

**DETERMINANTS OF IMPLEMENTATION OF ISLAMIC
INTEGRATED EDUCATION PROGRAMME IN PUBLIC PRE-
SCHOOLS IN HABASWEIN DISTRICT, WAJIR COUNTY, KENYA**

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DECLARATION

This research project is my original work and has not been presented for any degree in this or any other university.

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DEDICATION

I dedicate this work to my beloved mother, Amina Idiris Hussein for her love and prayers while undertaking this research proposal.

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TABLE OF CONTENTS

Cover page.....	i
Declaration.....	ii
Dedication	iii
Acknowledgements	iv
Table of contents.....	v
List of tables	ix
List of figures	xi
List of abbreviations and acronyms	xii
Abstract.....	xiii

CHAPTER ONE

INTRODUCTION

1.1	Background to the study.....	1
1.2	Statement of the problem.....	6
1.3	Purpose of the study.....	7
1.4	Objectives of the study.....	8
1.5	Research question.....	8
1.6	Significance of the study.....	9
1.7	Limitations of the study.....	10
1.8	Delimitation of the study.....	10
1.9	Basic assumptions.....	10
1.10	Definitions of significant terms.....	11

1.11 Organization of the study.....	12
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CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction.....	13
2.2 An Overview of Islamic Integrated Education Programme.....	13
2.3 Historical development of IIEP in Kenya	16
2.4 Development of IIEP in North Eastern Province, Kenya.....	17
2.5 Resource availability and adequacy.....	19
2.6 Role of the Ministry of Education	20
2.7 Role of the Non-Governmental organizations.....	21
2.8 Teacher education and preparedness.....	22
2.9 Parental support.....	25
2.10 Summary of literature review.....	27
2.11 Theoretical framework.....	28
2.12 Conceptual framework.....	28

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction.....	31
3.2 Research design.....	31
3.3 Target population.....	32
3.4 Sample size and sampling procedures.....	32
3.5 Research instruments.....	33
3.5.1 Questionnaires.....	33
3.5.2 Interview schedules.....	33
3.5.3 Observation checklist.....	34

3.6 Pilot study.....	34
3.6.1 Validity of instruments.....	34
3.6.2 Instrument reliability.....	35
3.7 Data collection procedure.....	36
3.8 Methods of data analysis.....	37

CHAPTER FOUR

DATA ANALYSIS , INTERPRETATION AND DISCUSSION

4.1 Introduction.....	38
4.2 Response rate.....	38
4.3: Demographic data of the respondents.....	39
4.3.1 Demographic data of head teachers.....	40
4.3.2 Demographic data of teachers.....	42
4.3.3 Demographic data of parents.....	45
4.3.4 Demographic data of trainers.....	49
4.4 Level of monitoring of Islamic Integrate Education Programme implementation by Education Officers.....	50
4.5 Preschool teacher preparedness in IIEP implementation.....	54
4.6 Level of parents’ support towards successful implementation of IIEP.....	56
4.7Influence of availability of relevant instructional materials and equipment to the implementation of IIEP.....	61
4.8 Level of support by Non-governmental Organizations (NGOs) on IIEP implementation.....	65

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction.....	69
5.2 Summary.....	69
5.3 Conclusions.....	73
5.4 Recommendation.....	73
5.5 Suggestions for further research.....	75
References.....	76
Appendices.....	80
Appendix I -Letter of introduction.....	80
Appendix II: Questionnaire for trainers.....	81
Appendix III: Head teachers' questionnaire.....	83
Appendix IV: Questionnaire for preschool teachers.....	85
Appendix V: Interview schedule for parents.....	87
Appendix VI: Observation schedule for IIEP centres.....	88
Appendix VII: Research permit.....	89
Appendix VIII: Research authorization.....	90
Appendix IX: Introductory letter by DEO.....	91

LIST OF TABLES

Table 4.1: Questionnaire return rate.....	39
Table 4.2: Teachers' highest professional qualification.....	42
Table 4.3: Distribution of the parents according to age.....	46
Table 4.4: Distribution of the parents according to level of education.....	46
Table 4.5: Head teachers responses on frequency in which the Education Officers monitored IIEP implementation.....	52
Table 4.6: Head teachers' response on influence of monitoring to success of IIEP	53
Table 4.7: Teacher preparedness to success of IIEP.....	54
Table 4.8: Head teachers' responses on IIEP guideline and teacher preparedness.....	55
Table 4.9: Parents responses on whether they were aware of IIEP programme.....	57
Table 4.10: Head teachers responses on the form of support that the parents offered towards IIEP implementation.....	60
Table 4.11: Parents support to success of IIEP.....	61
Table 4.12: Availability of IIEP materials.....	62
Table 4.13: Attribute of materials to success of IIEP.....	63
Table 4.14: Observation of materials	64
Table 4.15: Support by Non-governmental Organizations to success of IIEP.....	67

LIST OF FIGURES

Figure 2.1: Relationships between the determinants of IIEP implementation.....	29
Figure 4.1: Distribution of the head teachers by highest professional qualification.....	40
Figure 4.2: Distribution of the head teachers according to teaching experience.....	41
Figure 4.3: Whether the head teachers attended IIEP training.....	41
Figure 4.4: Teachers teaching experience.....	43
Figure4.5: Teachers responses on whether they had been trained on IIEP.....	44
Figure4.6: Distribution of the teachers according to the level of training on IIEP.....	45
Figure 4.7: Distribution of the parents according to number of their school aged children.....	47
Figure 4.8: Parents responses on whether all their school-aged children attended schools.....	48
Figure4.9: Parents' response on whether their children attended school.....	48
Figure4.10: Distribution to trainers according to highest professional qualification.....	49
Figure 4.11: Head teachers responses on whether the Education Officers regularly monitored IIEP implementation.....	51
Figure 4.12: Trainers rate on the level of IIEP implementation in the district.....	53
Figure 4.13: Head teachers' responses on whether the parents were aware of IIEP programme.....	57

Figure 4.14: Parents’ responses on whether their children benefited from IIEP programme.....	59
Figure 4.15: Parents’ responses on whether they were asked to buy any IIEP material such as text books.....	63
Figure 4.16: Teachers’ responses on whether they got any support from NGOs towards IIEP.....	65
Figure 4.17: Head teachers’ responses on the roles that the NGOs played in IIEP implementation.....	66
Figure 4.18: Head teachers’ responses on whether the IIEP was a success.....	68

LIST OF ABBREVIATIONS AND ACRONYMS

ADEA	Association for the Development of Education in Africa
AKF	Aga Khan Foundation
ECDE	Early childhood development and education
ECD	Early childhood development
DICECE	District Centre for Early Childhood Education
IIEP	Islamic integrated education programme
KIE	Kenya Institute of Education
MOE	Ministry of education
MoEST	Ministry of Education, Science and Technology
NACECE	National Centre for Early Childhood Education
NGO	Non- governmental Organization
PBUH	Peace Be Upon Him.
TSC	Teachers Service Commission
UNICEF	United Nations Children's Education Fund

ABSTRACT

This study aimed at investigating the factors that determine implementation of Islamic Integrated Education Programme in the public early childhood centres in Habaswein district. Five research questions were formulated to guide the study. The objectives included establishing the level of monitoring of the IIEP by the education officers; examining the preschool teachers' preparedness in IIEP implementation; assessing the level of support offered by parents as well as non-governmental organizations towards IIEP implementation and establishing whether the availability of relevant teaching and learning materials influence the implementation of IIEP. The study adopted the descriptive survey design to find out factors that influence effective implementation of Islamic Integrated Education Programme (IIEP). The sample comprised of two DICECE trainers, 15 head teachers, 15 preschool teachers and 75 parents. Thus, a total number of 107 respondents participated in the study. The data for this study were collected using questionnaires, interview schedules, and observation checklist. Data were analyzed by use of qualitative and quantitative techniques. Findings indicated that the level of monitoring of Islamic Integrated Education Programme by Education Officers influenced the implementation of IIEP in the public early childhood centres in Habaswein district. Half of the trainers rated the implementation in the district being poor while the same number said the implementation was fair. The data shows that parents' support had a positive influence on the implementation of Islamic Integrated Education Programme in the public early childhood centres. The study also revealed that availability of relevant instructional materials influenced the implementation of IIEP positively. Findings also revealed that the level of support by Non-governmental Organizations (NGOs) influenced the IIEP implementation. It was also concluded that preschool teacher preparedness had a positive influence on the implementation of IIEP. For example teachers who have undergone IIEP training implemented the programme in their classes.

The study recommended that the Ministry of Education should set clear methods and frequencies of monitoring of Islamic Integrated Education Programme. There should be proper training for the preschool teachers so that they can effectively implement the IIEP. Parents should be encouraged to participate in the running of the programme for successful implementation of IIEP. The government and other agents involved in the IIEP should provide adequate instructional materials and equipment for effective implementation of IIEP. The study suggested that a study on the effectiveness of government policy on the implementation of IIEP programme in the country should be conducted. A study on the influence of IIEP on pupil access to education in the areas covered by the programme should also be conducted and finally a study on the influence of community participation on IIEP implementation should be conducted.

CHAPTER ONE

INTRODUCTION

1.0 Background to the study

Every society has its own system of training its young ones. Education has always been any society's formal mechanism of transmission of its culture. The task of any education system, therefore, is to transmit its culture in terms of continuity and growth and the dissemination of knowledge, values, skills and behaviour required by the society for the individuals in order to live harmoniously within the community and perform societal expected roles. All education systems, whether traditional, Islamic or western oriented seek to achieve these goals irrespective of curriculum, methods and organization designed for the purpose (Mazrui, 1995).

Education is important and helps to guide one's life and is the process by which society deliberately transmits its accumulated knowledge and also a skill from one generation to other generations through institutions like schools (Maimun, 2010) . Since Education is dynamic in nature, it has the capacity to propel human beings into becoming better persons.

Ashraf (2010), gives a comprehensive frame of reference to education when he writes; 'education is a process involving three references; the individual, the society or national community to which he or she belongs, and to the whole content of reality, both material and spiritual, which plays a dominant role in determining the nature and destiny of man and society'(pp.4).

In Islam, the place of education as a means of transmitting and sustaining authentic Islamic civilization and culture is highly emphasized. At the heart of Islamic education is the Qur'an which is considered as the final guide for Muslims in matters of belief, worship and conduct. (Maina, 1992).

In Brunei, the objective of integrating Islamic and secular education is rather holistic and may be viewed as a distinct equilibrium between moral and / or spiritual development and personal achievement in life as reflected in the cognitive, affective and psychomotor aspects. Students with high academic achievements would normally possess honourable morals and project balanced personality while is less likely to be involved in forbidden activities.

In Malaysia, the Islamic Integrated Education programme is flourishing. A research conducted by Hashim, (2007) indicated positive attitude by the Islamic Religious Education teachers towards implementation of the programme in schools. The Islamic Integrated Education Programme (IIEP) concept is regarded as teaching modern, secular subjects through a moral/Islamic lens. It is seen as an opportunity of providing enriched and improved Islamic curriculum within the education system.

In Africa, Qur'anic system of education operated much longer than the western education and became a widespread phenomenon wherever the Muslims settled (Bray, Clarke and Stephens, 1986). The dawn of colonialism and the subsequent introduction of western education impacted greatly on the existing traditional institutions and culture. The Islamic education, especially the Quranic schools were regarded as retrogressive. The western education

was associated with all modern branches of knowledge, scientific and technological achievements of modern times and socio-economic progress. Despite these challenges, the Muslims remained intrinsically attached to their system of education and continued pursuing it. However, attempts have been made to modernize the Quranic schools to integrate into the mainstream educational systems founded by the colonial authorities. In Nigeria, Senegal, Sudan and even Somalia, the Quranic schools were used as vehicles for introducing basic literacy and numeracy skills. (Adick, 1992, Bray, Clarke and Stephen, 1986, Unicef, 1996).

Public perceptions of Islamic schools that integrate secular subjects are quite positive among parents and religious leaders in Ghana. These schools constitute a fairly significant source of access to education for a large number of Ghanaian children, children whose parents might not otherwise send them to public school. Parents and religious leaders indicated that they expect increased economic and political returns from the growth of Islamic schools that teach an integrated curriculum. They believe that Muslim communities with members who speak English will be able to participate in politics at a more national level and form wider professional and business networks than those who have a purely religious education. (Education Development Center, Inc. 2007).

Many Muslim parents are convinced that an educational institution which covers both Islamic and Secular education in their content and environment offers a better option for their children. Nowadays, many schools which offer Islamic

Integrated Education programmes receive strong support from the Muslim community. (Ahmad and Patrick, 2011).

The Kenyan Muslim child also deals with the existence of two systems of education, namely, modern secular system which is offered in the formal schools and the traditional, Islamic religious system that is offered in Madrassa or Duksi institutions. Several shortcomings in both kinds of education have forced many parents not to entrust their children with a particular system but rather both. Muslims were dissatisfied with the former because they had realized that the Islamic religion was taught ineffectively and insufficiently. For instance, Qur'an is not adequately taught in the formal schools. Qur'anic schooling system occupies a very significant place in the Muslim fraternity and is perceived to be a source of holistic inspiration that assist in spiritual and good moral upbringing of learners (MOE-ADEA, 2012). On the other hand, Muslims also were not pleased with the latter because of the limited content of its curriculum. Furthermore, its methodology of teaching does not allow for critical and creative thinking. Both systems of education have considerably failed to produce an integrated Islamic personality. The secular education seems to be designed to produce professionals who have little or no religious values while religious education has developed religious specialists who may be unable to participate actively in society, and are not critically and creatively responsive to deal with current issues. This therefore suggests that there should not be segregation between religious and non-religious education in Islamic education. Both of them should be unified and integrated. Hence, the concept of Islamic Integrated Education Programme is

proposed to be the best resolution in solving the issue of educating the Muslim child.

