learned will be weighed with the blood of the martyr." Ibn Abdul Baar vol.2 p.112

Indeed, Islamic education caters for both spiritual and physical requirements. In spiritual perspective, Islamic education fosters a positive relationship with the Creator, purifies the heart and refines the moral values of an individual. Besides, the physical requirements of man have also been recognised by the Islamic education. It is therefore prudent for one to view Islamic education on a broader perspective since it caters for all needs of human nature.

### **2.4.1 To be conscious of God**

The fundamental role of Islamic education is to make the existence of Allah, the Creator of the universe, be known to all. Humankind should be conscious of his Supreme Lord, identify, recognise and exhibit His (God) abilities by pondering about the creatures on earth and beyond. The Qur'an states, "Cant they ponder? If there would be another god other than Allah between the heavens and earth they would have caused mischief (due to competition)" Q:70.21. Therefore, Islam teaches the existence of Oneness of God without associating Him with any other being. The above verse of the Qur'an clearly states that there is only one Supreme Deity who is in control of everything. Any sound mind can understand that if

there will be two presidents in a county, then there will be a collapse of leadership simply because of competition for superiority.

### **2.4.3 To worship Allah alone**

Among the essential roles of Islamic education is to teach humankind to worship the only one true God and cease from worshipping other miscellaneous gods. Historically, from the ancient times humankind have been recorded as worshipping caves, spirits, sun or moon. Thus, Islamic education has come up to educate this man that the only one worthy of worship and prayers is that one who has Supreme authority over all creatures. The beloved prophet (S.A.W) narrates, “Worship Allah as if you see Him and if you do not see Him then He is seeing you”. Sahih Muslim Vol.1 p.53. So, Islamic education teaches humankind to think twice why someone adores a stone which does not speak nor hear.

### **2.4.4. Moral and ethical values**

One of the basic roles of Islamic education is to teach moral and ethical values to all humankind. The Prophet (P.B.U.H) narrates, “I have not been sent except to propagate the notion of good behaviour”. Sahih Muslim Vol.1 p.97. Historically, the prophet (S.A.W) came during the dark ages in the world, where there were numerous injustices, wars and conflicts, transgression and idle-worship, etc that had filled the world. Through the revealed Islamic education from the Qur’an and Hadith, the prophet (S.A.W) was able to transform the world from the darkness of sin and social evils to the light that laminated throughout the world. Morality was highly exhibited during the prophet’s period and the eve of the orthodox caliphs Abubakar, Umar, Uthman and Ali Ibn Abi Twalib (R.A). It was during such period that businessmen could leave their shops open during Swalah and no one could even attempt to steal a sweet or date.

#### **2.4.5 To unite all humankind**

The Qur'an and Hadith which are the primary sources of Islamic education, teach the unity of all humankind, as they are all from the fore father Adam (A.S) and mother Hawa (R.A). The Qur'an States, "Oh people (humankind)! Verily, we have created male and female and made you nations and communities for knowing one another, verily, the most pious amongst you is the most God – fearing ..." Q :80.19

The above verse clearly entails that all humankind should live harmoniously as they have originated from the same father Adam and that there is no natural superiority except the pious before Allah, his Creator. This is one of the roles of Islamic Education which shows that human beings are equal before God regardless of colour and race.

#### **2.4.6 To Teach knowledge and skills**

Islamic education is responsible for imparting knowledge and skills to humankind. The Holy Qur'an states, "He taught man what he knew not" Q:96.5. In another narration, the Qur'an notes, "And He (God) taught Adam the names of all things (on earth)..." Q:2.176. The above Qur'anic narrations give the essence of Islamic education as they teach humankind the various knowledge and skills which will help humankind attain a life of honour in this world and the hereafter. The Qur'an has taught several scientific knowledge such as embryology in Suratul – Muuminun, verse 14. Besides, the Prophet (S.A.W) has taught some business skills to attract more customers such as being "honest in all business transactions".

#### **Conclusion**

This chapter has shed light on the various religious educational systems that were introduced in Kenya by foreign agents. These educational systems had great impact on the people of Kenya and played vital roles in shaping socio-cultural

realm of the Kenyan people. Islamic religious education as described above had played dramatic roles in the transformation of her adherents. The researcher has used perspective of the stakeholders from religious leaders, sheikhs, imams, teachers, parents and pupils to understand not only the challenges facing the madrassa institutions but also the role they played to the people.

It is a known fact that the focus throughout the study has been the understanding of the Islamic religious education and its role in society. One of the goals of the study was to paint portrayals of these madaris in order to give readers a glimpse into how they attempt to reconcile the spiritual and secular wellbeing of an individual. A clear evidence of the impact of religious education in Kenya in general and Galole Constituency in particular is the cultural transformation of the population.

However, Islamic education in Galole constituency has to employ more modern ways in boosting its roles to the society. Islamic Education should act as a think tank in addressing the contemporary socio-economic needs of the changing Muslim society.

The next chapter gives an account on the origin and development of Madrassa institutions. In addition, the introduction of Madrassa institutions in Tana River County was briefly discussed. A detailed scrutiny of Madrassatul-Nuur Islamayah of Hola town was highlighted to provide a vivid example of an ideal Madrassa situation in Galole Constituency.

## CHAPTER THREE

### ORIGIN AND DEVELOPMENT OF MADRASSA INSTITUTIONS

#### 3.1. Historical background of Madrassa

The term madrassa can be defined as a place where knowledge, skills, morals and attitudes of Islamic orientation are taught and learnt.<sup>38</sup> In the Prophet's era in Makkah learning took place in the house of a sahaba known as Arqam bin Arqam. Taalim was conducted in this house (Darul-Arqam) secretly in fear of persecution from the Quraish. In Madina learning took place in the Prophet's mosque called Masjidun – Nabawii. At this time the term "taalim" was highly used which is derived from the Arabic term "alama" that means he has known or he has been educated.<sup>39</sup> The Prophet (S.A.W) was disseminating various categories of knowledge including the Qur'an, Hadith and other secular experiences such as trade and commerce legislations.

After the death of the Prophet (S.A.W) the companions such as Abu Huraira, Ibn Abbas, among others expanded and decentralized the institutions of learning. Muslims were visiting the prominent sahabas in the mosques and their homes for knowledge. Reciting and writing skills were highly emphasized with the Qur'anic and Hadith sciences, Fiqh, among other subjects.

The third period of madrassa development was during the Umayyad and Abbasid dynasties where special learning institutions were established and learning highly formalised. An outstanding example is Baghdad which was considered as a hub of Islamic Literature.

The coming Islamic periods saw such advanced Islamic institutions and Universities spread all over the Islamic world. Al-Azhar University was established in Egypt in 1176 A.D., Cordovo in Spain, among others provided a

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<sup>38</sup> Sira tun-Nabii Vol.2 p.11-12

<sup>39</sup> History of the Prophet bk.2 p.98

great intellectual advancement in sciences, medicine, mathematics, linguistics and religious knowledge.

### **3.2. Introduction of Madrassa Institutions in Galole Constituency of Tana River County**

Muslim societies all over the world have struggled to maintain their cultural identity through the dichotomy of educational practices. Muslims in Kenya and particularly in Galole constituency have not been an exception. Kahumbi, N. notes:

In Kenya, the madrassa system has become an educational system identified with Muslims. In all corners of the country where they are found, Muslims have established madaris to offer religious education to their children. These madaris range from small ones to big ones. The distinguishing features of the madrassa system in Kenya are the various levels of learning which constitute a system.<sup>40</sup>

As highlighted above, the Madrassa institutions were a product of the Mosque. The number of subjects varies from one region to the other and from one level to the other. Learning in Madrassa is progressive with defined levels of instructions which include Raudhah (an early childhood level), Ibtidaiyah (a primary level ranging from classes 1 to 4). Mutawassitwat (intermediate level ranging from classes 5 to 7) and Thanawiyah (secondary level which takes three years). After Thanawiyah (secondary level) the student is advised to travel to other towns usually outside Galole constituency, to search for more knowledge in a Kulliyya (college) or Jaamiah (University), that have recently been established in Mombasa, Lamu and Thika towns. However, not all Madaris in Galole have all the above levels depending on the teaching space, availability of qualified teachers and students. The first modern madrassa was established in Kipini in the late 19<sup>th</sup> century by the Lamu Riadha Grand Madrassa institution but could not

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<sup>40</sup> Kahumbi N. (1992). Muslim Education in Kenya, with special reference to Madrassa system in Nairobi. M.A. Thesis Kenyatta University. Abstract.

spread Islam appropriately due to lack of penetration into the interior. Kipini is an old town at the shores of the Indian Ocean in Tana River County which is nearer to Lamu archipelago. It is a small multi ethnic town comprising of the Bajunis, Boni and Pokomo. The Shariff Muslim scholars from Lamu Riadha Grand Mosque of the Jamalullaili Yemenite clan have been credited for the introduction, propagation and expansion of Madrassa institutions in the whole of Tana River County.

The second modern madrassa was established at Masalani by the then late renowned Muslim scholar, Sheikh Umar Dimah, (R.A).<sup>41</sup> Reliable sources have it that Sh. Umar Dimah was responsible for the Islamisation of the Tana River County communities from the early 1930's. Born in 1906, he went to Lamu Riadha Mosque Madrassa Institution in 1920 and graduated in religious education. The prominent Shariff family of Lamu Muslim scholars was responsible for the establishment of this high learning institution. His teachers were the then Grand Sheik Habib Swaleh, Sheikh Ahmed Badawi, among others. By the early 1930's Sh. Umar Dimah was given Ijaza by his scholars and allowed to go back to Tana River County for Da'awa activities.<sup>42</sup>

Sh. Umar Dimah went back to Masalani his native village in Kinakomba location of Galole constituency and started his religious responsibilities. First of all, he built a mosque for prayer and learning. "Where are the people to pray and learn?" He asked himself. Remember at this time there was neither Islam nor Christianity except for a few Arab and Swahili traders at some isolated towns such as Hola, Garsen, Masabubu and Tarasaa. The area was inhabited by traditionalists, Kidjo, Wagangana and a few Christian converts at Hola, Garseni, Tarasaa, Ngao and Golbanti. All these groups were opposed to Islam as it was viewed as a great threat to their existence.

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<sup>41</sup>Interview (sh. Salim Omar Dimah) 24<sup>th</sup> October 2015

<sup>42</sup> Phone interview (Sh. Abdul-Qadir Ali. Umar) 27<sup>th</sup> October 2015.



One of his fundamental tasks was therefore to islamise the population and transform the existing superstitious pagan beliefs and practices into a pure Islamic monotheistic society. So, he travelled from one village to the other propagating Islam to the local people and more specifically to his age group. He won the hearts of his *rika* and got his first group of students graduating in Islamic studies. These became prominent teachers and included personalities such as Sh. Awadh Dololo, Sh. Said Kidanga, Sh. Hiribae Jilo; all from Kinakomba location.

Having graduated his several students in religious education, Sh.Umar Dimah deployed them to all the other locations including Milalulu, Zubaki, Ndura and Gwano. Their main tasks were to islamise the population and teach them the new faith. This led to the emergence and establishment of several Madrassa institutions and mosques that thrived up to date. Their efforts bore great fruits as most of the population of the area became Muslims i.e. Milalulu – 95%, Zubaki – 60%, Ndura- 80%, Kinakomba -98%, Gwano – 60%.<sup>43</sup> The Duksi learning institutions thrived very well among the Somali, Wardei and Orma Cushitic Muslim communities.

However, the introduction of Islam and the Madrassa institutions was met with a lot of challenges. The first attempt of constructing the first mosque in his home village Masalani, was resisted by both the traditionalists and Kidjo (Pokomo decentralised form of government). Infact after a few months, the mosque was torched down by unknown person, but another one was constructed in its place after the victim was killed openly by an elephant.

The greatest challenge was the introduction of Islam to the natives. The traditional elders opposed while the young generation accepted the new faith. A conflict envisaged between the young new converts and the traditional elders especially when the former wanted to destroy and take out the Ngaji from the river Tana. A heavy confrontation broke out and the Muslims managed to take out the Ngaji and

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<sup>43</sup> Salim O.D. (1996). Life History of Sh. Umar Dimah. (unpublished) p.63.

destroyed it in front of all the people. The Ngaji was a huge superstitious drum kept in river Tana and people were to pay sacrifices for just viewing it. The other challenge was competition from Christian missionaries who were backed by the British colonial government. They were stationed at selected towns such as Hola Garseni, Tarasaa , Golbanti and more importantly at Ngao village, where there was a missionary station. The first schools situated at the above towns were missionary oriented and many of their pupils converted to Christianity. Having seen the impact of these schools to the people, Sh. Umar Dimah discouraged pupils from going to such schools. Due to this, he was sometimes jailed for being too critical to the same.<sup>44</sup>

### **3.3 Madrassatul-Nuurul-Islamiyah: Hola Town**

Madrassatul-Nuur is one of the madaris that has been selected by the researcher to give a detailed account of its structure and management. The rationale for its selection lies on the nature of the institution which is among the famous madaris in the constituency. The first sub-section highlighted the historical background of the institution while the other sub-sections consist of its learning resources, curriculum, language and religious practices.

#### **3.3.1 A brief history of Madrassatul-Nuurul Islamiyah – Hola Town**

The Madrassa had originally been started up in a small mosque known as masjid Nuur opposite Hola GK Prison in the early 1980s. Masjid Nuur became the second mosque to be constructed in Hola town after Jamia mosque. Likewise, Madrassatul-Nuur became the second most reliable religious institution in Hola town. The madrassa started as a Qur'anic school concentrating on recitation and memorization of the Holy Qur'an. In the early 1990s an Arab trader, Iqbaal Ahmed Bayusuf, from the Bayusuf Arab family living in Hola town, expanded the mosque and the madrassa using permanent structures. The madrassa comprised of three classes, and a staffroom, all attached to the mosque. Two business rooms as

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<sup>44</sup> Salim O.D. (1996). Life History of Sheikh Umar Dimah (unpublished).

shops were also constructed to be rented as shops to serve as sustainable projects for the mosque and madrassa financial operations.

The expansion of the madrassa resulted into increasing number of classes from 3 to 6 and currently the madrassa offers some Thanawiyah (secondary) classes. Today it has a Mudir, two male teachers and two female teachers. The Madrassa is being managed by a strong Madrassa Management Committee (MCM) under the leadership of Said Habban, an Arab trader at Hola town. The Madrassa currently has an enrolment of 155 of both boys and girls. It is a day madrassa where pupils report in the morning and go back in the evening. This is among the very few madaris in the constituency that has six toilets, desks and permanent structures.<sup>45</sup>

### **3.3.2 Learning Resources**

The madrassa has inadequate classrooms although they are well designed, with adequate lighting and painting. The religious institution has a small staffroom for the mudir and asaathidh. Classrooms are well furnished with adequate desks and chairs as well as a table and chairs for the teachers. Textbooks are available but inadequate, and many classes shared the books. The learning environment is conducive with a good playground. In addition there were displays with Islamic content alongside educational displays, although the greater proportion of displays was education based. The moment one enters the madrassa compound he/she could notice a lively teaching/learning environment. The logo of the madrassa has been clearly displayed on the walls of all the classrooms with its inspiring motion: *Knowledge and Implementation (Al-Ilm Wal-Amal)*.

### **3.3.3 The Curriculum of the Madrassa**

Madrassatul-Nuur has a comprehensive curriculum with almost all the required subjects in a modern madrassa system. Although it is a small religious institution

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<sup>45</sup> Interview discussion (Ust. Abdul-Rashid Awadh), 9<sup>th</sup> November 2015

it has kept educational structures of a modern system. It maintains a well labeled time table, 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. All these subjects are taught in Arabic language. Promotion of individuals from one grade to the other depends on the learner's ability to pass exams that are done twice a year.

Generally ,the curriculum of the madrassa institutions in the constituency differs from one institution to the other and the subjects are graded according to the different levels of learning beginning with the pre-primary (Raudhah) to the high madrassa level (Thanawi).The following are the subjects taught:

1. Qur'an- (reading-qiraa), (writing-khat), (recitation-tajwid), (memorization-tahfidh), (translation-tafsir).
2. Hadith-sayings, deeds, and silent approval of the Prophet (SAW).
3. Fiqh-Islamic Jurisprudence.
4. Arabic language- (dictation-imla), (Arabic literature-mutalaa), (grammar-nahwu), (writing-khat), (composition-insha).
5. Sira-History of the prophet (saw).
6. Taarikh-History of the world.
7. Tauhid-Unity of Allah.
8. Qisas Nabiyyin-Stories of the Prophets (A.S).
9. Faraidh-Division of Miirath (estate).
10. Al-Jughrafia-Geography.
11. Miqat (Time)
12. Swarfa (Etimology)
13. Hisab (Arithmetics)

#### 14. Usul-ul Fiqh (Roots of Islamic Jurisprudence).

The above curriculum is in conjunction with the educational system of the Grand Riadha Maahad Religious Institution of Lamu town. As one of the pioneer religious educational institutions along the Kenyan coast, Riadha Maahad has greatly influenced the curriculum set up of most madaris in Galole Constituency. Besides, most mudirs and asaathidh from the constituency are graduands of this Maahad Institution.

Likewise, Madrassatul-Nuur has well-structured class time-tables that were displayed on the walls of each classroom. Members of each faslu are supposed to copy their time-table in their exercise books.<sup>46</sup>

#### **3.3.4 The use of Arabic Language**

Madrassatul-Nuur has a qualified staff, well motivated and good Arabic language speakers. Their mastery of the language is manifested in the learners' use of the Arabic language freely in the compound. Learners in the compound were supposed to use Arabic language as one of the rules of the madrassa. For instance, the Islamic greetings, "Assalamu alaikum? Waalaikum salaam", were common and mandatory to all learners. Arabic phrases such as, "Kaifa haaluk, Man anta, Maa ismuka?", could be heard in the compound. In addition, the Mudir and his teachers were always communicating to their learners in Arabic whether on assembly or in class.

The use of Arabic language is very much amazing in this madrassa as you could hear pupils playing in their field with the remarks, "Insha-Allah, I will defeat you in 200 m race."<sup>47</sup> The bulk of this interaction occurs between children and teachers with certain standardized 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*"

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<sup>46</sup> Diwanul-Baranamej pp 6-12

<sup>47</sup> Observation 26<sup>th</sup> October 2015

preceding each name, with children replying “*waalaikum salaam.*” However, the extent to which Arabic was used in classrooms varied depending on the class and teacher.

The interaction of the pupils with the Arabic language has motivated both the teachers and parents which has seen an increase in enrolment in the recent years especially with the current head teacher Ustadh Abdul-Rashid ibn Awadh. He explained that it was a great effort exerted by his team of hard working staff where some pupils had to flee to other madaris that do not obligate the speaking of Arabic language. However, after some months students became used and happy with the language speaking policy and later resulted in the influx of pupils from neighbouring madaris.

### **3.3.5 Religious Practices**

Madrassatul-Nuur is undoubtedly one of the madaris that is providing moral and practical teaching to its learners. Learners are taught the fundamental Islamic practices such as salah and how it is performed, thereby nurturing a youth full of discipline and practical Islamic cultural inclinations. The madrassa has assigned *dhuhr and asr* prayers to be practically performed by all learners on Saturdays and Sundays.

The role of practices and values in the institution is highly integrated with practices acting as a necessary mechanism for demonstrating values in the Islamic context. Although these can be seen as practices on the surface, they had implications for the development of children’s values in an ongoing process. Children were encouraged to welcome visitors using *salaam* greetings encompassing elements of Islamic etiquettes and discipline. Salaam greetings were used by children when teachers entered classrooms and during assemblies where the head teacher 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 madrassa in terms of values the head teacher 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 and elders.