The Kenya Institute of Education (KIE) in conjunction with other development partners such as UNICEF Kenya Country Office forged a partnership in 1986 to entrench modern secular education in Islamic schools with a view of promoting holistic development of the Muslim child. This initiative came to be called the Islamic Integrated Education Programme (KIE 1995).

According to the Country Context Report, Kenya, IIEP curriculum became effective in 1994. It was aimed at giving the children from predominantly Islamic background opportunity to gain basic Islamic literacy, especially some knowledge of the Qur'an and Arabic as well as aspects of morality. The IIEP in Kenya was intended to offer a broad based early childhood experience in the context of Islam. The guiding principle was to cater for the total needs of children in an integrated manner, using Islam- its belief, traditions and practices- as the foundation (KIE, 1995).

The integration of Islamic Education programme into the mainstream curriculum will enhance the moral and spiritual development of the Muslim child without affecting his/her acquisition of secular knowledge (ADEA, 2012). For effective implementation of IIEP there need to be teachers who are well trained on the programme as well as availability of relevant and adequate teaching and learning resources. The parents and community should participate by catering for teachers salaries and materials; safeguarding children's rights

and mobilize resources to enhance children's holistic development. (UNICEF/KIE 2011). The Ministry of Education should regularly monitor how the programme is implemented through its field officers. The support offered by Non-governmental Organizations in form of financial aids, material support and teacher trainings have a tremendous effect on implementation of IIEP. This study, therefore, aims at examining the determinants of the implementation of Islamic Integrated Education Programme in public pre-schools in Habaswein District.

1.2 Statement of the problem

There have been attempts made at various times and in various places to introduce or add basic literacy and numeracy to the Quranic curricula or blend it with elements of formal secular education (KIE, 1994) but the response by the Somali community to these changes has been poor and the programme was seen as unpopular (GoK-UNICEF, 1994). Further to the above, the Somali community that is predominantly Muslim is in dilemma as there exist three parallel institutions in their midst. Such a situation is in disregard of the children's social, emotional and mental stability and growth (Garissa DICECE, 1987). While the Duksi and the highly modernized Madrassa are both valued for religious and moral foundation, the secular schools are also vital in determining one's social and economic well being (KIE, 1994). The introduction of Islamic Integrated Education programme is currently seen as the option for reconciling the two systems of education and to attract the

Muslim population, more so the Somalis, to embrace the national formal system. Although the available literature on the IIEP largely dwell on the importance of the programme in equipping the Muslim child with the requisite skills to participate in modern formal learning system in Kenya, no study has been sighted on the determinant of its implementation. Thus, it is not clear what actually needs to be done to effectively implement the programme.

A report on impact evaluation of IIEP done by the Ministry of Education in conjunction with UNICEF Kenya Country Office (KCO) in 2008 fell short of discussing the item on implementation determinants. The evaluation was aimed at establishing whether the Muslim community embraced the IIEP programme or not, its progress and status in Kenya and reviewing the effectiveness of IIEP teacher training. It also indicated that resources have been used to ensure the success of the IIEP programme. In this regard, this study found it necessary to investigate the determinants of the implementation of IIEP in Habaswein district; a factor that is anticipated to play a role in the sustainability of the programme.

1.3 Purpose of the study

This study aimed at investigating the determinant of the implementation of Islamic Integrated Education Programme in the public early childhood centres in Habaswein district.

1.4 Objectives of the study

The objectives of the study were;

- i. To establish the level of monitoring of Islamic Integrate Education Programme implementation by Education Officers in Habaswein District.
- ii. To examine the preschool teacher preparedness in IIEP implementation in Habaswein District.
- iii. To assess the level of parents' support towards successful implementation of IIEP in Habaswein District.
- iv. To establish whether the availability of relevant instructional materials and equipment influence the implementation of IIEP in Habaswein District.
- v. To determine the level of support by Non-governmental Organizations (NGOs) on IIEP implementation in Habaswein District.

1.5 Research questions

The study was guided by the following research questions;

- i. In what ways do the frequency of monitoring by Education Officers influence IIEP implementation in Habaswein District?
- ii. To what extent are the preschool teachers prepared to implement the IIEP curriculum in Habaswein District?
- iii. How does the level of parents' support influence the implementation of IIEP in Habaswein District?

- iv. To what extent is the availability of relevant instructional materials influence IIEP implementation in Habaswein District?
- v. In what ways does the support from NGOs influence the implementation of IIEP in Habaswein District?

1.6 Significance of the study

The findings of this study will be significant in a number of ways. First, the findings of this study may be useful to curriculum developers to become aware of the aspect that determine implementation of IIEP and form a basis from which to work out ways of improving it. The study findings may provide insight on the need for continuous monitoring of integrated Education Programme. The study may help the Education Officers and head teachers in coming up with solutions to the administrative challenges emanating from IIEP implementation that the pre-schools administrators experience. The study findings may be important to teacher trainers in facilitation of training of teachers so as ensure effective implementation of the IIEP. The results of this study may help preschool teachers and parents understand their roles in the implementation of the IIEP. The study findings will also create for the need for provision of instructional materials for effective implementation of IIEP programme. Lastly, other scholars will also use it as a point of reference for further research on the topic under study.

1.7 Limitations of the study

The vast distances between schools coupled with poor means of transport and poor road network was a hindrance. The study did not target the remotely located new schools that have erratic enrolment and those whose preschool teachers are school dropouts and lacking basic trainings. Another limitation was based on inadequate information on IIEP implementation. This is because information concerning status of IIEP in Kenya is limited. All efforts were made to gather the necessary information from all possible sources such as reports, ICT sources and libraries.

1.8 Delimitation of the study

The study targeted head teachers, preschool teachers and parents of purposely sampled public pre-schools as well as DICECE trainers in Habaswein district. These categories were identified and introduced into this study since they constitute the implementers of the IIEP programme. The parents were identified due to their role in ECDE management.

1.9 Basic assumptions

The following assumptions were made about this study;

- i. The sampled schools were easily accessible to the researcher.
- ii. The head teachers and pre-school teachers sampled were well versed with the IIEP programme.
- iii. The respondents covered in this study have the relevant knowledge to comfortably respond to the questions provided in the tools.

1.10 Definitions of significant terms

This section presents the significant terms used in the project;

Duksi refers to non formal Islamic institutions that emphasize the teaching of Qur'an and other Islamic values.

Hadith refers to the traditions and practices of Prophet Muhammad (peace be upon him).

Islamic education refers to a form of education where purely Islamic concepts are taught.

Islamic Integrated Education Programme refers to a programme designed to teach preschool children in predominantly Muslim regions both secular and Islamic education.

Maalim is an Arabic word for a teacher but is commonly used to refer to a Madrassa or Duksi teacher.

Madrassa refers to an Islamic formal institution of learning where Qur'an, Arabic and other subjects are taught. The medium of instruction is basically Arabic.

Monitoring and supervision refer to checking how work is done and giving the necessary directions and advice where necessary.

Parental support refer to any form of help or assistance offered by parents to the school or teacher for the education of their children

Preschools refer to programmes designed for young children (0-5 yrs) in an organized environment for learning purposes.

Quran refers to the Islamic holy book.

Secular education refers to the modern non-spiritual formal education system with an organized curriculum.

Teaching/Learning materials refer to the items and resources used in class/school that facilitate effective teaching and learning to take place.

Teacher preparedness refers to the level of teachers' readiness in teaching concepts effectively.

1.11 Organization of the study

The study is organized into five chapters. Chapter one comprises of the background of the study, statement of the problem, purpose of the study, limitations of the study, delimitations of the study, basic assumptions and definitions of significant terms. Chapter two focuses on review of related literature which is discussed under different sub headings; History of IIEP, IIEP in selected countries in Europe, Asia and Africa and teacher training on IIEP. It ends by giving a summary of literature review, theoretical and conceptual framework. Chapter three discusses the research methodology which includes research design, target population, sample size and sampling procedure, research instruments, instrument validity and instrument reliability, data collection procedures and data analysis techniques. Chapter four describes the data analysis, presentation of findings, discussions and interpretations. Chapter five provides summary of the findings, conclusion, recommendation and suggestions for further research.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter comprises of the review of related literature that captures the global, regional and local issues in Islamic Integrated Education Programme. It considers the historical development of IIEP in Kenya, its initial launch at the Coast and how it spread to other parts of the country. The section also looks into the roles played by availability of relevant instructional materials on IIEP implementation. It culminates on presentation of theoretical and conceptual framework.

2.2 An Overview of Islamic Integrated Education Programme

According to Ajijola, (1999) education is the best means of creating a new generation of young men and women who will not lose touch with their own tradition but who will not at the same time become intellectually retarded or educationally backward or unaware of developments in any branch of human knowledge. He further said that education in the Muslim countries or in the Muslim populated areas must be reorganized, reformed and restructured in the light of today and future needs of the Muslims. Ajijola contends that the diarchy in education must be ended by an integrated system of education in which the distinction between the traditional Islamic learning and the new Western learning will be abolished, students will not have the feeling that

there is a deep antagonism between the two. Ghazali (1989), supports the idea of Islamic integrated education and he claims that an integrated knowledge is essential in developing every aspect of human potentials and producing a well-balanced being. For him, the development of mental, physical, emotional, ethical and aesthetical aspects cannot be enhanced without the process of integration in the educational system. He strongly believes that Islam perceives all types of knowledge are complementary, meaning that “empirical, sensory and intellectual knowledge” have never been divorced from Divine knowledge. Therefore, disintegration of knowledge from its “unitary form” will lead to “compartmentalization of knowledge” that is contradictory to Islamic tradition.

Narongraksakhet, (1995) from Southern Thailand also has identified the need for an integrated curriculum in Islamic educational system. He perceives that both kinds of knowledge, religious and modern should be integrated because the true Islamic education is not a mere theological teaching or the teaching of *Quran*, *Hadith* and *Fiqh* but also covers all branches of knowledge that taught from the Islamic perspectives.

Asmau (2008), contends that when observed from the Islamic perspective, education is a form of *‘ib dah* (worship) where Muslims share a common set of values based on the Qur’ n and Sunnah (the two fundamental and reliable sources for many fields of knowledge). Alam, (2010) suggests that in order to put the Muslims back on the road to progress in all directions, an Integrated System of Modern and Islamic Education needs to be revived that will

integrate and synthesize the secular and the Qur'anic based systems of education.

Many parents consider religion an important component of early childhood experiences. In Morocco, Kenya, Uganda and Tanzania, Muslim communities have initiated projects that incorporate secular subjects/topics into Koranic education to ensure that children learn the national curriculum within a context that support Islamic values and practices. Communities and managements committees are trained to enable them to provide effective project management. Teachers are trained and supported through regular supervision by Madrassa resources centres. Through this program, access to quality ECD services has increased.

In Zanzibar, for example, the ECD gross enrolment rate was 86 percent when Koranic schools were included in the national statistics and only 8.7 percent when they excluded (Kirpal 2002). Maimun,(2010) holds that Islam consider the acquisition and propounding of education as an honourable religious service. Muslims, according to Maimun, believe that an integrated education lends a lot from the Quran as the most important and reliable source of knowledge.

In Brunei Darussalam, the steps towards the implementation of the deemed proposal from the Commissioner of Education (1972) exhort that it is important for the country to implement the assimilation or Islam in knowledge, that is, other subjects should be used as the tool in assimilating the Islamic values. This means that all subjects introduced or being taught

should bear the characteristics and the principles of Islam. Long after the approval of the proposal by the Commissioner of Education did the department of education introduced the concepts in 1985.

2.3 Historical development of IIEP in Kenya

Otiende, Wamahiu & Karagu (1992) affirm that despite the early introduction of western education into the Kenyan coast in 1846, it made little impact on the local inhabitants as a whole, and to the Muslim population in particular. The Quranic schools and Madrassa instead proliferated in the early colonial period, and continued to cater for the formal educational needs of the vast majority of the Arab and Swahili Muslims. However, some Muslim leaders like Sir Ali bin Salim realized the importance of secular education for Muslims when it comes to taking the helm of their country's administration. However, this view was not widely shared by other members of the community (Otiende et al; 1992).

The idea of integrating traditional Islamic education for children in Madrassa and Duksi with pre-school and primary education started initially in Kwale District in 1985 (Ministry of Education 1993). The DICECE team that was collecting data and statistics for the district profile noted that only 11,000 children were attending pre-schools as compared to the 60,800 under six years of age children as per the 1979 census. The team wondered as to where the other children were and what they were doing and subsequently embarked on fact finding missions which revealed that quite a number of children

attended Madrassa. The survey revealed that there were about 80 Madrassa in the district with an estimated enrolment of 4,500 children of pre-school age, a reasonable number which caused concern. In this institutions, children only learnt religious education and Islamic culture. Since learning during the child's formative years is profound and long lasting, IIEP was formulated by the MOE/KIE and UNICEF to ensure Muslim children learn both Islamic and secular knowledge for holistic development (GOK/UNICEF,2008).

2.4 Development of IIEP in North Eastern Province, Kenya

Hussein, Bakorda, El-Maawy et al,(2012) mentioned Shariff Abubakr Omar Kullateyn, popularly known as Shariff Shibly in the former Northern Frontier District of Kenya (NFD), as the founder of formal education in the region. Brought from Zanzibar by the colonial masters, the highly educated and trained teacher who was well versed in both secular and Islamic education was to start primary schools in the NFD. The aim was to attract the local Muslim communities to send their children to the schools. He first landed in Isiolo, the then frontier headquarters, in 1946 and established the first school. He was transferred to start another school in Garissa in 1947 and a year later to Wajir to start yet another school in 1948.