Although Madrassatul-Nuur of Hola town exhibited a good modern religious institution in its set-up and curriculum development, it has a number of challenges that need to be addressed. More fundamental challenges concern the teachers' salary that range between 4000 and 8000 a month.<sup>48</sup> This has greatly demoralized teachers who more often look for greener pastures outside the county. Lack of adequate infrastructure such as classrooms has made the Raudhah class learn in the mosque. The Madrassa is in dire need of instructional materials like textbooks and mus-haf. There is inadequate staff compared to the big enrolment of the learners. A discussion with the management revealed that they have acute shortfall of finance which has handicapped them in teacher employment. Thus, as a matter of fact Madrassatul-Nuur is experiencing several challenges and its high time that Galole constituency religious stakeholders join hands in empowering their religious institutions accordingly. "Unity is strength and separation is torment."<sup>49</sup>

## **Conclusion**

The introduction of Islam and the establishment of Madrasa institutions in Galole constituency took place with a lot of determination, zeal and sacrifice from the late Sh. Umar Dimah and his students. The first curriculum of such institutions was based on Qur'anic recitation, memorisation, fiqh (Jurisprudence), Hadith and a few legal lessons. Today such madaris have evolved into modern Islamic Institutions implementing all important levels of education such as Raudha

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<sup>48</sup> Interview discussion (Ustadh Salim Bwanamaka) 20<sup>th</sup> October 2015

<sup>49</sup> Sahih Muslim Vol. II p.63.

(pre-primary), Ibtidaaiyah (Primary), Mutawasitwah (intermediate) and a few Thanawiyah (secondary) levels. However, they are facing several challenges in which this study has revealed. The researcher is optimistic that the recommendations put forward by the study will help solve and alleviate them for the betterment of the people in general and the Muslim youth in particular.

### **3.4 Aims of Madrassa institutions to the Muslim Youth**

The purpose of any educational institution should be geared towards fostering spiritual, moral and intellectual advancement. Its roles must result into a hybrid of youth who will conform with all the needs of the changing pluralistic, multi-ethnic and multi-religious societies. The Madrassa institutions born out of the Prophet's educational system nonetheless cater for all the aspects of life, and this is because Islam is a complete way of life encompassing all its circles. The Madrassa institutions should provide holistic education that addresses the physical, spiritual and emotional needs, through the delivery of both revealed and acquired knowledge.

According to Rizavi, S. (1986) the final aim of education is to prepare individuals to live in a society which is just and in which the ideal of Omnipresence and Omnipotence of God predominates. The individual must lead a normal life, performing all their world functions while having a clear cut notion of what their lives to one goal – the hereafter.<sup>50</sup>

Imam Malik (R.A) emphasized on the importance of purifying humans spiritually through the inculcation of moral values and attitudes. The *Salafus-Swalih* Muslim scholars stressed the first goal of Islamic education as recognising and worshipping Allah (S.W.T) following the narration of the Holy Quran where Allah (S.W.T) says, “And have knowledge that there is none to be worshipped except me.” Q: 45.37. The second main goal of Islamic education is worldly pursuits where the

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<sup>50</sup> Al-Ghazzali, A. (1986) *Ihya –Ulum-ud-Din* (The Revival of Religious Learning) Vol. p 115.



Holy Qur'an states, "...And do not forget your share in the world. ." Q:57.125. Thus, it is the duty of the Islamic education to enhance proper balance between the spiritual and physical needs.

According to the findings of this study, the aims and objectives of the religious education institutions can be summarised as follows:-

- (a) To impart to the learners the knowledge of the Holy Qur'an in order to understand its correct recitation and meaning which can be applied in the performance of any religious duty such as teaching.
- (b) Madrassa institutions have the Mandate of teaching the hadith and sunnah so that learners can apply them in their daily experiences. This will help them evaluate the Prophet's life which will catalyse them in spreading Islam peacefully.
- (c) Madrassa institutions have the task of inculcating moral values to the learners in order to develop good habits that will help them be accepted in any pluralistic society in the contemporary world.
- (d) To act as an Islamic cultural hub to the learners through imparting religious cultural skills and values such as the manner of greeting, eating, dressing, etc .
- (e) To lay a proper foundation of Islamic faith by creating an awareness that knowledge without a basis in faith is incomplete education so that learners can embrace the culture of being good practising Muslims.
- (f) To teach people about Islam as a peaceful religion on earth and enhance skills for peace and reconciliation in order to achieve a conducive social environment.

- (g) To act as agent of Islamic propagation through various “daawa” activities such as visiting people’s homes and lecturing on the importance of Islam.
- (h) To act as a role model to the wider society in terms of worship and moral values so as to attract more people and learners.
- (i) To impart knowledge and skills that would help the learners cope up with the contemporary challenges facing our Muslim youth. For instance once the Prophet (S.A.W) gave money to a beggar and taught him to depend on himself by selling firewood.
- (j) To provide religious awareness and rights of Muslims so that they can forward them to the government for debate and implementation.
- (k) To provide the learners with religious knowledge and skills on performing the fundamental Islamic beliefs and practices such as Swaum, Hajj, Swalah, etc so as to nurture a God fearing society.
- (l) To inculcate within the learners leadership qualities through the life of the Prophet and his Orthodox Sahabas as their spectrum. This will help them produce good, honest and just leaders who will lead our society to great prosperity and success.
- (m) Madrassa institutions can act as a bridge between the government and society in terms of religious issues and conflicts so as to have a peacefull environment in times of conflicts.
- (n) To act as a rehabilitating centre and a sanctuary of hope to the learners who may have chronic indiscipline issues and despere in life.

## **Conclusion**

The Madrassa institutions have a great role to play to the Muslim society and the general public. In Galole constituency, these institutions have played a significant role in shaping and transforming the society positively. These madaris have produced several contemporary scholars such as Sh. Khatwat, Sh. Salim Umar Dimah, Sh. Abdul-Qadir Ali Umar, Sh. Abubakar Ali Wako, Sh. Abubakar Salim Babuya, among others. These Sheikhs have been agents of Daawa (Islamic propagation) in many parts of Kenya and beyond.

However, the Madaris are today facing several challenges such as competition from secular education. This means that all stakeholders in this field should work hand in hand in addressing such obstacles so as to benefit our Muslim youth who are now viewing the madaris as obsolete and a waste of time.

### **3.4.1 The Muslim Youth**

Any society is composed of different classes of people. In terms of age there are the young, the youth, adults and the old. Economically, we have the low class earners, the middle and the high class of rich individuals and tycoons. All these socio- economic and political classes are very essential in the progress and development of any society.

It is well known that throughout the annals of time and the pages of history, youth have been a tremendous force. Their participation in society makes the concept of progress a reality and their efforts have the capacity to influence the masses. The youth are fundamental agents of change and have undoubtedly been used by several societies to enhance change. Indeed, the youth have been the energy behind the renaissance and the evolution of all societies in the primitive and contemporary world.

Swaleh, I.B. (2005) states;

Every community in every society without exception is composed of different classes. There are leaders, followers, workers, intellectuals, etc. It is this heterogeneity that leads power to society and it is this same heterogeneity that can lead to destruction. If the different classes in society are united working for one goal, strength will grow and ultimately victory will prevail. However, if the different classes function as separate units working for different ends, the society will collapse and extinction will be the ultimate destiny.<sup>51</sup>

The Muslim youth being one of the social classes of any society are premium and delicate. They form the society's future leaders and thus should be handled and treated with a lot of sincerity and care.

### **3.4.2 The Youth and morality**

Islam has accorded great respect and consideration to the youth since they are the fruits of the product of the society. The Prophet (S.A.W) has commanded Muslim parents to impart moral values to their youth. He once stated, "Give your children moral values".<sup>52</sup> He further stated, "Be kind to your children and kiss them with love, as one who does not have mercy will not receive mercy".<sup>53</sup>

On teaching them ethical norms, the Prophet (S.A.W) said, "Among the many deeds that put one into Jannah is Taqwa (God-fearing) and moral behaviour".<sup>54</sup>

The above prophetic traditions exhibit the importance of imparting ethical values to the Muslim youth. In a historic perspective, the sons and daughters of the Sahabas became great scholars and champions of Islamic propagation. Thus, any Madrassa institution should work hard to achieve this noble goal.

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<sup>51</sup> Swaleh, I.Bebear "Muslim youth" . Jan. 2005.( Vol.XVIII issue No.130) p.8 Chief Editor

<sup>52</sup> Sahih Muslim Vol.2 p.73.

<sup>53</sup> Al-Bukhar Vol.1 p.41.

<sup>54</sup> Ibn Majah Vol.III pg. 78

### **3.4.3. Youth and religion**

It is always said that the way you nurture your child is the way he/she will be. Children are innocent before Allah but they get accounted for their actions once they become adults. The Prophet (S.A.W) said, “Every child is born with an Islamic fitrah (natural inclinations of man) but is the father who makes him/her a Jew, Christian or Magian”.<sup>55</sup>

Likewise, the youth are highly intellectual who can grasp and comprehend any concept. It is therefore, the duty of any religious institution to impart the right Islamic religious knowledge. The Qur’an has outlined numerous examples of parents and Prophets who taught their children the concept of religion and one true God. Luqman (a pious man in the Qur’an) said to his son, “Oh! My son do not associate Allah with other beings (shirk), for it is a great transgression”.<sup>56</sup> Prophet Yaaqub (Israel) was quoted in the Qur’an that he once called his sons, “Oh! My sons! What do you worship! They replied, “We Worship your Lord, and same Lord of your father Ibrahim, Ismail and Is-haq, just one Lord and to Him we submit (Muslims)”.<sup>57</sup> According to the above episodes, the youth should be taught the religious aspect as their fundamental right. Thus, any madrassa institution is mandated to such a duty so that they are alleviated and guarded against the monster of secularisation.

### **3.4.4. The Youth and Economy**

“A strong Muslim is better and pleasing in the eyes of God than a weak Muslim”. (Al – Bukhar). The Prophet (S.A.W) commended that person who is a believer and stable in the socio – economic activities. Historically, there had been numerous Sahabas who were rich and greatly supported the Muslims. Abu-Bakar (R.A) was wealthy and once bought the freedom of Bilal Ibn Rabbah (An African

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<sup>55</sup> Sahih Muslim Vol.2 p.16

<sup>56</sup> Q:69.36.

<sup>57</sup> Q:41.58.

Muslim slave from Ethiopia) from his master. Umar bin Khattab (R.A) and Uthman bin Affan (R.A) contributed their wealth immensely for the sake of Islam.

Thus, Islam stresses on economic stability in this life and discourages laziness and begging. It should be noted with great concern that economic stability cannot be achieved without putting in place mechanisms to achieve it. The Madaris therefore, should be able to introduce programmes which would empower the Muslim youth economically. Vocational programmes such as carpentry, driving and masonry; among others will act as an economic base for the learners in these madaris.

### **Conclusion**

The Muslim youth is not an exception from the youth of other societies. He has both spiritual and physical requirements that need to be catered for. Our Muslim youth in Kenya in general and Galole constituency in particular have been engulfed with several challenges ranging from religious to socio-economic setbacks. Today, Muslim parents have raised their eye brows on the rote of their children. They claim that the Muslim youth is a spiritual outfit and a socio-economic dunderhead.

It should be understood that the main cause is poor programming in the Madrassa institutions and a total neglect of the past Islamic history. Historically, the early Muslims had their youth taught religious education coupled with other economic practices. Even the Prophet (P.B.U.H.) himself worked as a trader before receiving revelation of Prophethood.<sup>58</sup> Accordingly, it is high time that the Madrassa institutions together with all stakeholders, revise the curriculum to integrate secular programmes which would benefit the learners in this competitive realm. The international and national faith-based organisations such as World

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<sup>58</sup> Siratun – Nabii Vol.1 p. 31-33.

Assembly of Muslim Youth (WAMY) and Supreme Council of Kenya Muslims (SUPKEM) should play a central role in religious and secular educational engagements in Kenya. It is our appeal that such Islamic organisations move to the countryside and supplement the educational efforts instead of concentrating on the major towns and cities of Kenya.

The next chapter gives an elaborate discussion on the contemporary challenges facing the Madrassa institutions in the constituency. The chapter forms one of the main objectives of the research. The numerous challenges found out in such institutions were highlighted to provide a clear understanding of these institutions on the ground.

**CHAPTER IV**  
**CONTEMPORARY CHALLENGES FACING MADRASSA**  
**INSTITUTIONS IN GALOLE CONSTITUENCY**

**4.0 Introduction**

With the growing Revival Movements for the restoration of Islamic values by contemporary Muslim scholars, there is an increasing demand on Madrassa institutions to restore and develop their religious and secular educational systems. It is essential, however, for the Muslim curriculum developers to have a clear and sound understanding of the institutions they are expected to restore and develop. It is crystal clear that the various challenges facing the madaris need an urgent remedy. It is a fact undisputed that most students graduating from such institutions are unable to compete against their counterparts in secular education. A diagnosis of the educational set up would reveal the fault lies in the educational system which tilts heavily in favour of spiritual content, thereby neglecting the physical aspect of the learners.

Maqsood, J. (2005) notes, “As man is the blend of matter and soul, hence he/she attains knowledge through two sources; material and spiritual”. He further explains that according to “Law of Newton” you see apple falling down but you cannot see gravity. Hence, Islam believes in matter and soul as the source of knowledge”<sup>59</sup> In view of the above clarification on the basic needs of any humankind, this chapter will exclusively outline the challenges found out in the madaris of Galole constituency of Tana River County.

**4.1 Poor Remuneration for teachers**

The study has discovered that Galole madrassa institutions have very determined hard working Mudirs and Asaatidh. However, the monthly salary they receive is astonishing and discouraging. The study reveals that majority of the teachers

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<sup>59</sup> Maqsood J. Muslim Journal 2005



receive a monthly wage of between Kshs.3,001/- and KShs.5,000/-.<sup>60</sup> This is a major catastrophe for the educators who are always under economic hardships. This has been so due to the lack of well-planned remuneration structure as well as the lack of a common committee to deal with such teachers financial matters. There is only one Non - Governmental Organisation named Africa Muslims Agency (AMA) that deals with only one centre of their own establishment at Hola town. The majority of teachers are paid from parents contributions assisted by some few individuals working in the government and private sector.<sup>61</sup>

#### **4.2 Lack of qualified teachers**

There are four essential educational levels of teachers in Galole constituency religious educational field. The teachers are grouped into either ibtidaiyah (primary), mutawassitwah (intermediate), thanawiyyah (secondary) level or Jamiah (university) levels.

The study discovered that most of the teachers are from the mutawassitwah (intermediate) level who did not attain secondary level. This is a clear indication that most madaris have no teachers with higher qualifications. The very obvious reason is the poor remuneration allocated to them. The most qualified teachers tend to move outside the constituency to look for greener pastures. This is a great menace surrounding the religious education sector as it is attributed to the poor planning systems by the stakeholders.

#### **4.3. Inadequate infrastructure**

In this study the researcher found out that over 80% of the madaris have very poor infrastructural facilities. The buildings are semi-permanent and more often needed mud reconstruction. They have limited toilets and more often learners utilise the toilets from the nearby mosques. Most Madaris have no staffrooms for

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<sup>60</sup> Interview discussion (Sheikh Ulaya) 23<sup>rd</sup> October 2015

<sup>61</sup>Phone interview (Salim Omar Dimah) 5<sup>th</sup> November 2015

teachers to plan their work. Very few madaris have desks and the majority of them have their pupils sitting on mats spread on the floor. The Raudhah (pre-primary) level pupils sit on dusty floors. Besides this, it is not uncommon to find some madaris with leaking roofs where classes are absconded on rainy days.

Moreso, some Madaris have fewer classrooms where some pupils are forced to study outside and sometimes under trees. Generally speaking, the religious institutions in this region have acute shortage of infrastructure, a great challenge which is demoralising learners who opt to leave and join the secular education.

#### **4.4 Lack of a common curriculum**

One of the most serious challenges is lack of a common syllabus (minhaj) for all the madaris in the constituency. Each madrasa institution has its own syllabus independent of the other. Some institutions have few subjects compared to others. This has affected the student in terms of transfers as one is forced to repeat classes for subject compensation. This has also been a set back as teachers' lack of unity has denied them a collective bargaining agreement with parents in terms of solving their issues such as salary. However, there are few clusters of madaris ranging from 2 to 7 that prepare the same syllabus for their learners. Efforts to unify all madaris in the constituency have failed to bear any fruits.

#### **4.5 Lack of integrating vocational training courses**

Any Muslim is required by the Islamic Shariah to be stable in morality and socio – economic pursuits. The Qur'an states, "... and search for the fadhllullah (provisions of Allah) upon you and always remember Allah so that you may succeed" Q:76.12. This means that looking for economic activities is an obligation to any Muslim as work is a form of worship (Ibadah).

In view of the above therefore, our madrasa institutions should consider teaching programmes which will empower learners towards self – reliance in life. This study has revealed the absence of such vocational training courses in all madaris

in Galole constituency. Courses such as carpentry, plumbing, tailoring, computer, among others when integrated with the learning curriculum would highly benefit and attract more learners. A vivid example is seen with some students who graduated from some madaris in Mombasa with such courses like the Taqwa Madrassa in Somali, Mombasa. Students from this Madrassa have become self – reliant and are earning good fortunes in life. “I trained as a welder at Taqwa Madrassa in Mombasa and I am now earning my living happily.”<sup>62</sup>

#### **4.6 Negative attitude of both parents and learners**

An outstanding challenge of these religious institutions is that parents portray a negative attitude towards them. This has been attributed to various factors such as inadequate salaries for the teachers. More so, the unemployment factor to work in government positions like their counter parts in secular education, greatly demotivate parents. Many parents do not see the need of religious education since there is no employment in the civil service. They just view it as subordinate education and put off their children immediately when they reach class 6 or 7 in the secular education. In addition, the harsh corporal punishments given to madrassa learners have led parents to exclude some of their children from attending to these madaris. The lack of motivation to students has also widened the gap between the student and the teachers. This is a serious challenge facing our madaris as can be seen from the low enrolment compared to secular primary schools.<sup>63</sup>

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<sup>62</sup> Interview discussion (Ustadh Abubakar Salim) 2<sup>nd</sup> December 2015.

<sup>63</sup> Phone interview (Mzee Said Bona- parent) 16<sup>th</sup> November 2015

**Table 1 Bondeni Village Religious and Secular Enrolment of pupils as per November 2015.**

<b>Madrassa Institutions</b>					<b>Secular Institution</b>
	Al-Aitam	Al-Azhar	Al-Hidayah	Total	Bondeni Primary School
Boys	35	58	43	136	252
Girls	57	103	73	233	287
Totals	92	161	116	369	539

The above illustration shows clearly the way learners were attracted to the secular school en mass than the religious institutions.

#### **4.7 Poverty**

Galole constituency in Tana River County is among the Arid and Semi-arid regions of Kenya. Being one of the most marginalized areas of Kenya, the constituency has high poverty levels that have greatly affected the funding and eventual smooth running of the religious institutions. Most parents have failed to construct permanent buildings and other physical facilities like modern washrooms. This has been a serious challenge to many of the madaris as a bigger population of the religious students learn with very few instructional materials and uniform.

#### **4.8 HIV/AIDS Scourge**

The study revealed that the constituency is among the areas affected with the HIV/AIDS pandemic. The researcher discovered that there are orphans in each Madrassa whose parents have been victims of the HIV scourge. The concerned orphans have several challenges ranging from uniform to instructional materials.

The constituency has only one religious madrassa boarding institution sponsored by Africa Muslims Agency (AMA) at Hola town which does not account for the large number of orphans in the constituency.

#### **4.9 Lack of a Common Certificate**

The absence of a unified curriculum for Islamic Education has also meant absence of a central certification authority. Every Madrassa issues its own certificate resulting in all manners of institutions springing up. Except for a few madaris such as Lamma Madrassa Organisation in Milalulu area, Nuur Islamiyah and Thaqafah Islamiyah; the rest of the institutions do not provide certificates. The problem has been further compounded by the lack of adequate teaching staff in most madaris. Besides the offering of certificates by some institutions in this constituency, they are still not recognised by some higher learning institutions in the country such as Kisauni Islamic College. Discussions with some students in these madaris claim that they always repeat classes when they move to higher learning institutions outside the county such as Lamu, Malindi and Mombasa.