His presence in the region was a blessing since many locals who shunned even the idea of the colonialists starting a school, lest their children are 'Christianized' due to malicious rumours on the same, were now ready to take them to the schools. Shariff Shibly, instead of following the national curriculum, created his own where he taught religious education alongside the

secular subjects. The Qur'an and other Islamic education actually formed the backbone of the school. While the national curriculum gave three periods for religious education each week, Shariff Shibly taught as many periods as time could allow. He also put a lot of emphasis on English language, which he even made it compulsory to be spoken in school, and Mathematics. He was convinced that once a child had mastered the language he would be able to learn all the other subjects with ease.

Those who pioneered formal schooling in the frontier under Shariff Shibly's tutelage became highly respected leaders who either held or are still holding distinguished positions in the government. Thus, Shariff Shibly can rightfully be called the founder of integrated Islamic Education in NEP at a time when it was most relevant and the only means through which many Muslim parents could be convinced to take their children to school.

However, the formal launching of the IIEP in Garissa, Wajir, Mandera, Isiolo, Moyale, and Marsabit in 1994 followed a survey of the Dugsi and Madrassa that was carried out by the respective DICECE trainers in the year 1993. Just like the previous survey carried out in the Coastal Districts, it was revealed that the enrolment in the pre-school was low and that majority of the pre-school aged children were enrolled in Dugsi and Madrassa which offered Quranic education (Njenga, 1994).

The NACECE and DICECE trainers agreed to start IIEP in the existing Dugsi and Madrassa but not before carrying out awareness campaigns among the

community and the religious leaders in order to explain the benefits of the IIEP and solicit their support.

2.5 Resource availability and adequacy

The availability of basic learning materials plays a major role in children's school achievement as well as the implementation of any educational programme. The effects of the availability and adequacy of teaching and learning resources are most strongly felt in places where material assets are low, both within schools and at home. Bartlett (2010) notes that the impact of materials is clearly mediated by their quality and the way teachers use them. It is not uncommon, for instance, to find new materials unused or even locked away in cupboards. A study in Ghana points to the critical importance of adequately linking materials with training for teachers on their use.

Shurie (2011), while quoting Rymarz and Engebretson (2005), reported that between 60-65 per cent of all Primary Religious Education teachers in the United Kingdom had daily use of textbooks. This implies that 35-40 per cent of the teachers did not use textbooks. They opine that the Religious Education textbooks empower teachers by providing essential information and give young, less experienced and less qualified teachers support in teaching.

Kenya Institute of Education (2006) suggests that charts, diagrams, models, videos and audio programmes, pictures, maps, realia, the Qur'an and *Qasida* (poems and songs) are some resources vital in the teaching and learning of

IIEP. Some of the curriculum support materials developed by KIE for IIEP include; Guidelines for Islamic integrated Education for use at the pre-school level, Arabic alphabet and number chart and Early childhood teacher source Book- *Qasida*.

The pupil/textbook ratio is a significant measure of education quality (Heyneman,2006). In Kenya, efforts made in the provision of physical and teaching learning resources through the Free Primary Education (FPE) programme have had a positive impact on equity in education in primary schools. Availability and adequacy of resources are an essential part of curriculum implementation and there is always a need for sustained provision of quality materials. Such teaching and learning resource materials should make learning interesting, interactive and participatory.

2.6 Role of the Ministry of Education

The Ministry of Education through the Directorate of Basic Education (DBE) and KIE coordinates Islamic Integrated Education Programme (GOK/UNICEF, 2008). In both cases, the coordination is done at the district level. Whereas the DBE is concerned with the administrative and policy issues, the KIE deals with the IIEP curriculum and curriculum support materials. According to Njenga, (1994) the IIEP operates within the structure of the Ministry of Education, which consists of three sections at the national level and the District Centre for Early Childhood Education (DICECE) at the district level.

The three sections operating at the national level are the pre-school education section (headquarters) which is responsible for the overall administration, policy formulation and professional guidance. This section provides grants for training and also provides staff at all levels.

The pre-school section (inspectorate) is responsible for maintenance of professional standards of the programme. It therefore coordinates inspection and supervision. The section is also responsible for the administration of teacher examination and assessments. The third section in the National Centre for Early Childhood Education is responsible for all professional matters dealing with the programme, which included the training of trainers, curriculum development research and evaluation and provision of professional services to pre-school education sponsors and other interested bodies.

At the district level, DICECE is responsible for the overall coordination and administration of IIEP. The DICECE is also responsible for training of teachers for the IIEP, development and disseminations of curriculum, conducting activities and mobilize parents, local community, Islamic religious leaders, sponsors and Muslim organization to sensitize them on the benefits of IIEP.

2.7 Role of the Non-Governmental organizations

Early childhood education in Kenya is carried out on a partnership basis. The government assists and builds on initiatives of the parents, the local communities and local authorities. Non-governmental organizations also

provide support to programmes for young children. Over the years, major donor agencies, including the Bernard van Leer Foundation, UNICEF and the Aga Khan Foundation, have supported the IIEP programme. (Kipkorir and Njenga, 1997).

The Aga Khan Foundation started supporting the IIEP programme in 1986 when it offered to give financial assistance to four DICECE, which included Kericho, Nyeri, Kilifi and Garissa. UNICEF and AKF have been providing financial support for training of teachers, purchasing equipment and materials, curriculum development, parental and community education, research, and purchasing vehicles for DICECE.

The assistance of these donors was also in form of grants to support in service course (two years programme and short courses) of teacher trained in IIEP (Njenga,1994).

Aga Khan foundation addressed the needs of disadvantages Muslim children in the Coast Province of Kenya, by supporting the communities to develop sustainable locally relevant pre-schools to serve the needs of the young children in their midst. Some centres, particularly in Kilifi were run by Muslim organization. The Muslim organization and donors provided facilities, paid the teachers' salaries and managed the institutions.

2.8 Teacher education and preparedness

According to Lucas, (1972) teacher education is an important component of education. Through it, schoolteachers who are considered mentors of society

are prepared and produced. Kafu, (2003) says that teacher education is ostensibly designed, developed and administered to produce schoolteachers for the established system of education. The teachers' role in the stimulation and learning process is very crucial. Teachers are managers of children's learning because they influence the children they teach in many ways. Educating and caring for young children is one of the most important and demanding responsibilities that an individual can assume. It is therefore necessary for preschool teachers and caregivers to possess appropriate characteristics (Charlesworth, 1983).

Providing Islamic integrated education and fostering Islamic values and lifestyle requires specially-trained teachers, as well as a curriculum that embodies Islamic values. In addition to subject and pedagogical knowledge, the preschool teachers are expected to model and show respect for Islamic values. They are also expected to demonstrate an understanding of Islamic culture, which would help integrate Islam into the mainstream curricula.

According to Maimun, (2010) teachers and educationists should be ready to change their thinking and attitude to accept and understand Islamic Integrated Education as a holistic system. The preschool teachers for IIEP should be trained to be confident in their way of thinking and attitude while showing good mannerism in accordance to the pure Islamic values as a notable example to the children. Such criteria imply that the selection of future teachers does not rely purely on academic achievements but also on good personality. If the preschool teachers are not trained well, they would not be able to teach effectively in an Islamic integrated schooling system. Since teachers are

catalysts in the IIEP system, they should first and foremost understand the concepts and objectives and be able to fit in well into its realm. Therefore the Education Curriculum for the preschool teachers should prepare them for the required skills. Teachers should not only be exposed to the theories and background, but also being trained on how to be more innovative in the preparation of the Teaching materials.

Teachers themselves, according to Maimun, should receive or undergo their teacher's Education training through a set of Islamic Integrated Education Curriculum to facilitate their understanding in applying the principles of the Integrated Education at the schools where they are going to be assigned.

In the light of Islamic Integrated Education, the duty of the preschool teacher is to contribute in the teaching area in achieving the aims and objectives of the Islamic Integrated Education Programme. To ensure that the Islamic Integrated Education is carried out, the teachers' role is to translate the IIEP curriculum into teaching in the classroom. Due to their vital role, teachers are expected to equip themselves with knowledge, skills, good personality, behaviour and attitude to promote themselves as good teachers as well as persons with good qualities and characteristics.

In Kenya, the training of preschool teachers is done at two levels: Certificate and Diploma. These trainings are offered at the District centres for early childhood education (DICECE). However, no public DICECE college currently trains teachers for IIEP. As a result, various workshops and seminars are occasionally organized for the preschool teachers which provided them

with opportunities to share ideas and experiences and to acquire knowledge and skills on IIEP teaching methodologies.

2.9 Parental support

The parents and local communities are the most important partners in the ECCE programme. According to the World Bank report on ECD projects in Africa (2001), several countries in Africa have established ECD programmes which are largely managed by communities. In Rwanda for example there are about 250 ECD programmes managed by parents' association serving 15,000 children. Similar programmes are also found in Eritrea where there is high level community commitment in the provision of ECD services. The report says that very effective ECD programmes have been started through community initiatives. The community provides physical facilities and pays teachers salaries.

In Zanzibar, there are about 66 community owned and managed Madrassa preschools. The Zanzibar Madrassa resource centre supported by the Aga Khan Foundation facilitated the development of these schools.

Parents and the local communities are the most important partners in the ECD programmes in Kenya (MoEST, 2001). They have started and managed over 75 per cent of the pre-schools in the country (Kipkorir & Njenga, 2007). In Kenya today, most public ECD centres have Centre management committees which is responsible for the management of the centres (NACECE 2001). The committee is responsible for overseeing the administration and financial management of the ECD centres. Specific functions include; organizing and

collecting fees, staff recruitment and discipline and payment of staff salaries. The parents with children in ECD are expected to perform various roles such as paying teachers and support staff, provision and maintenance of physical facilities, provision of feeding programme and participating in development of localized curriculum and teaching/learning materials.

In some of the pre-schools the parents and local communities have initiated community-based feeding programmes and community-based growth monitoring and promotion (CBGMP) activities.

By participating in the programme parents learn about balanced diet, food preparation, food hygiene and preservation, family planning, immunization, common childhood diseases, care of children and early stimulation. This exposure has helped many parents to improve the welfare of their children and families. For feeding programmes, the parents contribute the ingredients and cooking and eating utensils. They also either hire a cook or take turns preparing the food for the children.

According to Kipkorir, 1993, collaborative activities between parents and schools have been useful in Kenya, where trainers, teachers, parents and local communities routinely cooperate in developing early childhood curriculum and teaching materials. They collect stories, riddles, poems and games which are produced to serve the local communities. Such joint efforts enhance the quality of teaching materials available and increase community satisfaction.

Fullan (1991) while discussing the parent-school relationship wrote; 'for partnership in curriculum development of ECDE programmes, parents must find time to participate in their children's education while schools must

provide support necessary for them to be involved'. These partnerships, according to Fullan, ' will increase student achievement and promote better co-operation between home and school'. Partnership is enforced better through good communication between parents and teachers.

Mukuna (2012), while quoting Hughes and MacNaughton (2001) reiterated that collaborations and partnerships involving parents and teachers result in better communication, which is a necessary condition for better parental involvement in programme delivery and success particularly in early childhood care. It is a pre-requisite for high quality care and education of young children.

2.10 Summary of literature review

From the aforesaid literature review it is evident that the Islamic Integrated Education Programme has a long history in the Kenyan education system. For effective implementation of the programme, there is need to be a clear policy to guide the educators and other interested partners. Regular monitoring of the programme by the Education officers will enhance implementation. Preschool teachers assigned to handle the learners targetted for the programme need to be well versed with the aims and objectives of the IIEP so as to effectively implement. The parents and the community should also be put on board to help in the programme implementation. From the literature review it is also evident that development and provision of relevant teaching and learning materials will play a significant role in IIEP implemetation.

2.11 Theoretical framework

This study will be based on the Rand Change Agent Model which emphasized organizational variables that either encourage or discourage change at all stages in the process of curriculum activities, but particularly so at the implementation stage. The Model suggests three stages in the process; Initiation, Implementation and Incorporation. The results of the Rand study highlights the fact that successful implementation requires that a receptive group of professionals and lay citizens pay attention to the organizational dynamics.

This study is about the determinants of implementation of IIEP in preschools. Adapting the Rand theory, effective IIEP curriculum implementation requires trained and well-versed teachers to disseminate the correct content of the curriculum with the required support from all stakeholders. The change agents may be the parents, educational partners such as NGOs and government officials interested in education. These agents play different roles at different times in the change process depending on their skills. The availability and adequacy of teaching and learning materials and facilities could enhance the implementation of IIEP.

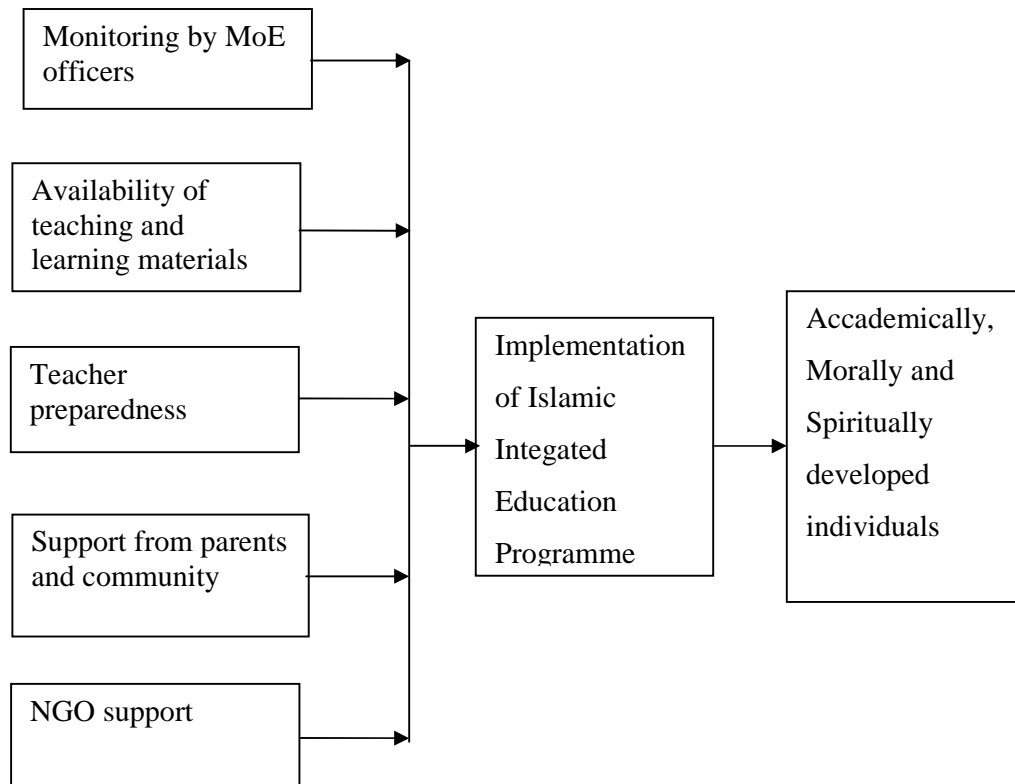
2.12 Conceptual framework

A conceptual framework outlines possible course of action or presents a preferred approach to an idea or thought. In this proposal, the conceptual framework relates the independent variables (determinants) that influence the

implementation of Islamic Integrated Education Programme. The variables which were found here include the preschool teachers' preparedness, availability of relevant teaching and learning materials, community's contributions and support, participation of the Ministry of Education in relation to supervision and monitoring and support from the Non-governmental Organization. This is shown in figure 2.1;

Figure 2.1

Relationships between the determinants of IIEP implementation



The conceptual framework examines the variables which have an influence on the implementation of Islamic Integrated education programme in preschools. The variables which are found here include regular supervision and

monitoring by the education officials. Regular supervision and monitoring would indicate the importance attached to such programme and could strengthen the zeal with which it is handled. Availability of the appropriate and relevant teaching and learning materials play a significant role in IIEP implementation. A variable on the level of teachers' preparedness is also identified. The parents and the community as well as educational partners need to provide the necessary support to IIEP in order to ease its implementation. More so, because such a programme is unique in the sense that it only targets particular regions and not all. All these variables combined results in all round individuals who are not only academically developed but also spiritually and morally.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter describes the research methodology that was used by the research to collect and analyze the data collected from the field. This chapter covers the following major areas; research design, target population, sample size and sampling procedures, research instruments, validity and reliability of instruments, data collection procedures and methods used in analyzing data.

3.2 Research design

The study adopted the descriptive survey design to find out factors that influence effective implementation of Islamic Integrated Education Programme (IIEP). The design is suitable for fact finding as it captures raised opinions and views held at a given time. The design allows the generalization of findings from a sample to a wider representation of the population. According to Orodho and Kombo (2002), descriptive survey design is a method used to collect information about opinions, attitudes and habits of people or any of the variety of educational or social issues by interviewing or administering questionnaires to a sample of individuals. A descriptive survey design was utilized because it is appropriate in the collection of original data about selected problem areas and the possibility it offers in making descriptive assertions about a large population (Gay,2006).

3.3 Target population

A population refers to an entire group of individuals, events or objects having some common characteristics (Mugenda & Mugenda 2003). Consequently, this study targeted 3 DICECE officers, 34 head teachers and 34 preschool teachers of public schools. It also targeted parents of 948 preschool learners spread across Habaswein district. Therefore, the total population for the study was 1019 subjects.

3.4 Sample size and sampling procedures

Mwiria and Wamahu (1995) suggest that for most research it is not necessary or even advisable to use all of the subjects in a population for the study. Sample is used in order to make an estimate of the characteristic being investigated within the entire population. Gay (1992) suggests that when dealing with a large population a descriptive study could work with a minimal sample of 10 percent and at least 20 percent for smaller population. In this study, the sampling unit was the primary schools with ECD wing. Simple random sampling was used to sample 15 schools out of 34 schools in the district. All the ECD teachers and the head teachers from the 15 schools were further sampled purposively as well as two DICECE trainers, one of whom was the Programme Officer. Simple random sampling was also used to sample five parents from each of schools. This gave a total of two DICECE trainers, 15 head teachers, 15 preschool teachers and 75 parents. Thus a total number

of 107 respondents (10.5%) participated. The sample for piloting was done in four schools in Central division.

3.5.0 Research instruments

The data for this study were collected using questionnaires, interview schedules, and observation checklist.

3.5.1 Questionnaires

The questionnaires were used for data collection because it offers considerable advantages in its administration. It also presents an even stimulus potentially to large numbers of people simultaneously and provides the investigation with an easy accumulation of data. Gay (1992) maintains that questionnaires give respondents freedom to express their views or opinion and to make suggestions. There were three sets of questionnaires in this study. The questionnaires were used to collect data from DICECE trainers, head teachers and preschool teachers.

3.5.2 Interview schedules

Interview schedules were used to guide interviews to be conducted with the parents on the implementation of IIEP in the preschools. The interview guides contained items covering all the objectives of the study.

3.5.3 Observation checklist

For the purpose of this study, direct observation was used to collect data concerning the classroom interaction patterns as well as the availability and adequacy of relevant IIEP teaching and learning resources. This method was employed because it is a qualitative primary research instrument for gathering data in a more natural way that ensures validity and reliability. Direct observations technique is suitable for such a descriptive study because it is objective, unbiased and facilitates derivation of more authentic data.

3.6 Pilot study

Before actual collection of data, a pilot study was conducted to determine the validity and reliability of the instruments to be used, the clarity and relevance of instructions. This helped to reveal any vague questions that were later rephrased. The pilot study was done in four preschools where four head teachers, four preschool teachers and five parents were selected by simple random sampling.

3.6.1 Validity of instruments

According to Kombo & Tromp (2006), validity of a test is a measure of how well a test measures what it is supposed to measure. The study adopted content validity which indicates whether the test items represented the content that the test was designed to measure. The content validity of the research instruments

was improved upon by removing vague items and replacing them with more suitable ones after the pilot study. According to Borg and Gall (1989) content validity of an instrument is improved through expert judgment. As a result, assistance from the supervisors and experts in the field of IIEP was sought to validate the research instruments.

3.6.2 Instrument reliability

Mugenda and Mugenda (2003) define reliability as a measure of the degree to which a research instrument yields consistent results or data after repeated trial. Reliability of the instrument was checked by test-retest method. This method requires two testing sessions. The instruments were pre-tested in a span of two weeks. A computation of the total scores from the tests was made. Reliability coefficient of test score and re-test score were determined by Pearson Product Moment correlation to establish the extent to which the contents of the instruments were consistent. The computational equation used is;

$$r = \frac{N \sum xy - (\sum x)(\sum y)}{\sqrt{N \sum x^2 - (\sum x)^2} \sqrt{N \sum Y^2 - (\sum Y)^2}}$$

A correlation coefficient of 0.72 and 0.832 were realized for the head teachers' and preschool teachers' questionnaires respectively. The high correlation coefficient was an indicator of high level of consistency of the instruments. According to Mugenda and Mugenda (2003), a correlation coefficient of 0.7 indicates reliability of the instruments.

The researcher made comparison between answers obtained in the piloted four preschools and if the responses are consistent with the instrument, the instruments were deemed reliable.

The study used different data collection instruments, amongst them the questionnaire and interview schedule. Responses from the instruments administered to the same group and during the same time period were compared to establish if the instruments yielded the same or similar results consistently.

3.7 Data collection procedure

Before embarking on the data collection exercise, a research permit was obtained from the National Council for Science and Technology after approval by the University of Nairobi, Department of Educational Administration and Planning. Thereafter the offices of the District Commissioner and the District Education Officer for Habaswein District were contacted for clearance before the start of the study. The researcher personally administered the questionnaire to the DICECE trainers, head teachers and preschool teachers, interviewed the parents as well as carried out the classroom observation. The trainers, head teachers and preschool teachers were given two week to fill in the questionnaires after which the filled-in questionnaires were collected. Face-to-face interviews with the parents as well as classroom observations were conducted as the questionnaires were collected from each school.

3.8 Methods of data analysis

After the data collection from the questionnaires, interview schedules and observation checklist, the researcher conducted data cleaning which involves identification of incomplete or inaccurate responses. These were corrected to improve the quality of the responses. After data cleaning, the data were coded and entered in the computer for analysis using the Statistical Package for Social Sciences (SPSS). Qualitative data were analyzed by narrative reporting and categorizing it into themes. On the other hand, quantitative data were analyzed using simple descriptive statistics. The statistics used included frequency counts, means and percentages. Quantitative data analysis requires the use of a computer spreadsheet, and for this reason SPSS was used. The results of data analysis were presented using frequency distribution tables and bar graphs.

CHAPTER FOUR

DATA ANALYSIS, INTERPRETATION AND DISCUSSIONS

4.1 Introduction

Presented in this chapter are data analysis, interpretation and discussions of findings presented under thematic sub-sections in line with the study objectives. The purpose of this study was to investigate the determinant of the implementation of Islamic Integrated Education Programme in Habaswein District, Wajir County. All themes discussing the same research questions were presented and analyzed together. The thematic areas include; level of monitoring of IIEP by education officers, preschool teachers' preparedness in IIEP implementation, level of parents' support towards IIEP implementation, influence of availability of relevant instructional materials to the implementation of IIEP and level of support by NGO's on IIEP implementation. Data were analysed by use of frequencies and percentages. The data presented in this chapter were processed using Statistical Package for Social Sciences (SPSS).

4.2 Response rate

Questionnaire return is the proportion of the questionnaires returned after they have been issued to the respondents. Table 4.1 shows the questionnaire return rates.

Table 4.1

Questionnaire return rates

	F	%
Head teachers	15	100
Preschool teachers	15	100
Parents	73	97
Trainers	2	100
Total	105	99.25

4.3 Demographic data of the respondents

This section presents the demographic data of the respondents in the study. The respondents in the study were head teachers, teachers, trainers and parents. Demographic information was based on the professional and academic qualifications of the head teachers, preschool teachers and DICECE trainers as well as whether they had had IIEP training. Other demographic information involved the level of experience of the trainers, head teachers and preschool teachers. Under the demographic outlook of the parents are their academic qualifications, number of their school aged children and the number that attend Duksi/Madrassa only.

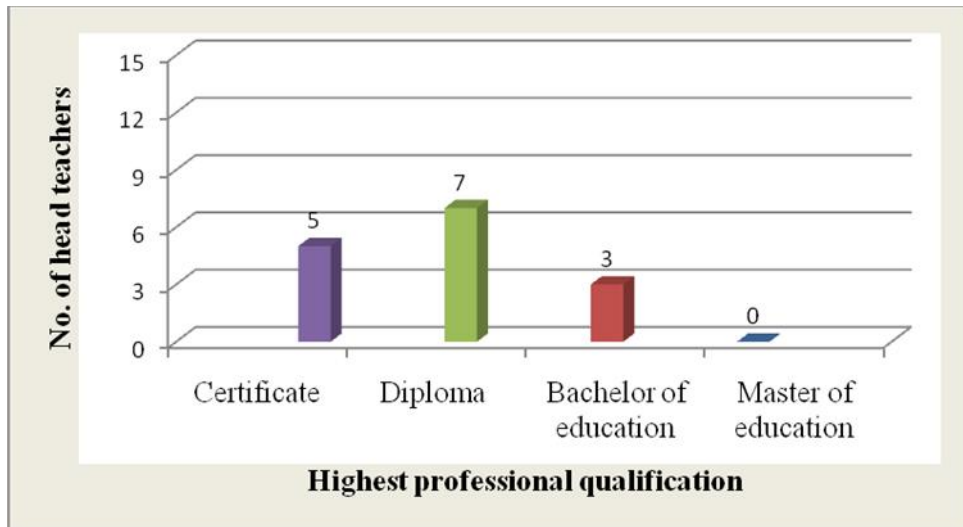
4.3.1: Demographic data of the head teachers

The demographic data of the head teachers was based on their highest professional qualification, teaching experience and their level of IIEP training.

Figure 4.1 shows the distribution of head teachers by highest professional qualifications.