#### **4.10 Poor Leadership by Muslim Leaders**

One of the outstanding challenges facing the various madaris in Galole Constituency is poor leadership by the concerned Muslim leaders. In Kenya, Muslim leaders from all levels of religious institutions have greatly neglected the Madrassa institutions. For instance, the leadership of the Supreme Council of Kenya Muslims (SUPKEM), the Muslim umbrella body, has done nothing in promoting religious education in the country. This is a pure failure on the planning by its leadership cadre and exhibits the ineffectiveness in managing Muslim affairs in the country. Omari H. K. states; “Leadership effectiveness is measured by the leaders’ contributions to the quality of group processes and the

extent to which the organization performs its tasks and goals”.<sup>64</sup> Thus, the negligence of Muslim leaders to prioritize religious education in their planning has become a grand challenge in the development of madrassa institutions in Kenya in general and Galole Constituency in particular.

## **Conclusion**

Muslim scholars warn that a large population of idle, directionless youth could lead to dire consequences if left unchecked. Youth must be taught to appreciate jobs and work hard to develop their skills if they are to enjoy a better living. Educational institutions and religious leaders must play active roles in educating and guiding the youth towards a more prosperous future.

Educators should stress the need to build and maintain strong citizenship among the youth in order to foster patriotism and national pride. This can be achieved through proper curricula development and revision of both the religious and secular educational systems. The religious dimension being the introductory education to a Muslim child, should strive to achieve its fundamental goals of spiritual, moral and socio economic advancement.

The numerous draw backs affecting these madrassa institutions are clear indications of our failure to modernize our religious institutions. It is high time that all stakeholders come together and forge appropriate measures and solutions to the fore said challenges. On the other hand, the religious education institutions should act responsibly and be sanctuaries of hope to the Muslim youth who have been engulfed by secularisation and permissive lifestyle. “Our Muslim youth is our future and should be handled with delicacy for them to bear useful fruits”.<sup>65</sup>

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<sup>64</sup> Omari, H.K. (2010). Examining the Islamic Leadership in Kenya: A Case Study of Supreme Council of Kenya Muslims, p1.

<sup>65</sup> Sh.Umar Dimah.(d.2006)

After unearthing the challenges of the Madrassa institutions in this chapter, the necessary conclusions and recommendations are given in the next chapter. This was done in order to give a complete project work without leaving any stone unturned.

**CHAPTER V**  
**SUMMARY OF THE FINDINGS, CONCLUSION AND**  
**RECOMMENDATIONS**

**5.1 Summary**

Education is a basic right to any Muslim child. In Islam education's main goal is to comprehend the spiritual and physical requirements of an individual. This duo should draw one close to God and humanity by fostering positive relationship. In the Qur'an humankind has been ordained as the Khalifah (vicegerent) of all other creatures. Allah (S.W.T) says, "Oh! David, we have made you a Khalifah on earth... therefore, judge humanity with justice..." Q: 56.23. Accordingly man cannot execute this God given task of leadership without knowledge. This is why educational institutions have a paramount role in shaping up an individual.

The study has found out numerous issues that need urgent solutions, without which they can render the religious institutions in this region as obsolete as the cowrie shells. First and foremost, the religious teachers are financially handicapped because of the poor remuneration. Imagine a teacher earning 3,500/- a month and has a family with all human needs surrounding it! It is not uncommon to see some Madrassa teachers suspending their teaching profession in favour of "Falak Medical" profession, which has been attributed by the lack of morale and motivation.

The lack of common curriculum in the whole of Galole constituency has affected the standards of religious education. This is a national crisis that has rendered learning a haphazard process. Munawwar, K. states, "Despite the existence of a number of curricula in various Madrassa and Duksi in Kenya, this has not translated into improved standards in Madrassa and Duksi hence made the institutions unattractive and underutilized".<sup>66</sup> Although some cluster Madaris in

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<sup>66</sup> Munawwar, K CEO, Muslim Education Council, Nairobi.



Milalulu and Zubaki areas have managed to form some unified curricula, they are still not accepted by the majority institutions.

Likewise, we found out that learners are not exposed to modern challenges of life. There are no integrated programmes for vocational training course as there are in some institutions in Lamu, Malindi, Mombasa and Nairobi. The lack of these Madrassa polytechniques has left students with no proper career choice. Thus, these establishments are necessary to be coupled with the Madrassa curriculum.

The teaching/ learning environment is very pathetic and uncondusive. Most Madaris have no permanent structures and need repair more often. Learners use the washrooms of the nearby mosque and usually sit on mats spread on the floor as desks are only seen in secular schools. Some of the madaris that were visited have their Raudhah (nursery) pupils sitting on bare floors just because of the acute shortage of mats.

Galole constituency of Tana River County is one of the most marginalized areas of Kenya. The poverty levels are very high albeit some good natural resources such as the river Tana. Most people are peasant farmers who grow crops on small scale for domestic sustenance. The mango tree is grown for cash but prices are very poor and are controlled by middlemen. This is a serious challenge that has affected the communal funding of the madrassa institutions. Students are in dire need of instructional materials and madrassa uniforms.

Actually, the study has unearthed and discovered several issues that need to be urgently addressed. It is the hope of the researcher that this project will not just serve as an academic award but also be a roadmap to transforming these religious institutions for the good of the Muslim community in general and the Muslim students in particular. The researcher is optimistic that the recommendations in this project will create a vivid awareness and attract well-wishers and donors who will give their general input in aiding these sacred religious institutions.

## 5.2 Conclusion

The Muslims are part and parcel of the wider society in Kenya. As the Kenyan society is on the run to establish several institutions, so should Muslims. Educational institutions are among first priority targets to be set by any religious grouping. Ahmed, H.S. (2003) notes:

Muslims should strive to build institutions needed to establish themselves as a community, as a society and as leaders in their country. We do need many institutions to survive in this society such as masjid, educational institutions, medical centres, cemeteries and mortuaries, orphanage, banks based on Islamic principles, farmlands to raise halal animals, fruits and vegetables, mass media, hotels, among others. It is through such institutions that Muslims can be meaningful and productive in the wider society in their country.<sup>67</sup>

As far as the Madrassa context is concerned, the review of the curriculum in Galole constituency should be a continuous process. This should be given a priority as it is the only educational weapon to identify and fill the gaps and lapses. It is not uncommon for the Kenya educational curriculum implementers to have periodic revisions/reviews of the primary, secondary and post-secondary educational institutions. In such review process, the Kenyan educators examine several factors for better improvement of the curriculum such as emerging issues. It is therefore prudent for the Galole religious education stakeholders to emulate the government ministry of education strategies. This is the time that we should learn from one another as the Qur'an states, "Thus, ask those of Dhikr (knowledge) if you know not".<sup>68</sup>

The religious educational institutions in Galole constituency have done much to islamise the locals, impart knowledge, skills and morality to the youth. However, there are several challenges facing them. Thus, there is need for all stakeholders

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<sup>67</sup> Ahmed, H.S. (2003). Muslim Journal. p.16.

<sup>68</sup> Q: 17.105.

to unite, form common religious education committees, identify their failures and address them amicably.

### **5.3 Recommendations**

Through the study of philosophy and social phenomena it has been discovered that the human mind portrays an intellectual advancement with the magnitude of challenges it faces. For instance, that human being inhabiting a very harsh environment, whether too hot or too cold, will have a higher intellectual growth than the person living under favourable environment. This is inevitable because harsh environment exposes more severe challenges that need urgent solutions without which the affected human being will suffer from extinction.

This study has found out numerous challenges and the following have been disclosed as the recommendations. First of all, the teachers who are prime stakeholders should have their remunerations improved up to a minimum monthly salary of twenty thousand shillings. The very meagre salaries the mudirs and asaathidh receive have compromised the consistency of teaching and the educational standards in these religious institutions. A student from a faith based non-governmental organisation's sponsored Madrassa such as Africa Muslims Agency, cannot be educationally equated to that student from these locally based madrassa institutions. This is because of the good remuneration and the consistent teaching in the N.G.O. sponsored religious institutions. Thus, stakeholders should come up with ways of good salary payment structures by soliciting for modern ways of raising funds for their madaris such as proper methods of collecting and administering of the funds collected, harambee programmes, fees collection, among others.

The study revealed that most teachers have not been formally trained in well-designed Islamic colleges (Kulliah). In this, the researcher recommends that teachers should be given opportunities to train so that they can employ

contemporary pedagogical methods. According to Imam Al-Ghazzali, a teacher should more often vary his teaching methods, so as to make his work presentable and attractive to the learners. Ancient teaching methods such as rote memorisation of religious concepts prevalent among most madaris should be improved through teacher training.<sup>69</sup> Al-Ashraf on teacher training states, “In order to achieve quality education there is need to restructure the training of teachers.”<sup>70</sup> In Kenya there are some Islamic religious education training colleges (Kulliah) that are found in big towns such as Lamu, Mombasa, Garissa and Nairobi that do offer educational training courses. For instance, Maahad Kisauni Islamic Centre in Mombasa is training several madrassa teachers nationally.

The Qur’an states, “And abide by the rope (religion) of Allah with unity and do not fall apart”.<sup>71</sup> Unity in any Islamic undertaking is paramount if success is to be achieved. There should be uniform curriculum in all the Madaris in the constituency that will help to harmonise the various subjects taught and will also improve their quality and relevance to their learners. Munawar, K. states, “A common curriculum in the country is the only tool for improving the religious educational standards”.<sup>72</sup> Thus, the study concurs with this idea and recommends the formation of both County and National Madrassa Committee members to oversee the establishment of such Common Madrassa Curriculum.

Likewise, there should be adequate infrastructure in these madaris to improve the teaching/learning environment. The poor infrastructure witnessed in these institutions is of great astonishment. More than 90% of the Madaris have temporary classrooms constructed out of mud that are always repaired.

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<sup>69</sup> Al-Ghazzali, A. (1986). *Ihya-ulum-ud-Din (The Revival of Religious Learning)*. Trans.Fazal-ul Karim (n.d.) Vol.I & II Lahore. Pakistani Kazi Publications p.115.

<sup>70</sup> Ashraf, S.A. (1985). *New Horizons in Muslim Education*. United Kingdom. Hodder and Stoughton.Bakar.