Figure 4.1:

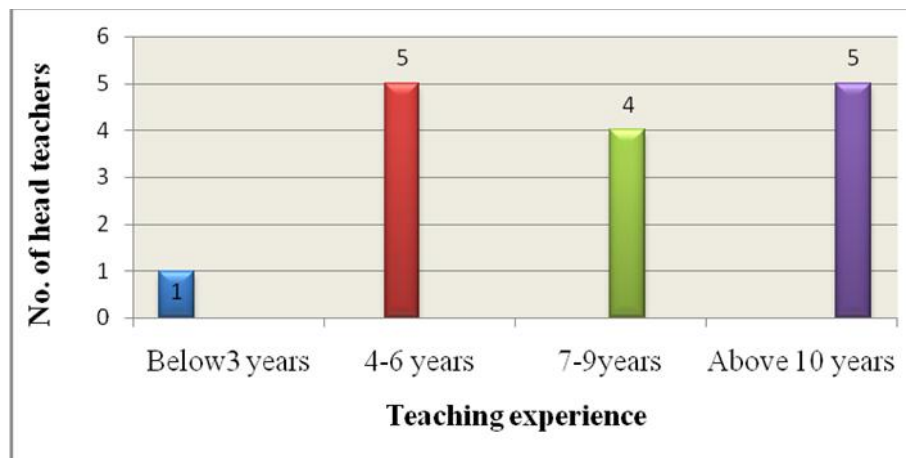
Distribution of the head teachers by highest professional qualification



Data shows that majority, seven of the head teachers were diploma holders, three of head teachers had Bachelors in education while five of the head teachers had certificate level of education. This indicates that all of the head teachers had at least the minimum qualifications required to teach at primary schools. The researcher sought to establish the duration the head teachers had been teaching. Figure 4.2 shows teaching experience of the head teachers

Figure 4.2:

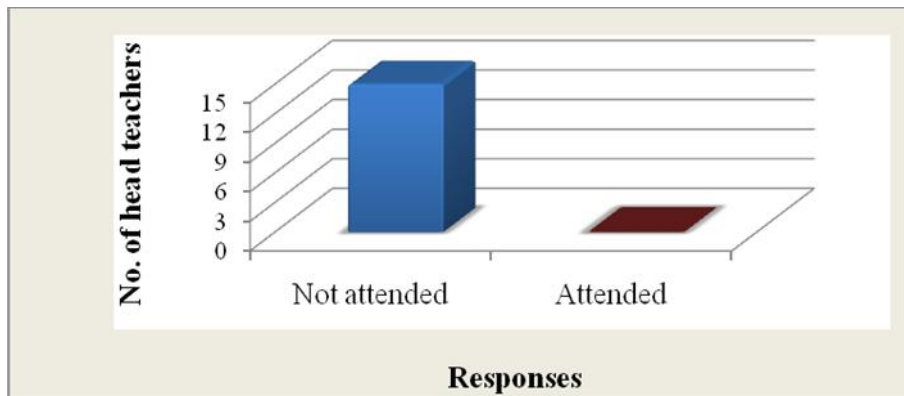
Distribution of the head teachers according to teaching experience.



Data show that majority , 9 of the head teachers had taught for more than 7 years. The head teachers were therefore in a position to provide information pertaining the implementation of IIEP in their schools. The researcher was further interested in establishing whether the head teachers attended any IIEP training. Figure 4.3 shows this.

Figure 4.3

Whether head teachers attended IIEP training



Findings show that all the 15 head teachers had not attended any IIEP course thereby indicating that the head teachers had little or no any prerequisite skill in handling IIEP. According to Maimun, (2010) Providing Islamic integrated education and fostering Islamic values and lifestyle requires specially-trained teachers, as well as a curriculum that embodies Islamic values.

4.3.2: Demographic data of the teachers

The demographic data of the teachers was based on their highest professional qualification, teaching experience and their level of training on IIEP. Table 4.2 shows teachers highest professional qualification.

Table 4.2:

Teachers' highest professional qualification

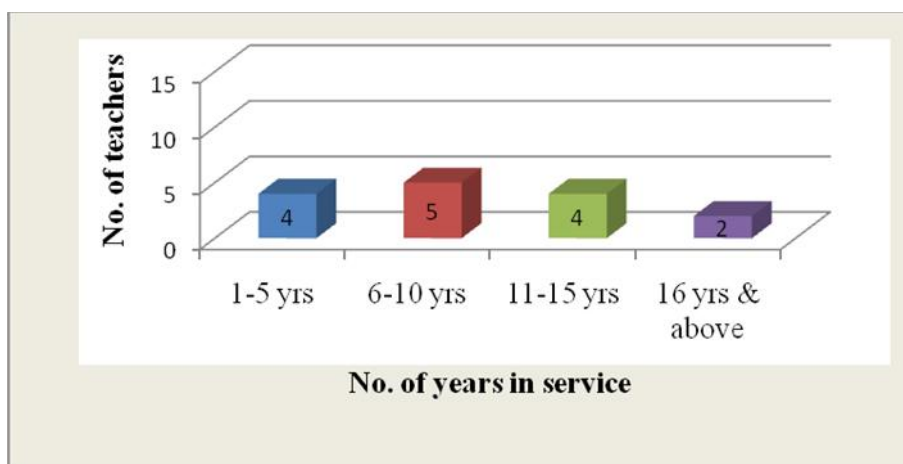
Qualification	F	%
Diploma	7	46.6
Certificate	8	53.4

Qualification	F	%
Diploma	7	46.6
Certificate	8	53.4
Total	15	100.0

Data shows that slightly more than half, 8 of teachers had certificate level of education while seven of the teachers had diploma level of education. The data shows that all the preschool teachers had at least the minimum qualification required to handle a preschool class. The researcher further asked the preschool teachers to indicate the level of their teaching experience. Figure 4.4 indicates the preschool teachers' teaching experience.

Figure 4.4:

Teachers' teaching experience

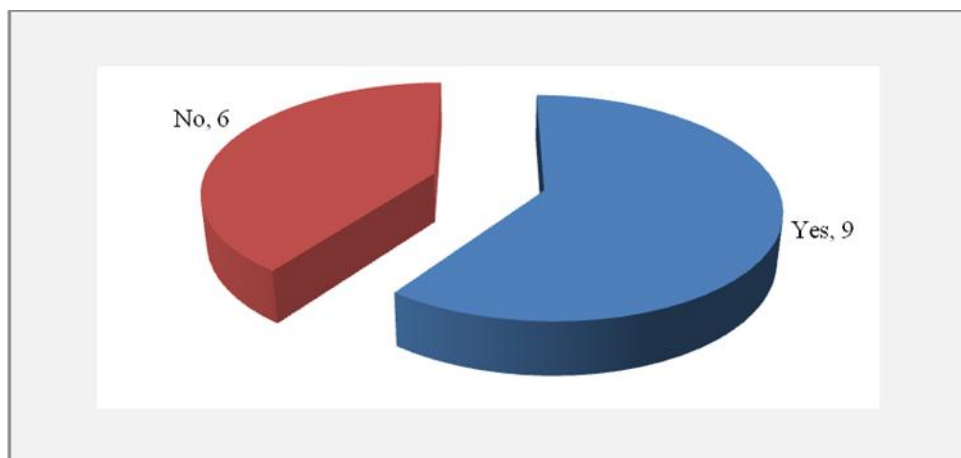


Findings shows that five of the teachers had taught for between 6 and 10 years, four had taught for between 1 and 5 years, the same number had taught for between 11 and 15 years while two teachers had taught for above 16 years.

The data show that majority, 11 of the preschool teachers worked for more than 5 years. This indicates that they were in a position to provide the information required for the study. To investigate whether the teachers had been trained on IIEP, they were asked to indicate the same. Figure 4.5 shows their responses.

Figure 4.5:

Teachers responses on whether they had been trained on IIEP



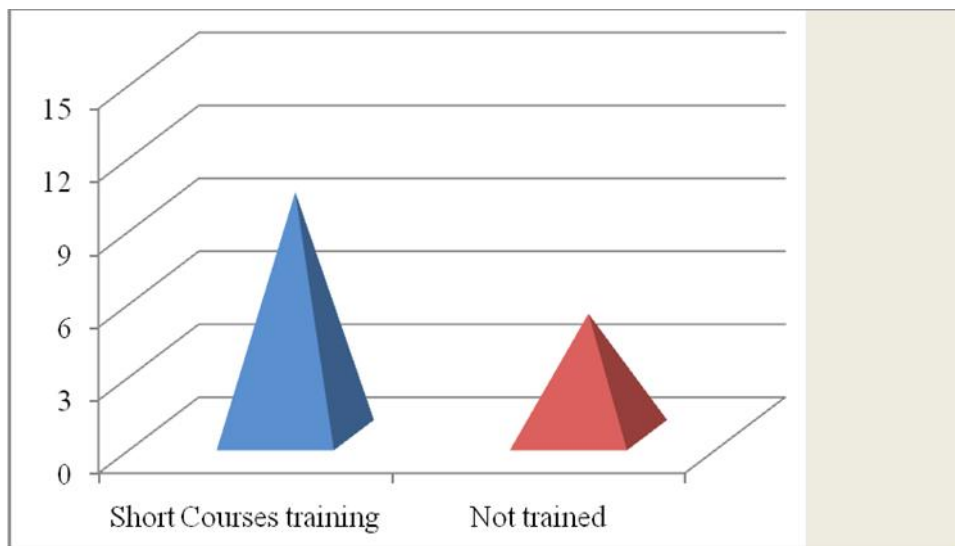
Data show that majority, nine, of the teachers had been trained on IIEP while six teachers had not been trained. The data indicate that most preschool teachers were well versed with the IIEP curriculum and were in a position to handle the programme effectively. To ensure that the Islamic Integrated

Education is carried out, the teachers' role is to translate the IIEP curriculum into teaching in the classroom. Due to their vital role, teachers are expected to equip themselves with knowledge, skills, good personality, behaviour and attitude to promote themselves as good teachers as well as persons with good qualities and characteristics.

To establish the training level of teachers on IIEP, they were asked to indicate the same. Figure 4.6 shows their responses.

Figure 4.6:

Distribution of the teachers according to the level of training on IIEP.



Data show that majority, ten, of teachers had attended short courses while five teachers had not been trained on IIEP. The data show that most of the

preschool teachers had the prerequisite experience for implementing IIEP. Teachers for IIEP, according to Maimun, should receive or undergo their teacher's Education training through a set of Islamic Integrated Education Curriculum to facilitate their understanding in applying the principles of the Integrated Education at the schools where they are going to be assigned.

4.3.3: Demographic data of the parents

The demographic data of the parents was based on their age, level of education and the number of school aged children they had. Table 4.3 shows parents' age.

Table 4.3 :

Distribution of the parents according to age.

Age	F	%
Below 25 years	10	13.7
25 -30 years	7	9.6
30 -35 years	6	8.2
35 -40 years	28	38.4
Over 40 years	22	30.1
Total	73	100.0

Table 4.3 shows that majority, 50 of the parents were over 35 years old. The researcher further asked the parents to indicate their level of education. Table 4.4 shows the parents' level of education.

Table 4.4:

Distribution of the parents according to level of education.

Education	F	%
Duksi/Madrassa only	34	46.6
Primary	20	27.4
Secondary	10	13.5
College	6	8.2
University	3	4.1
Total	73	100.0

Data show that majority, 34 of the parents attended the Duksi/Madrassa system only. Thus, most of the parents were more versed in Islamic education and are therefore likely to prefer this system most. As mentioned in the background to this study, Muslims are intrinsically attached to the Islamic system of education and strive to pursue it at any cost. The researcher asked the parents to indicate the number of their school aged children. The data is presented in Figure 4.7.

Figure 4.7:

Distribution of the parents according to number of their school aged children

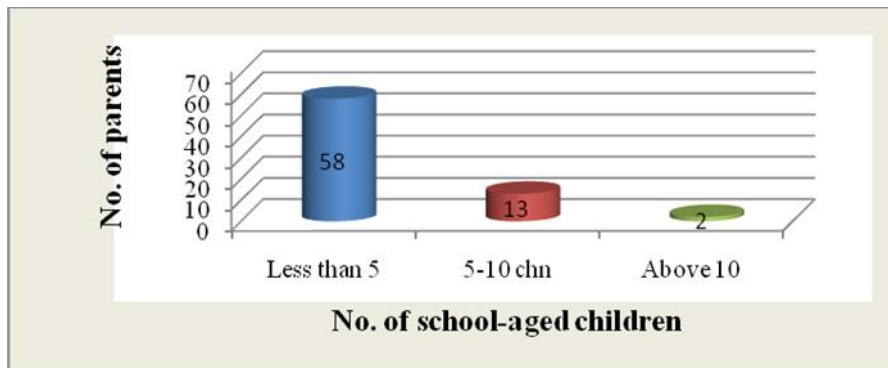
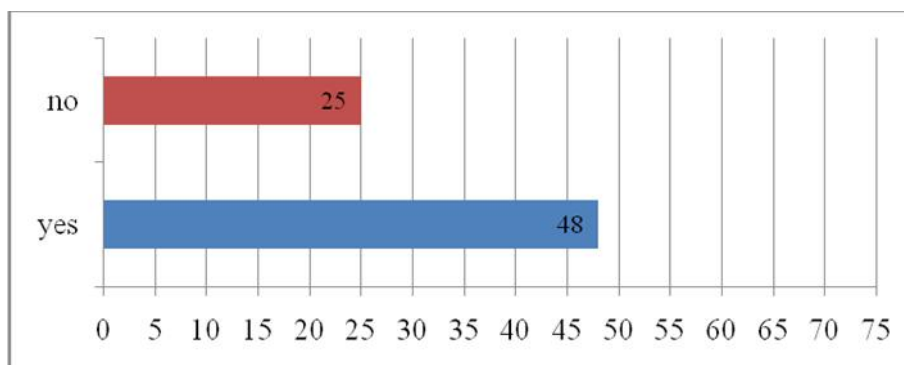


Figure 4.7 shows that majority, 58 of the parents had less than five school-aged children, 13 parents had between 5 and 10 children while only two parents had more than 10 children. The data indicate that all of the parents had children who were of the right age to attend schools. They were also asked to indicate whether all of their children attended schools. The data are shown in figure 4.8.

Figure 4.8

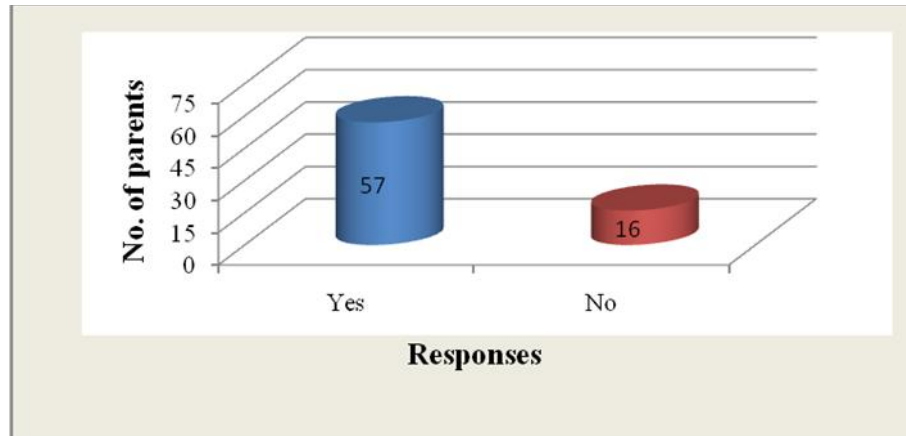
Parents' response on whether all their school-aged children attended schools



The data show that majority, 48 of the parents send their children to school. This also means that quite a number of parents, 25 are not sending their school-aged children to school. The researcher further sought to establish whether the children also attended Duksi/Madrassa. Figure 4.9 shows parents responses

Figure 4.9:

Parents responses on whether their children attended Duksi/Madrassa



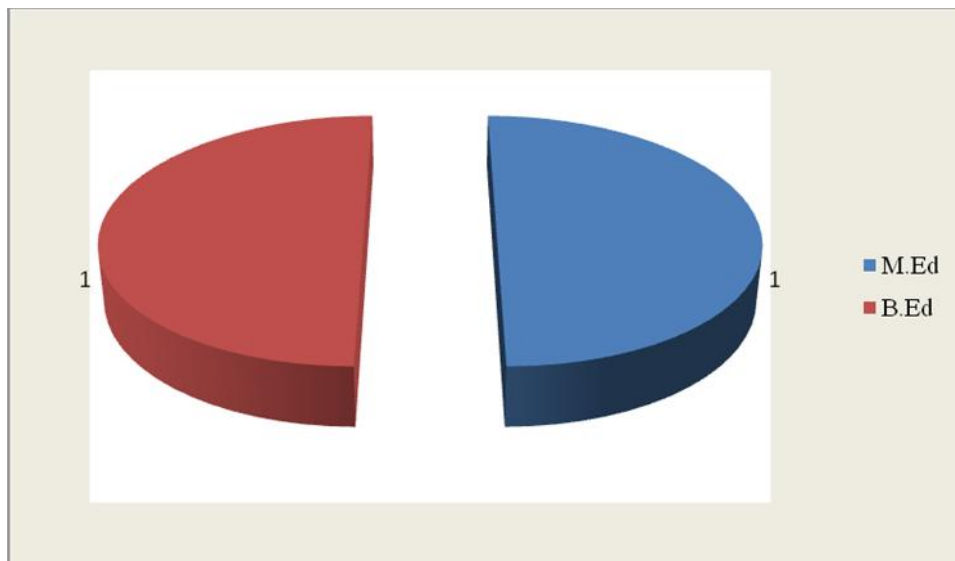
Majority, 57 of the parents said that their children attended Duksi/Madrassa while 16 parents said that their children did not attend. Data show that more of the parents' send their children to attend Duksi/Madrassa than schools. This agreed with the survey carried out in Coast and North Eastern provinces by the respective DICECE offices which revealed that many children in these regions are enrolled in Islamic institutions as opposed to the secular schools.

4.3.4: Demographic data of trainers

The demographic data of the trainers was based on their highest professional qualification, and the duration they had been a trainer.

Figure 4.10:

Distribution to trainers according to highest professional qualification



Data show that half of the trainers in the study had Masters in education while the same number of trainers had Bachelors in education. The data indicate that the trainers were well qualified to manage the ECD matters. According to Njenga, (1994) DICECE trainers are responsible for the overall coordination and administration of IIEP. They are also responsible for training of teachers for the IIEP, development and disseminations of curriculum, conducting activities and mobilize parents, local community, Islamic religious leaders, sponsors and Muslim organization to sensitize them on the benefits of IIEP.

The researcher also sought to establish for how long they had been DICECE trainers. Both trainers indicated that they had trained for more than 5 years. This indicates that the trainers have the experience required to effectively train ECD teachers. When the trainers were asked to indicate whether they attended any IIEP training, they indicated that they were trained for a total of two weeks at NEP Technical training Institute in Garissa. This also shows that they were in a better position to effectively monitor IIEP implementation in the preschools.

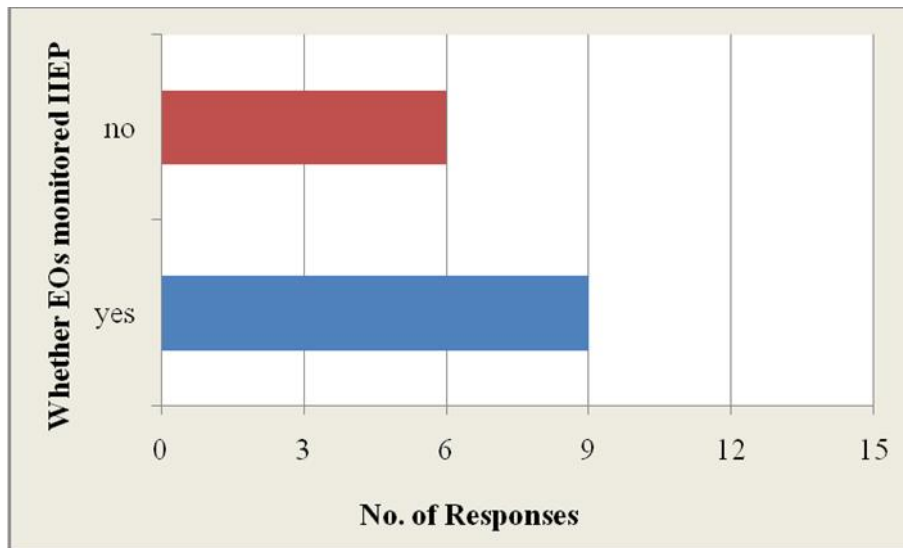
The trainers were further asked whether the duration they took in IIEP training was adequate. The trainers differed with one indicating that the duration they took in IIEP training was adequate while the other trainer indicated that it was not adequate. However, it is clear that they can monitor programme satisfactorily.

4.4 Level of monitoring of Islamic Integrate Education Programme implementation by Education Officers

To establish the level of monitoring of Islamic Integrate Education Programme implementation by Education Officers, the study further sought to investigate whether the Education Officers regularly monitored IIEP implementation. Head teachers were asked to respond to the items that sought to establish the same.

Figure 4.11:

Head teachers' responses on whether the Education Officers regularly monitored IIEP implementation.



Data show that majority, 9 head teachers indicated that the Education Officers regularly monitored IIEP implementation. This agreed with the findings from the observation, as the researcher indicated that the Education Officers monitored IIEP implementation. This therefore positively influenced the implementation of Islamic Integrated Education Programme in the public early childhood centres. To establish the frequency in which the Education Officers monitored IIEP implementation, the head teachers were asked to indicate the same. Their responses were presented in Table 4.5.

Table 4.5:

Head teachers responses on frequency in which the Education Officers monitored IIEP implementation

Frequency	F	%
Once per year	7	46.66

Once per term	6	40.0
Once per month	2	13.3
Not monitored	0	0
Total	15	100.0

Findings show that majority, 9 of the head teachers said that the Education Officers monitored IIEP implementation once per year, four head teachers said that they monitored once per term while two head teachers indicated that they monitored once per month. None of the head teachers indicated that their schools were not visited at all hence the implementation of Islamic Integrated Education Programme in the public early childhood centres.

The researcher sought to establish whether the trainers had ever been visited by national IIEP monitors in their district. Data show that half or one of the trainers had once been visited by national IIEP monitors. When the trainers were asked to rate the level of IIEP implementation in the district, they responded as Figure 4.12.

Figure 4.12:

Trainers' response rate on the level of IIEP implementation in the district

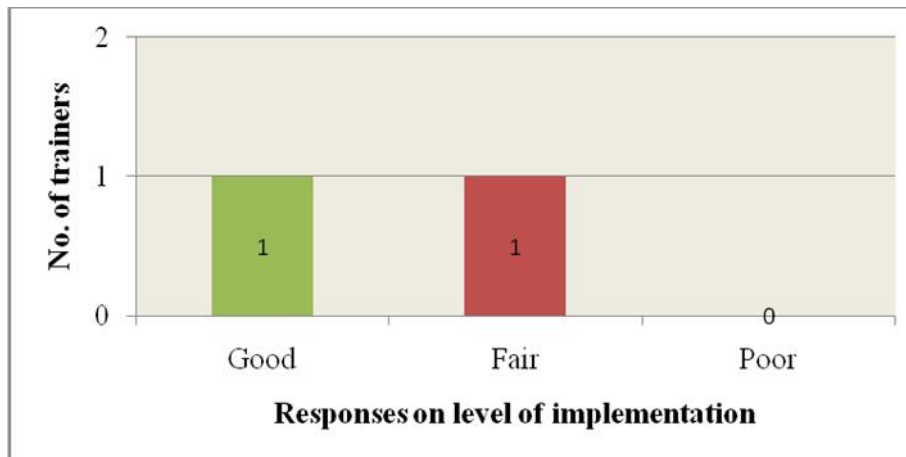


Figure 4.12 shows that half, one of trainers rated the implementation in the district being high while the same number said the implementation was medium. None indicated that the implementation was low thereby affirming that IIEP is being implemented in the preschools. The study further sought to establish from the head teachers how they attributed the success of IIEP to monitoring by Education Officers. Table 4.6 shows their responses.

Table 4.6:

Head teachers' responses on influence of monitoring to success of IIEP

Extent	F	%
Very great extent	4	26.7
Great extent	8	53.3
Less extent	3	20.0
Total	15	100.0

Table 4.6 shows that majority, 8 of head teachers said that monitoring by Education Officers attributed to the success of IIEP at a great extent, four head teachers said at a very great extent while three head teachers said at less

extent. The data implied that monitoring of IIEP by the Education Officers positively affected the implementation of Islamic Integrated Education Programme in the public early childhood centres.

4.5 Preschool teacher preparedness in IIEP implementation

To examine the preschool teacher preparedness in IIEP implementation, the study sought to establish the rate at which teacher preparedness attributed to the success of IIEP. Table 4.7 tabulates the findings.

Table 4.7:

Teacher preparedness to success of IIEP

	Very great extent		Great extent		Less extent	
	F	%	F	%	F	%
Head teachers	6	40.0	7	46.7	2	13.3
Trainers	1	50.0	1	50.0	0	0

Table 4.7 shows that half or one trainer and 6 of the head teachers indicated that the success of IIEP was attributed to teacher preparedness at a very great extent. Data further shows that one trainer and 7 head teachers indicated it attributed at a great extent. The data therefore indicate that training of preschool teachers had an influence on the implementation of Islamic Integrated Education Programme in the public early childhood centres. This is in line with Kafu, (2003) who found that teacher education is ostensibly designed, developed and administered to produce schoolteachers for the

established system of education. The teachers' role in the stimulation and learning process is very crucial.

The study further sought to determine whether the schools used IIEP Guideline and whether the preschool teachers regularly planned for IIEP lessons. Table 4.8 shows head teachers' responses.

Table 4.8:

Head teachers' responses on IIEP guideline and teacher preparedness

Statement	Yes		No	
	F	%	F	%
My preschool use IIEP Guideline	5	33.3	10	66.7
My preschool teacher regularly plan for IIEP	3	20.0	12	80.0

Findings shows that majority, 10 of the head teachers indicated that their preschool do not use IIEP guideline while 12 head teachers indicated that their teachers did not planned for IIEP lessons regularly which had a negative influence on the implementation of Islamic Integrated Education Programme in the public early childhood centres. When the teachers were asked to respond to the same item, four of the teachers indicated that they used IIEP guideline while seven teachers said they planned for the IIEP lessons. The lack of IIEP guideline in some preschools and the fact that many teachers did not plan for IIEP has negatively influenced the implementation of Islamic Integrated Education Programme in the public early childhood centres. To

teach effectively, a teacher needs to have a plan for the lessons and class to be taught. Proper classroom planning will keep teachers organized and on track while teaching. In Kenya, the training of preschool teachers is done at two levels: Certificate and Diploma. These trainings are offered at the District centres for early childhood education (DICECE). However, no public DICECE college currently trains teachers for IIEP. As a result, various workshops and seminars are occasionally organized for the preschool teachers which provided them with opportunities to share ideas and experiences and to acquire knowledge and skills on IIEP teaching methodologies. Teacher education is an important component of education. Through it, school teachers who are considered mentors of society are prepared and produced (Lucas, 1972).

4.6 Level of parents' support towards successful implementation of IIEP

To assess the level of parents' support towards successful implementation of IIEP, the parents were asked whether they were aware of IIEP programme.

Table 4.9 shows their responses

Table 4.9:

Parents responses on whether they were aware of IIEP programme

Response	F	%
Yes	34	46.6
No	39	53.4
Total	73	100.0

Data show that majority, 39 of the parents were not aware of IIEP programme while 34 indicated that they were aware of the programme. Parents' unawareness of the programme will have a negative influence on the implementation of Islamic Integrated Education Programme in the public early childhood centres. This agreed with head teachers responses as indicated by Figure 4.13.