<sup>71</sup> Q:3.128.

<sup>72</sup> Munawwar, K CEO, Muslim Education Council, Nairobi.

More so, the study recommends that permanent classrooms be established through community own initiative projects and donor funding. Desks, toilets and other facilities can be obtained through community fund raising and Muslim sponsors. The availability of these improved infrastructural facilities will undoubtedly translate to a conducive environment thereby attracting and motivating more learners.

Integration of vocational training courses should be given an upper hand in the curriculum. Training courses such as tailoring, computer, and carpentry, among others will empower the learners to be self-reliant after Madrassa. The study proposes that several madaris can merge and have at least one or two polytechniques in a location. This has worked very well in some religious institutions in Mombasa that have integrated such training courses. For instance, the popular Taqwa Islamic Centre in Mombasa has had many students graduating from it with various vocational courses such as plumbing, carpentry, tailoring, among others. These students are all over Kenya working as religious teachers, carpenters, welders, among other fields of specialisation.

To ensure the continuity of the Madrassa financial flow, the researcher recommends that each institution to establish a sustainable project such as rental and business premises. Allah (S.W.T) states, "... and search for the sustenance (fadhla) of Allah..". Q:62.10 The essence of establishing such projects is to have an assured financial income which would ease the financial operations of the institution. Madrassa Committee Members (MCM) should work tirelessly to such sustainable projects that have worked very well in some modern madaris in Kenya.

The establishment of day integrated schools in the constituency will also help our Muslim youth in getting both religious and secular education. Learners from families of poor economic background will benefit from such schools due to less fees. The immoral behaviour prevalent in our Muslim youth today is attributed to

lack of spiritual nourishment to our youth. In Galole constituency, the researcher observed that there is high rate of Madrassa drop- outs witnessed at the very tender ages of 8 and 9 years old. Such victims join the secular educational system with very poor religious background. Abdul-Qadir A.O. explains, “The main reason of immorality in our secular educational institutions is the lack of spiritual nourishment of some Muslim youth who drop out of Madrassa at a tender age”<sup>73</sup> . It is unfortunate that the Tana River County has no single integrated school to help the Muslim madrassa drop-outs. Kassim, F.M. (2012) explains;

The chief aims of the integrated education system are to solve the problem of dualist education, inculcate Islamic elements across the curriculum, and provide a holistic education that addresses the physical, spiritual, and emotional needs, through the delivery of both revealed and acquired knowledge.<sup>74</sup>

Besides, the researcher recommends that stakeholders take the initiative of establishing religious education boarding schools which will harbour students from different locations of the constituency. Since the whole constituency has no boarding Madrassa, the study recommends the establishment of one or two that can serve the piloting purpose. These boarding Madaris can also admit orphans and even couple its work as orphanage centres to assist students whose parents have died because of the HIV/AIDS pandemic. As at now there is only one boarding Madrassa, sponsored by Africa Muslims Agency (AMA) at Hola town that is serving as an orphanage centre.

Likewise, stakeholders should engage in the formation of various faith- based Non-Governmental Organizations whose main task would be to solicit for funds to run the numerous madaris in the constituency. Other Muslim areas of the Kenyan Coast have witnessed the formation of such faith-based organisations and

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<sup>73</sup> Interview discussion (Abdul Qadir Ali Omar) 20<sup>th</sup> October 2015

<sup>74</sup> Kassim, F.M. (2012). *The role of Islamic Integrated Education programme in Moral and religious Development of learners in selected Islamic secondary schools in Nairobi County*. Kenya.

have indeed improved the educational standards in their religious institutions. For instance, in Mombasa County, the Muslim Educational Welfare Association (MEWA) has improved the standards of both secular and religious education. In addition, the study recommends the assistance of the Supreme Council of Kenya Muslims (SUPKEM) national office to execute its advisory role in the birth and formation of such organisations.

More so, regular workshops and seminars for teachers, Madrassa Committee Members and parents can empower them in management skills. Capacity building to any human resource is an essential element to the efficient, effectiveness and eventual success of any organisation. In some interviews with some teachers and parents, the researcher found out that workshops are totally unheard of; and this is one of the major factors that has demotivated these stakeholders.

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## APPENDICES

### Appendix I

#### Interview Guide for Imams/Sheikhs and Religious Leaders

1. What is your official title?  
.....(Optional)
2. What is your educational level in secular education?
3. Comment on your educational level in Religious education?
4. What is your main profession?
5. Have you been working with any Muslim Organization?
6. If any, specify
7. Where did you take your religious education studies?
8. According to you, are the Madrassa institutions in Tana River effective?
9. What are the roles of these Madrassa?
10. Who was the pioneer of these Madaris in Galole constituency of Tana River County?
11. Is there a common curriculum for these madaris? If no, give reasons
12. Give account of the first Madrassa Institutions in Tana River County?
13. Are there challenges facing such institutions?
14. Suggest solutions for the challenges above?
15. Comment on the leadership in these Madaris?

## **Appendix II**

### **Main respondents Mudirs (Headteachers)**

1. Ustadh Salim Ali – Madrassatul\_ Hidayah- Rhoka
2. Ustadh Mohamed Umar – Madrasatul – Azhar – Dafwoma
3. Ustadh Islam Umar Guyo – Madrasatul – Tahdhib – Kumbi
4. Ustadh Hero Maro – Madrasatul – Khairat – Hurara
5. Ustadh Pama Hassan – Madrassatul – Ikhlas – Laini
6. Ustadh Salim Abu-bakar – Madrassatul – Hidayah-Bohoni
7. Ustadh Abdu – Rashid Awadh\_ Madrassatul – Nuur-Hola
8. Ustadh Mzee Ali – Madrassatul – Thaqafah – Hola
9. Ustadh Nassir Bonaya – Madrasatul – Nuur – Malindi ya Ngwena
10. Ustadh Hassan Omar – Madrassatul – Qadiria Bububu
11. Ustadh Athman Jilo – Madrassatul – Azhar – Bondeni
12. Ustadh Shehe Uthman – Madrassatul – Falahi – Masalani
13. Ustadh Mohammad Hassan – Madrassatul – Nuur – Majengo
14. Ustadh Swadiq Berhe – Madrassatul – Nasru – Hola
15. Ustadh Idris Maalim – Madrassatul – Falah – Matanya
16. Ustadh Omar Shehe – Madrassatul – Bushra – kelokelo
17. Ustadh Hassan Ali – Madrassatul – Hidayah – Mikinduni
18. Ustadh Guyo Mohammad – Madrassatul – Munawwar - Hewani

### Appendix III

#### List of Galole C. Zones and No. of Madrassa/Duksi Available

<b>Name of Zone</b>	<b>Madaris</b>	<b>Duksi</b>
Milalulu	20	-
Zubaki	13	-
Hola Town	10	2
Ndura	8	-
Kinakomba	7	-
Gwano	4	-
Orma	5	18
Wardei	1	8
<b>Total</b>	<b>68</b>	<b>28</b>

## Appendix IV

### List of some Imams and Sheikhs

	<b>Name</b>	<b>Designation</b>	<b>Mosque</b>	<b>Town</b>
1.	Sheikh Ulaya	Imam	Mji wa Wazee	Hola
2.	Sheikh Abdirashid Awadh	Imam	G.K. Prison	Hola
3.	Sheikh Uleo Maso	Imam	Masjid Tauba	Kumbi
4.	Sheikh Ali Abubakar	Imam	Jamia	Hola
5.	Sheikh Pama	Imam	Masjid Abubakar	Hola
6.	Sheikh Salim Ali	Imam	Masjid Jamia	Rhoka
7.	Sheikh Salim Guda	Imam	Masjid Taqwa	Hewani
8.	Sheikh Abubakar Mgawa	Imam	Masjid Jamia	Makere
9.	Sheikh Nassir Bonaya	Imam	Masjid Salaam	Malindi ya Ngwena
10	Sheikh Said Chalalu	Imam	Masjid Jamiah	Bondeni

## Appendix V

### List of Religious Leaders

	Name	Area
1.	Sh. Abdul-Qadir Ali Umar	Ndura
2.	Sh. Salim Umar Dimah	Kinakomba
3.	Sh. Ulaya	Hola
4.	Sh. Abdu Rashid Kuyo	Milalulu
5.	Sh. Muhammad Ali Doyo	Tana River
6.	Sh. Maalim Dube	Wata Omara
7.	Sh. Mzee Ali	Hola
8.	Sh. Alui Sharif	Tana River
9.	Sh. Awadh Guyo	Milalulu
10.	Sh. Jilo Berhe	Zubaki
11.	Sh. Jilo Haqurute	Mikinduni
12.	Sh. Maalim Idris	Matanya



## Appendix VI

### Madrassatul-Noor Class Timetables

Raudhah A Class Time Table

<u>Day/Time</u>	<u>7.00</u>	<u>7.30</u>	<u>10.00</u>	<u>10.30</u>	<u>11.30</u>	<u>12.30</u>	<u>2.00</u>	<u>2.45</u>	<u>3.30</u>
	<u>7.30</u>	<u>10.00</u>	<u>10.30</u>	<u>11.30</u>	<u>12.30</u>	<u>2.00</u>	<u>2.45</u>	<u>3.30</u>	<u>4.30</u>
<u>SATUR.</u>	<u>A</u>	<u>QUR'AN</u>	<u>B</u>	<u>ARABIC</u> <u>ALPHABET</u>	<u>SALAH</u>	<u>L</u>	<u>QUR'AN</u> <u>TAHFIDH</u>	<u>ARABIC</u> <u>ALPHABET</u>	<u>P</u> <u>R</u>
<u>SUND</u>	<u>S</u>	<u>QUR'AN</u>	<u>R</u>	<u>SIRAH</u>	<u>ASMAU</u>	<u>U</u>	<u>AD-IAT</u>	<u>SIRAH</u>	<u>A</u>
<u>MOND</u>	<u>S</u>	—	<u>E</u>	—	—	<u>N</u>	—	—	<u>Y</u>
<u>TUESD</u>	<u>E</u>	—	<u>A</u>	—	—	<u>C</u>	—	—	<u>E</u>
<u>WEDN</u>	<u>M</u>	—	<u>K</u>	—	—	<u>H</u>	—	—	<u>R</u>