Figure 4.13:

Head teachers' responses on whether the parents were aware of IIEP programme

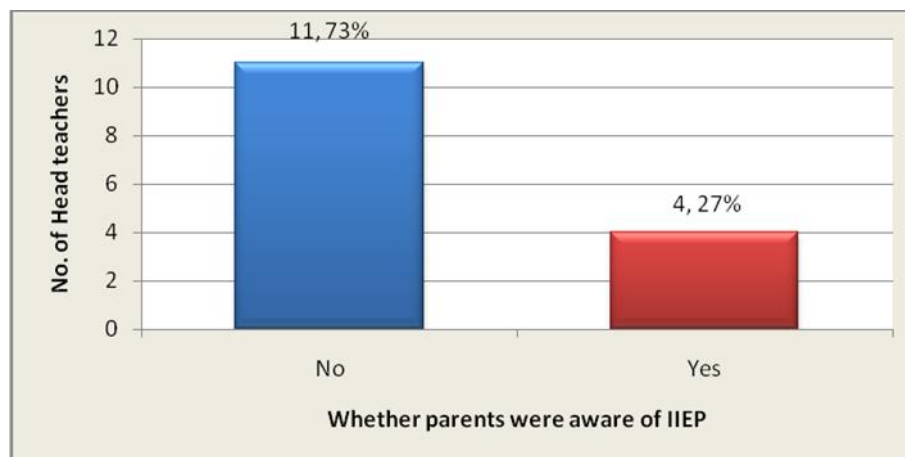


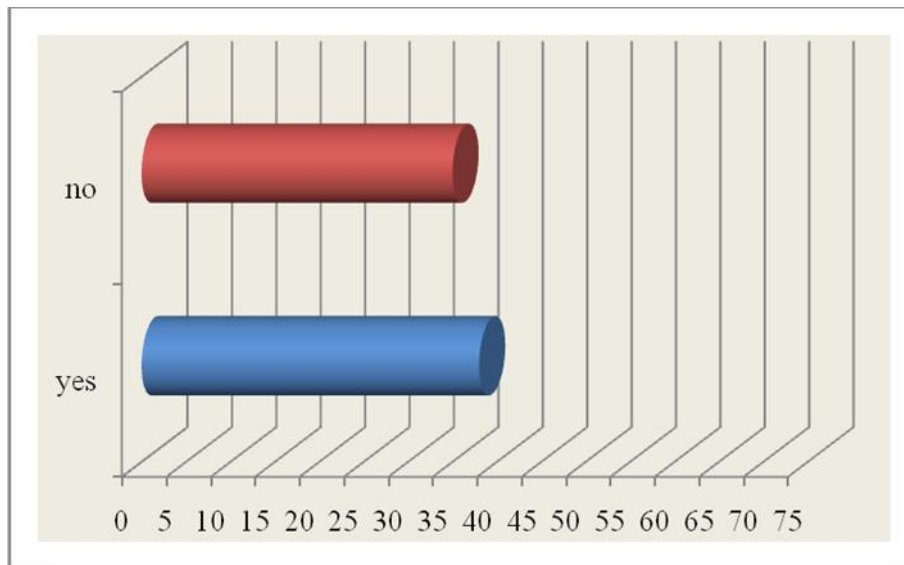
Figure 4.13 shows that majority, 11 of the head teachers said that the parents were not aware of IIEP programme while four head teachers said that the parents were aware of the IIEP programme. When parents are not aware of the

programme, they are likely not to support it and hence adversely affecting the implementation of Islamic Integrated Education Programme in the public early childhood centres. The findings are in line with Hughes and MacNaughton (2001) as quoted by Mukuna (2012), who reiterated that collaborations and partnerships involving parents and teachers result in better communication, which is a necessary condition for better parental involvement in programme delivery and success particularly in early childhood care. It is a pre-requisite for high quality care and education of young children.

The researcher sought to establish from the parents whether the children benefited from IIEP programme. Table 4.17 shows parents' responses. Collaborative activities between parents and schools have been useful in Kenya, where trainers, teachers, parents and local communities routinely cooperate in developing early childhood curriculum and teaching materials. They collect stories, riddles, poems and games which are produced to serve the local communities. Such joint efforts enhance the quality of teaching materials, available and increase community satisfaction (Kipkorir, 1993).

Figure 4.14:

Parents' responses on whether their children benefited from IIEP programme



Majority, 38 of the parents indicated that their children benefited from IIEP programme while 35 of parents said that they did not benefit but they would like them to benefit. The findings show that the implementation of Islamic Integrated Education Programme in the public early childhood centres was a success.

To establish the form of support that the parents offered towards IIEP implementation, the head teachers were asked to indicate the same. Table 4.10 tabulates their responses.

Table 4.10:

Head teachers' responses on the form of support that the parents offered towards IIEP implementation

Support	F	%
Pay teachers salaries	10	66.67
Provide Instructional materials	4	26.66
Participate in construction work	1	6.66
Total	15	100.0

Findings show that majority, 10 of the parents gave support in paying teachers' salaries, four of the head teachers indicated that parents were involved in provision of Instructional materials while one of head teachers indicated the parents were involved in construction work. The data show that parents support had positively influence on the implementation of Islamic Integrated Education Programme in the public early childhood centres. This concurs with Fullan (1991) who stated that 'for partnership in curriculum development of ECDE programmes, parents must find time to participate in their children's education while schools must provide support necessary for them to be involved'.

When the preschool teachers were asked to respond to the same item, they also indicated that the parents supported the provision of Instructional materials, construction work and paying teachers' salaries.

Table 4.11:

Parents support to success of IIEP.

	Very great extent		Great extent		Less extent	
	F	%	F	%	F	%
Head teachers	6	40.0	8	53.3	1	6.7
Trainers	1	50.0	1	50.0	0	00.0

Majority, 8 of head teachers and one of the trainers reported that the support from the parents attributed to success of IIEP at a great extent while six head teachers and one of the trainers said that it attributed to a very great extent. The data further support that parental support had a positive influence on the implementation of Islamic Integrated Education Programme in the public early childhood centres. The parents and local communities are the most important partners in the ECDE programme. According to the World Bank report on ECD projects in Africa (2001), several countries in Africa have established ECD programmes which are largely managed by communities.

4.7 Influence of availability of relevant instructional materials and equipment to the implementation of IIEP

To establish whether the availability of relevant instructional materials and equipment influence the implementation, the study sought to establish the same. For example, the respondents were asked to indicate the availability of IIEP material. Table 4.12 shows the findings.

Table 4.12:

Availability of IIEP materials

Respondents	Very adequate		Adequate		Not adequate	
	F	%	F	%	F	%
Head teachers	2	13.7	5	33.3	8	53.0
Teachers	2	13.3	3	20.0	10	66.7

Table 4.12 shows that majority, eight head teachers and majority, 10 of the teachers indicated that the IIEP materials were not adequate. Lack of such materials has a negative influence on the implementation of Islamic Integrated Education Programme in the public early childhood centres.

The pupil/textbook ratio is a significant measure of education quality (Heyneman, 2006). In Kenya, efforts made in the provision of physical and teaching/learning resources through the Free Primary Education (FPE) programme have had a positive impact on equity of education in primary schools. Availability and adequacy of resources are an essential part of curriculum implementation and there is always a need for sustained provision of quality materials. Such teaching and learning resource materials should make learning interesting, interactive and participatory.

Table 4.13:

Attribute of materials to success of IIEP.

Respondents	Very great extent		Great extent	
	F	%	F	%
Head teachers	12	80.0	3	20.0
Trainers	1	50.0	1	50.0

Data show that twelve head teachers and one of the trainers indicated that IIEP materials attributed to success of IIEP at a great extent. The study further sought to examine whether the parents were asked to buy any IIEP material such as text books. When the parents were asked to respond to the item, they responded as Figure 4.15

Figure 4.15:
Parents’ responses on whether they were asked to buy any IIEP material such as textbooks.

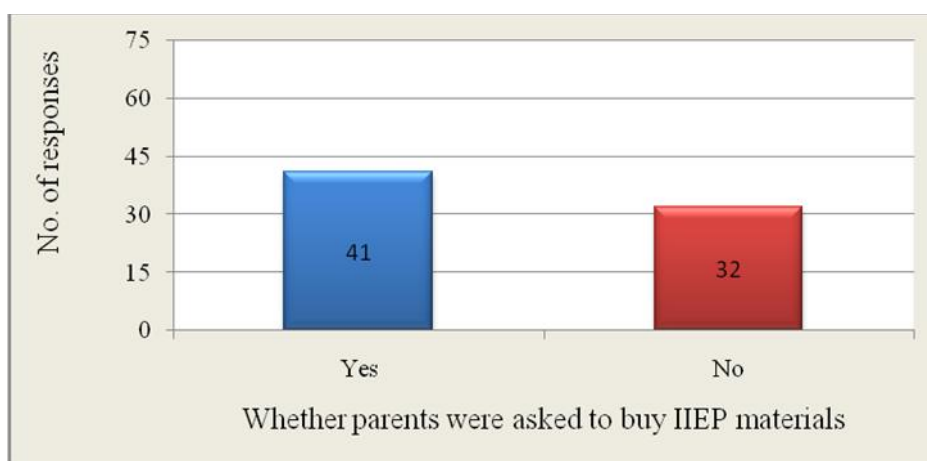


Figure 4.9 shows that majority, 41 of parents were asked to buy IIEP materials such as textbooks while 32 of parents were not asked to buy.

Table 4.14

Observation of materials

Facilities	Very adequate		Adequate		Not adequate	
	F	%	F	%	F	%
Classroom(s)	1	6.7	9	30.0	5	33.3
IIEP Curriculum	0	00.0	8	53.3	7	46.7
Schemes of Work	5	33.3	9	60.0	1	6.7
Lesson Plans	6	40.0	6	40.0	3	20.0
Progress Records	7	46.7	7	46.7	1	6.7
Text books	1	6.7	5	33.3	9	60.0
T/L Aids	6	40.0	8	53.3	1	6.7

Table 4.14 shows that slightly more than half, 8 of the preschools had adequate IIEP Curriculum and teaching and learning aids, majority, 9 of the preschools had no adequate textbooks, the same number of schools had adequate scheme of work while seven of the preschool had adequate progress records. The data show that lack of such materials had an influence on the implementation of Islamic Integrated Education Programme in the public early childhood centres.

Kenya Institute of Education (2006) suggests that charts, diagrams, models, videos and audio programmes, pictures, maps, realia, the Qur'an and *Qasida* (religious poems and songs) are some resources vital in the teaching and learning of IIEP. Some of the curriculum support materials developed by KIE

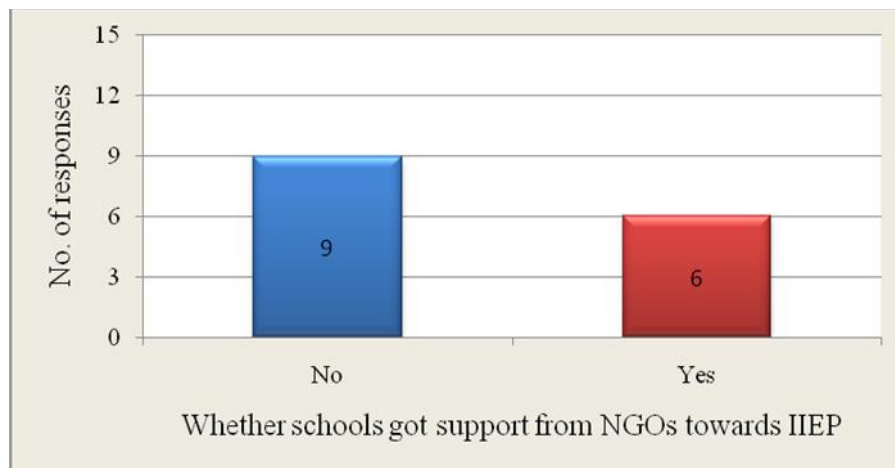
for IIEP include; Guidelines for Islamic integrated Education for use at the pre-school level, Arabic alphabet and number chart and Early childhood teacher source Book- *Qasida*.

4.8 Level of support by Non-governmental Organizations (NGOs) on IIEP implementation.

To determine the level of support by Non-governmental Organizations (NGOs) on IIEP implementation in the District, the teachers were asked whether they got any support from NGOs towards IIEP. Figure 4.16 shows their responses

Figure 4.16:

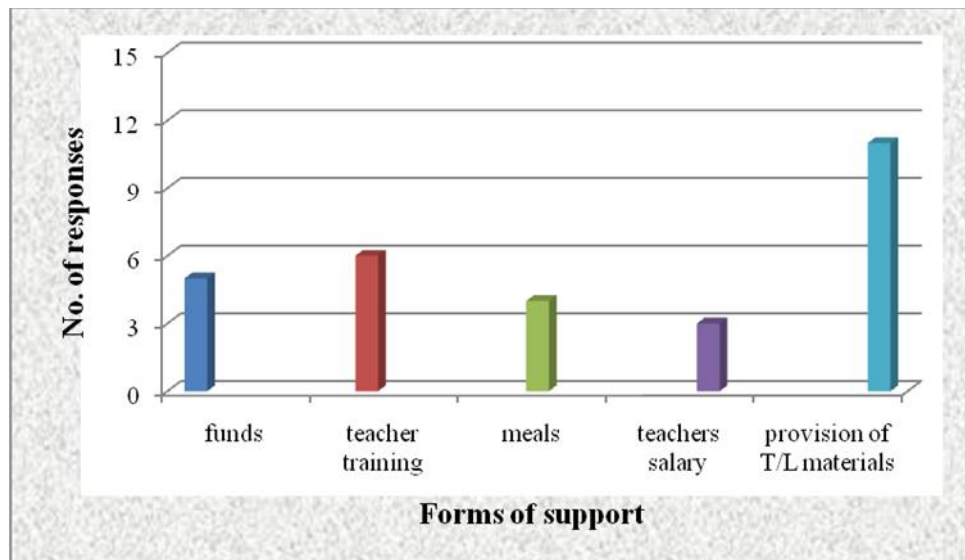
Teachers' responses on whether they got any support from NGOs towards IIEP



Majority, 9 of the teachers said that they did not get any support from NGOs towards IIEP while six teachers said that they got support.