Mudarrisuun(Teachers):

1.Sh.Abdu-Rashid-Mudir(Headteacher)

2.Ust.Said Bwana Maka-Deputy Headteacher

3.Ust.Maimunah Said

4.Ust.Aisha Juma

5.Ust.FatumaAli Komora

Raudhah B Class Time Table

DAY/TIME	7.00	7.30	10.00	10.30	11.30	12.30	2.00	2.45	3.30
	7.30	10.00	10.30	11.30	12.30	2.00	2.45	3.30	4.30
SATURDAY	AS	QUR'AN	B	HADITH	KHAT	L	LUGHA	HADITH	PR
SUNDAY	S	QUR'AN	R	TAHFIDH	SIRAH	U	FIQH	TAUHID	A
MONDAY	E	-	E	-	-	N	QUR'AN	SALAH	Y
TOESDAY	M	-	A	-	-	C	QUR'AN	SALAH	E
WEDNESDAY	BLY	-	K	-	-	H	QUR'AN	SALAH	R

Mudarrisuun(Teachers):

1.Sh.Abdu-Rashid-Mudir(Headteacher)

2.Ust.Said Bwana Maka-Deputy Headteacher

3.Ust.Maimunah Said

4.Ust.Aisha Juma

5.Ust.FatumaAli Komora

Tamhid (Pre-Primary) Class Time Table

DAY/ TIME	7.00 7.30	7.30 10.00	10.00 10.30	10.30 11.30	11.30 12.30	12.30 2.00	2.00 2.45	2.45 3.30	3.30 4.30
SATURDAY	AS	QUR'AN	B	FIQH	TAUHID	L	AKHLAQ	TASAUF	P R
SUNDAY	S	QUR'AN	R	SIRAH	LUGHA	U	HADITH	TAHFIDH	A
MONDAY	E	-	E	-	-	N	QUR'AN	SIRAH	Y
TUESDAY	M	-	A	-	-	C	QUR'AN	LUGHA	E
WEDNESDAY	BLY	-	K	-	-	H	QUR'AN	TAHFIDH	R

Mudarrisuun(Teachers):

1.Sh.Abdul-Rashid-Mudir(Headteacher)

2.Ust.Said Bwana Maka-Deputy Headteacher

3.Ust.Maimunah Said

4.Ust.Aisha Juma

5.Ust.FatumaAli Komora

Faslu (Class) 1 Time Table

DAY/ TIME	7.00 7.30	7.30 10.00	10.00 10.30	10.30 11.30	11.30 12.30	12.30 2.00	2.00 2.45	2.45 3.30	3.30 4.30
SATUR S	A	QUR'AN	B	TAUHID	SIRAH	L	HADITH	HISAB	P R
SUNDAY	S	QUR'AN	R	FIQH	LUGHA	U	KHAT	AKHLAQ	A
MONDAY	E	–	E	–	–	N	QUR'AN	QISAS	Y
TUESDAY	M	–	A	–	–	C	QUR'AN	TAJWID	E
WEDNES	BLY	–	K	–	–	H	QUR'AN	TAHFIDH	R

Mudarrisuun(Teachers):

1.Sh.Abdu-Rashid-Mudir(Headteacher)

2.Ust.Said Bwana Maka-Deputy Headteacher

3.Ust.Maimunah Said

4.Ust.Aisha Juma

5.Ust.FatumaAli Komora

Faslu (Class) 2 Time Table

DAY/ TIME	7.00 7.30	7.30 10.00	10.00 10.30	10.30 11.30	11.30 12.30	12.30 2.00	2.00 2.45	2.45 3.30	3.30 4.30
SATUR S	A	QUR'AN	B	FIQH	SIRAH	L	LUGHA	AKHLAQ	P R
SUNDAY	S	QUR'AN	R	TAUHID	HADITH	U	KHAT	HISAB	A
MONDAY	E	-	E	-	-	N	QUR'AN	TAHFIDH	Y
TUESDAY	M	-	A	-	-	C	QUR'AN	TAJWID	E
WEDNES	BLY	-	K	-	-	H	QUR'AN	QISAS	<b>R</b>

Mudarrisuun(Teachers):

1.Sh.Abdu-Rashid-Mudir(Headteacher)

2.Ust.Said Bwana Maka-Deputy Headteacher

3.Ust.Maimunah Said

4.Ust.Aisha Juma

5.Ust.FatumaAli Komora

Faslu (Class) 3 Time Table

DAY/ TIME	7.00 7.30	7.30 10.00	10.00 10.30	10.30 11.30	11.30 12.30	12.30 2.00	2.00 2.45	2.45 3.30	3.30 4.30
SATUR S	A	QUR'AN	B	TAUHID	LUGHA	L	HADITH	TASAUUF	P R
SUNDAY	S	QUR'AN	R	SIRAH	FIQH	U	NAHWU	AKHLAQ	A
MONDAY	E	–	E	–	–	N	QISAS	IMLAI	Y
TUESD	M	–	A	–	–	C	HISAB	QUR'AN	E
WEDNES	BLY	–	K	–	–	H	QUR'AN	QUR'AN	R

Mudarrisuun(Teachers):

1.Sh.Abdu-Rashid-Mudir(Headteacher)

2.Ust.Said Bwana Maka-Deputy Headteacher

3.Ust.Maimunah Said

4.Ust.Aisha Juma

5.Ust.FatumaAli Komora

Faslu (Class) 4 Time Table

DAY/ TIME	7.00 7.30	7.30 10.00	10.00 10.30	10.30 11.30	11.30 12.30	12.30 2.00	2.00 2.45	2.45 3.30	3.30 4.30
SATUR S	A	QUR'AN	B	TAJWID	TASAUF	L	HISAB	SIRAH	P R
SUNDAY	S	QUR'AN	R	NAHWU	IMLAI	U	QISAS	LUGHHA	A
MONDAY	E	-	E	-	-	N	QUR'AN	FIQH	Y
TUESDAY	M	-	A	-	-	C	QUR'AN	HADITH	E
WEDNES	BLY	-	K	-	-	H	FIQH	TAUHID	R

Mudarrisuun(Teachers):

1.Sh.Abdu-Rashid-Mudir(Headteacher)

2.Ust.Said Bwana Maka-Deputy Headteacher

3.Ust.Maimunah Said

4.Ust.Aisha Juma

5.Ust.FatumaAli Komora

Faslu (Class) 5 Time Table

DAY/ TIME	7.00 7.30	7.30 10.00	10.00 10.30	10.30 11.30	11.30 12.30	12.30 2.00	2.00 2.45	2.45 3.30	3.30 4.30
SATUR	A S	QUR'AN	B	TAUHID	SIRAH	L	NAHWU	SWARFA	P R
SUNDAY	S	FIQH	R	HADITH	LUGHA	U	HISAB	FARAIDH	A
MONDAY	E	–	E	–	–	N	TARIKH	JUGHRAFIA	Y
TUESDAY	M	–	A	–	–	C	INSHAI	TAJWID	E
WEDNES	BLY	–	K	–	–	H	TASAUF	QUR'AN	R

Mudarrisuun(Teachers):

1.Sh.Abdu-Rashid-Mudir(Headteacher)

2.Ust.Said Bwana Maka-Deputy Headteacher

3.Ust.Maimunah Said

4.Ust.Aisha Juma

5.Ust.FatumaAli Komora



Faslu (Class) 6 Time Table

DAY/ TIME	7.00 7.30	7.30 8.15	8.15 9.00	9.00 9.45	9.45 10.30	10.30 11.30	11.30 12.30	12.30 2.00	2.00 2.45	2.45 3.30	3.30 4.30
SATUR S	A	QUR'AN	HADITH	NAHWU	B	HISAB	INSHAI	L	GEOG	SWARFA	P R
SUND	S	TAUHID	FIQH	LUGHA	R	TASAUF	TARIKH	U	FARAIDH	TAFSIR	A
MOND	E	-	-	-	E	-	-	N	MUST.H ADITH	KHAT	Y
TUESD	M	-	-	-	A	-	-	C	TAJWID	QISAS	E
WEDN	B	-	-	-	K	-	-	H	QUR'AN	QUR'AN	R

*Mudarrisuun(Teachers):*

*1.Sh.Abdu-Rashid-Mudir(Headteacher)*

*2.Ust.Said Bwana Maka-Deputy Headteacher*

*3.Ust.Maimunah Said*

*4.Ust.Aisha Juma*

*5.Ust.FatumaAli Komora*

Faslu (Class) 7 Time Table

DAY/ TIME	7.00 7.30	7.30 8.15	8.15 9.00	9.00 9.45	9.45 10.30	10.30 11.30	11.30 12.30	12.30 2.00	2.00 2.45	2.45 3.30	3.30 4.30
SAT	A S	QUR'AN	USUL- FIQH	MUST. HADITH	B	JUGH- RAFIA	ULUM	L	NAHW U	FIQH	P R
SUN	S	MIQAT	TAFSIR	FARAIDH	R	TARIKH	TASAUF	U	LUGHA	HADIT H	A
MON	E	-	-	-	E	-	-	N	HISAB	INSHA I	Y
TUE	M B	-	-	-	A	-	-	C	TAJWID	IMLAI	E
WED	L Y	-	-	-	K	-	-	H	QISAS	QUR'AN	R

Mudarrisuun(Teachers):

- 1.Sh.Abdu-Rashid-Mudir(Headteacher)
- 2.Ust.Said Bwana Maka-Deputy Headteacher
- 3.Ust.Maimunah Said
- 4.Ust.Aisha Juma
- 5.Ust.FatumaAli Komora

## Appendix VII

### Mudir (Head teacher) Questionnaire

This study aims at finding out the challenges facing the Madrassa Institutions in Galole Constituency of Tana River County. Your Madrassa has been sampled for the study and that is why you have been requested to fill this questionnaire. Tick (√) as appropriate. The researcher looks forward for your co-operation in this exercise.

1. Name of your Madrasa Institution?

.....  
.....

2. How many staff members do you have in your Madrassa?

0 - 1            (     )

2 - 3            (     )

4 - 5            (     )

Over 6           (     )

3. Does your Madrasa have any vocational training programs such as tailoring and carpentry?

Yes            (     )

No            (     )

4. Who is your employer?

A Muslim organization            (     )

A Muslim Donor/sponsor            (     )

The local community            (     )

Voluntary basis            (     )

Any other, specify.....

5. How do you rate your monthly salary?
- |           |        |          |        |
|-----------|--------|----------|--------|
| Very High | (    ) | Low      | (    ) |
| High      | (    ) | Very Low | (    ) |
| Normal    | (    ) | None     | (    ) |
6. Comment on the availability of physical facilities such as desks
- |               |        |
|---------------|--------|
| Adequate      | (    ) |
| Inadequate    | (    ) |
| Not available | (    ) |
7. Do you have enough infrastructure in your Madrassa?
- |     |        |
|-----|--------|
| Yes | (    ) |
| No  | (    ) |
8. Comment on the teaching and learning materials?
- |               |        |
|---------------|--------|
| Enough        | (    ) |
| Not enough    | (    ) |
| Not available | (    ) |
- 9) How often do you meet?
- |                 |        |
|-----------------|--------|
| Once per term   | (    ) |
| Twice per term  | (    ) |
| Thrice per term | (    ) |
| No meetings     | (    ) |
- 10) How do your learner's parents attend your meetings?
- |               |        |
|---------------|--------|
| Many          | (    ) |
| Average       | (    ) |
| Below average | (    ) |

11) How do you relate your enrolment and that of the primary school in this village/town?

The Madrassa has high enrolment (      )

The primary school has higher enrolment (      )

Both have the same enrolment (      )

12) Are there any dropouts in your Madrassa?

Yes (      )

No (      )

13) If yes, how do you solve such a problem?

.....  
.....

14) Are there any challenges facing your Madrassa?

Yes (      )

No (      )

15) If yes, what are the major challenges?

.....  
.....  
.....

16) In your opinion what do you think are the possible solutions for the challenges?

.....  
.....  
.....

Thank you in advance

Ali Kaliani Said

University of Nairobi

## Appendix VIII

### Teacher (Ustadh) Questionnaire

This study aims at finding out the challenges facing the Madrassa Institutions in Galole Constituency of Tana River County. Your Madrassa has been sampled for the study and that is why you have been requested to fill this questionnaire. Tick (√) as appropriate. The researcher looks forward to your co-operation in this exercise.

1. Name of your Madrassa Institution?

.....  
.....

2. Comment on the number of teachers in your Madrassa?

0 – 1 ( )

2 - 3 ( )

4 – 5 ( )

Over 6 ( )

3. Who is your employer?

A Muslim organization ( )

A Muslim Donor/sponsor ( )

The local community ( )

Voluntary basis ( )

4. How do you rate your monthly salary?

Very High ( )                      Low ( )

High ( )                              Very Low ( )

Normal ( )                            None ( )

5. Does your Madrassa have any vocational training programs such as tailoring and carpentry?

Yes ( )

No ( )

6. Do you think that such vocational programs would be necessary in your Madrassa?

Yes ( )

No ( )

7. If yes, how will they benefit your learners?

.....  
.....

8. Comment on the availability of physical facilities such as desks

Adequate ( )

Inadequate ( )

Not available ( )

9. Do you have any infrastructure in your Madrassa?

Yes ( )

No ( )

10. Does your Madrassa have teaching and learning materials such as text and exercise books?

Yes ( )

No ( )

11. State the quantity of the teaching and learning materials in your Madrassa.

Adequate ( )

Inadequate ( )

Not available ( )

12. Are there any drop-outs in your Madrassa?

Yes ( )

No ( )

13. If yes, what is the likely reason(s) for the drop-outs?

Negative attitude ( )

Age ( )

Corporal punishment ( )

- Lack of motivation ( )
- Lack of fees payment ( )
- All the above ( )

14. Comment on the rate of enrolment for the last three years up to date.

- Increasing ( )
- Decreasing ( )
- Constant ( )

15. In your own opinion as a teacher, how do parents view the Madrassa learning system?

- Very good ( )
- Good ( )
- Not good ( )

16. Are there any challenges facing your Madrassa?

- Yes ( )
- No ( )

17. If yes, what are the major challenges?

.....  
.....

18. In your opinion what do you think are the possible solutions to the challenges facing the Madrassa?

.....  
.....  
.....

Thank you in advance  
Ali Kaliani Said  
University of Nairobi



## Appendix IX

### Parent Questionnaire

This study aims at finding out the challenges facing the Madrassa Institutions in Galole Constituency of Tana River County. Your Madrassa has been sampled for the study and that is why you are being requested to fill this questionnaire. Tick (√) as appropriate. The researcher looks forward to your co-operation in this exercise.

1. Name of your Madrassa Institution?

.....  
.....

2. Do you have children learning in the Madrassa?

Yes ( )

No ( )

3. If yes, what is the proportion of your children learning in the Madrassa?

All of them ( )

A half of them ( )

Only a few of them ( )

4. If no, why are your children not learning in the Madrassa?

No future employment ( )

There is corporal punishment ( )

The children do not want ( )

Lack of motivation ( )

All the above ( )

I do not know ( )

5. Does your Madrassa have any vocational training programs such as tailoring and carpentry?

Yes ( )

No ( )

6. If no, do you think such programs are necessary in your Madrassa?
- Yes ( )
- No ( )
7. According to you which education system do you prefer for your children?
- Secular school system ( )
- Madrassa school system ( )
- Both of them ( )
- None of them ( )
8. Is there any infrastructure in your Madrassa?
- Yes ( )
- No ( )
9. Who have employed the teachers in your Madrassa?
- A Muslim organization ( )
- A Muslim Donor/sponsor ( )
- The local community ( )
- Voluntary basis ( )
10. Do you think the teachers' salaries are adequate for their up-keep?
- Yes ( )
- No ( )
11. If no, what measures are being taken by your Madrassa Committee to solve this salary issue?
- .....
- .....
12. In your own opinion, how are your children performing in your Madrassa?
- Very good ( )
- Good ( )
- Fair ( )
- Poor ( )
- I do not know ( )

13. Do you think that there are any challenges facing your Madrassa Institution?

Yes ( )

No ( )

14. If yes, what are the challenges facing the Madrassa Institution?

.....  
.....  
.....

15. According to you what are the solutions for the above challenges?

.....  
.....  
.....

Thank you in advance

Ali Kaliani Said

University of Nairobi

## Appendix X

### Student Questionnaire

This study aims at finding out the challenges facing the Madrassa Institutions in Galole Constituency of Tana River County. Your Madrassa has been sampled for the study and that is why you are being requested to fill this questionnaire. Tick (√) as appropriate. The researcher looks forward to your co-operation in this exercise.

1. Name of your Madrassa Institution?

.....  
.....

2. Comment on the number of teachers in your Madrassa?

0 – 1 ( )

2 - 3 ( )

4 – 5 ( )

Over 6 ( )

3. Are there enough infrastructures in your Madrassa?

Yes ( )

No ( )

4. Comment on the availability of physical facilities such as desks

Adequate ( )

Inadequate ( )

Not available ( )

5. Does your Madrassa provide vocational training programs such as tailoring and carpentry?

Yes ( )

No ( )

6. If no, do you think such vocational training programs are necessary in your Madrassa?

Yes ( )

No ( )

7. If yes, how do such vocational programs help you?

.....  
.....

8. According to you, which is the best education system in your life?

Secular school system ( )

Madrassa school system ( )

Both of them ( )

None of them ( )

I don't know ( )

9. What do you prefer to do in your future life?

Doctor ( )

Soldier ( )

Sheikh ( )

Clerk ( )

Ustadh ( )

Farmer ( )

10. Do you have friends who have dropped out of Madrassa?

Yes (    )

No (    )

11. If yes, what are their reasons for leaving Madrassa Education?

.....  
.....

12 Does your Madrassa teacher punish you when you do mistakes?

Yes (    )

No (    )

13 If yes, what type of punishment do they give you?

Whipping (    )

Insulting (    )

Pinching (    )

Quarrelling (    )

Ignoring (    )

14. According to you, are there any problems facing your Madrassa?

Yes (    )

No (    )

15. In your own opinion, what are the problems facing your Madrassa?

.....  
.....

16. What do you think will be the possible solutions to the problems you have mentioned?

.....  
.....  
.....

Thank you in advance

Ali Kaliani Said

University of Nairobi

**APPENDIX XI**  
**PHOTOGRAPHS**



*The late Sheikh Umar Dimah (second right) at his Kilindini village offering prayers (dua) for his visitors.*





*Sheikh Salim Umar Dimah, first son of the late Sheikh Umar Dimah and author of the book, entitled, “Life History of Sheikh Umar Dimah”.*



*The Logo of Madrasah Al-Nuur – Hola town*



*Class (Faslu) Two pupils of Madrasah Al-Nuur of Hola town*



*Sheikh Abdul-Rashid Awadh, Mudir of Madrassatul – Nuur Hola town, with some of his learners outside the madrassa.*



*Learners of madrassatul –Munawwar – Amani village in their temporary madrassa singing Qasida music.*





*A cluster of seven madaris at an opening ceremony of madrassatul-Taqwa at Kone village of Galole constituency*



*A Madrassa Committee Meeting (MCM) of Madrassatul – Taqwa at Kone village attended by Sheikh Abdul Rashid Awadh (Imam of Prison Mosque in Hola town).*



*A semi-permanent building of Madrassatul – Tawakal of Makere village in Galole constituency*



*A semi-permanent building of Madrassatul – Azhar of Dafwoma village in Galole constituency.*





*The researcher (right), chairman of Mji wa Wazee Muslim Community and Sheikh Ulaya (Imam) discussing on the completion of the above madrassa building.*



*Pupils of Mji wa Wazee madrassa and their teacher ,Ustadh Salim, learning under a tree.*



*The researcher (left) interviewing Ustadh Maalim Idris on the challenges facing his duksi religious institution at Matanya village of Galole Constituency.*





*Ustadh Maalim Idris and his pupils at Matanya duksi religious institution learning under a tree after the roof of their institution was destroyed by heavy wind.*