When the parents were asked whether they were aware of organizations that supported IIEP in the school or Duksi/ Madrassa, majority, 45 of the parents indicated that they were not aware while the rest 28 said they were aware. The data implies that such unawareness by the majority of parents will have a negative influence on the implementation of Islamic Integrated Education Programme in the public early childhood education. To establish the roles that the NGOs played in IIEP implementation, the head teachers were asked to indicate the same. Figure 4.17 shows their responses.

Figure 4.17:
Head teachers' responses on the roles that the NGOs played in IIEP implementation



Data show that six of the head teachers indicated that the NGO were involved in training teachers, five of the head teachers indicated that the NGO gave funds while four head teachers said that the NGO provided meals for the IIEP implementation hence influencing the implementation of Islamic Integrated Education Programme in the public early childhood education

Table 4.15:

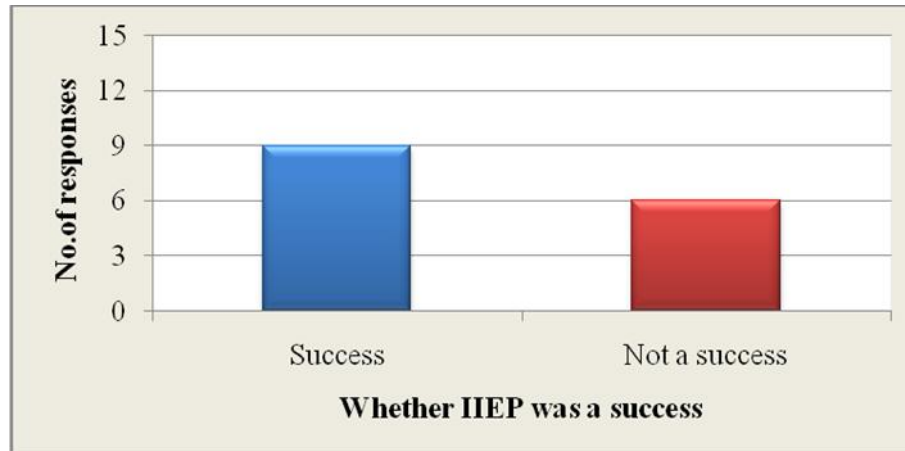
Support by Non-governmental Organizations to success of IIEP.

Response	Very great extent		Great extent	
	F	%	F	%
Head teachers	10	66.7	5	33.4
Trainers	1	50.0	1	50.0

Table 4.15 shows that majority, 10 of head teachers and one, half of trainers said that support by Non-governmental Organizations attributed to success of IIEP at a very great extent while one trainer indicated that it attributed at a great extent. The data shows that NGO support had an influence on implementation of Islamic Integrated Education Programme in the public early childhood education. When the head teachers were asked whether IIEP was a success, they responded as Figure 4.18.

Figure 4.18:

Head teachers' responses on whether the IIEP was a success



Majority, 9 of head teachers said that the Islamic Integrated Education Programme in the public early childhood centre's was a success.

When the respondents were asked to name ways to improve IIEP implementation, they said that there should be adequate IIEP materials, government support through MOE and parent support for effective implementation. They also mentioned that ECDE teachers should be trained more regularly. A few of them suggested that special IIEP teachers be hired. Others said that teaching of the Quran should be introduced in the schools so as to attract those parents who send their children to Duksi/Madrassa only, thus making the school fully integrated.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter gives a summary of the main findings, conclusions and recommendations of the study. It also gives suggestions for further research in fields related to this study.

5.2 Summary

This study aimed at investigating the factors that determine implementation of Islamic Integrated Education Programme in the public early childhood centres in Habaswein district. Five research questions were formulated to guide the study. Research question one sought to establish the level of monitoring of Islamic Integrate Education Programme implementation by Education Officers in Habaswein District, research question two sought to examine the preschool teacher preparedness in IIEP implementation in Habaswein District. Research questions three aimed at assessing the level of parents' support towards successful implementation of IIEP in Habaswein District. Research questions four sought to establish whether the availability of relevant instructional materials and equipment influence the implementation of IIEP in Habaswein District while research question five aimed at determining the level of support by Non-governmental Organizations (NGOs) on IIEP implementation in Habaswein District.

The study adopted the descriptive survey design to find out factors that influence effective implementation of Islamic Integrated Education Programme (IIEP). This study targeted 3 DICECE officers, 34 head teachers and 34 preschool teachers. It also targeted parents of 948 preschool learners spread across Habaswein district. Therefore, the total population for the study was 1019 subjects. The sample comprised of two DICECE trainers, fifteen head teachers, fifteen preschool teachers and seventy-five parents. Thus, a total number of 107 respondents (10.5%) participated in the study. The main tools of data collection for this study were questionnaires, interview schedules, and observation checklist. Data was analyzed by use of qualitative and quantitative techniques.

Findings indicated that the level of monitoring of Islamic Integrate Education Programme implementation by Education Officers influenced the implementation of implementation of Islamic Integrated Education Programme in the public early childhood centres in Habaswein district. For example, majority, nine of the head teachers indicated that the Education Officers regularly monitored IIEP implementation. Majority, seven of the head teachers said that the Education Officers monitored IIEP implementation once per year. It was also revealed that trainers rated the implementation in the district being poor while the same number said the implementation was fair. Majority, eight of head teachers said that monitoring by Education Officers attributed to the success of IIEP at a great extent.

Findings also revealed that preschool teacher preparedness had a positive influence on the implementation of IIEP. For example, half or one trainer and

six of the head teachers indicated that the success of IIEP was attributed to teacher preparedness at a very great extent. Data further shows that one of the trainers and seven head teachers indicated it attributed at a great extent. Majority, 10 of the head teachers indicated that their preschool did not use IIEP guideline while 12 indicated that their teachers did not plan for IIEP lessons regularly, which had a negative influence on the implementation of Islamic Integrated Education Programme in the public early childhood centres. Only four of the teachers indicated that they used IIEP guideline while seven teachers indicated that they planned for the IIEP lessons regularly.

It was also revealed that the level of parents' support influenced implementation of IIEP. For example, majority, 39 of parents were not aware of IIEP programme. Majority, 11 of head teachers said that the parents were not aware of IIEP programme while majority, 38 of parents indicated that their children benefited from IIEP programme. Parents supported the IIEP programme since majority, 10 of head teachers indicated that parents gave support in paying teachers' salaries while four said that parents provided instructional materials. Majority, 8 of head teachers and one trainer reported that the support from the parents attributed to success of IIEP at a great extent while six of head teachers and one trainer said that it attributed to a very great extent. The data shows that parental support had a positive influence on the implementation of Islamic Integrated Education Programme in the public early childhood centres.

The study also revealed that availability of relevant instructional materials influenced the implementation of IIEP. For example, majority, eight of the

head teachers and majority, 10 of teachers indicated that the IIEP materials were not adequate. Majority, 41 of the parents were asked to buy IIEP materials such as text books while 32 of parents were not asked to buy. Majority, 8 of the preschools had adequate IIEP Curriculum and teaching and learning aids, majority, 9 of schools textbooks were not adequate, the same number of schools had adequate scheme of work while seven of the preschool had adequate progress records.

Findings also revealed that the level of support by Non-governmental Organizations (NGOs) influenced the IIEP implementation. For example, nine of the teachers said that they did not get any support from NGOs towards IIEP while six teachers said that they got support. Majority, 45 of the parents indicated that they were not aware of the IIEP. The head teachers said that the NGO were involved in training teachers, gave funds and provided meals for the programme. Majority, 10 of head teachers and one of the trainers said that support by Non-governmental Organizations attributed to success of IIEP. Majority, nine of head teachers said that the Islamic Integrated Education Programme in the public early childhood centre's was a success.

5.3 Conclusions

Based on the findings, it was concluded that the level of monitoring of Islamic Integrate Education Programme implementation by Education Officers positively influenced the implementation of Islamic Integrated Education Programme in the public early childhood centres in Habaswein district. The Education Officers regularly monitored IIEP implementation. It was also concluded that preschool teacher preparedness had an influence on the implementation of IIEP. The preschools used IIEP guidelines and their teachers planned for IIEP lessons regularly. The level of parents' support influenced implementation of IIEP. Parents were involved in provision of Instructional materials, construction work and also gave support in paying teachers' salaries. The study further concluded that lack of relevant instructional materials negatively influenced the implementation of IIEP. For example, it was discovered that the IIEP materials were not adequate. Parents were asked to buy IIEP materials such as text books. The study further concluded that level of support by Non-governmental Organizations (NGOs) played a big role in IIEP implementation. For example, those schools that got some support from NGOs towards IIEP implemented the programme effectively.

5.4 Recommendations

Based on the findings, the following were the recommendations for the study

- i. The Ministry of Education should set clear methods and frequencies of monitoring of Islamic Integrate Education Programme. The DEO and

the programme officers should ensure that the programme is regularly monitored, at least once every term. This will ensure that the programme will be implemented effectively

- ii. The Kenya Institute of Curriculum Development (KICD) should offer proper training for the preschool teacher so that they can effectively implement the IIEP. The training can be offered along with the regular trainings at the DICECE colleges or in form of regular short courses at the district or county levels. Examinable IIEP subjects should be introduced in the colleges where trainees are assessed in the field during their teaching practice. The IIEP subject could be made optional so that any interested trainee can take it.
- iii. Parents should be encouraged to participate in the running of the programme for successful implementation of IIEP. The school heads should organize for a forum where the parents are sensitized on IIEP and encouraged to participate actively in the running of the programme. Such forums should be organized at least once every year or whenever urgent need arises.
- iv. The government and other agents involved in the IIEP should provide adequate instructional materials and equipment for effective implementation of IIEP. The KICD should regularly develop relevant IIEP teaching and learning materials to enhance effective implementation of the programme.

5.5 Suggestions for further research

Taking the limitations and delimitations of the study, the following areas were suggested for further study.

- i. A study on the effectiveness of government policy on the implementation of IIEP programme in the country.
- ii. A study on influence of IIEP on pupil access to education in the areas covered by the programme.
- iii. A study on the influence of community participation on IIEP implementation.

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APPENDICES

APPENDIX I -LETTER OF INTRODUCTION

University of Nairobi,
P.O. Box, 30197,
Nairobi.

Dear Sir/ Madam,

RE; PARTICIPATION IN RESEARCH

I am a post-graduate student in the School of Education, Department of Educational Administration and Planning of the University of Nairobi.

As part of my Master of Education course, I am required to collect data and write a project. My project will be on **‘Determinants of the implementation of the Integrated Islamic Education programme in the public pre schools in Habaswein District of Wajir County, Kenya’**. In this regard, I request your cooperation to enable me to collect the requisite data by giving me honest responses to the items.

I wish to assure you that the information obtained in this exercise is purely for academic purposes and your identity will be treated with utmost confidentiality

Your sincerely,

Rashid Sheikh Aden

APPENDIX II

QUESTIONNAIRE FOR TRAINERS

This questionnaire is intended to gather information on the Implementation of Islamic Integrated Education Programme in the pre schools in Habaswein District. Please respond to all the questions as honestly and accurately as possible.

1. What is your highest professional qualification?
 M.Ed B.Ed Diploma Certificate Other (specify)_____
2. For how long have you been a trainer? years
3. Where did you attend IIEP training?_____
4. How long was the training duration?_____
5. Was the duration adequate?
 Very adequate Adequate Not adequate
6. How many preschool teachers are there in your district?
7. How many preschools teachers have been trained on IIEP?
8. How often do you visit preschools to monitor IIEP?
 Once per year Once per term Once per month Other
(specify)_____
9. Have you ever had national IIEP monitors in your district?
 Yes No
10. If yes, how many times? _____
11. Other than monitoring, what other IIEP support does the MoE offer?
 Funds Teacher training Meals Class room construction
 Provide Instructional materials Other (specify)_____
12. In your view, what is the level of IIEP implementation in your district?

Poor Fair Good Very Good Don't know

13. What support do preschools get from NGOs for IIEP?

Funds Teacher training Meals Class room construction Provide Instructional materials Other (specify)_____

14. In your opinion, is IIEP a success? Yes No

15. If yes, what do you attribute the success to? (*use the scale 1,2,3,4,5 in the spaces provided to indicate the level of importance*)

Teachers preparedness (training level e.t.c.)	
Monitoring by Education Officers	
Support by Non-governmental Organizations	
Support by Parents	
Availability of Instructional Materials	
Other (specify)_____	

16. In your opinion are there other ways to improve the IIEP? Yes No

17. If yes, mention in order of priority three ways to improve IIEP.

1. _____

2. _____

3. _____

Thank you

APPENDIX III

HEAD TEACHERS' QUESTIONNAIRE

This questionnaire is intended to gather information on the Implementation of Integrated Islamic Education in the pre schools in Habaswein District. Please respond to all the questions as honestly and accurately as possible.

1. What is the name of your school? _____
2. What is your highest professional qualification?
[] B.Ed [] Diploma [] Certificate [] Other (specify) _____
3. How many years of teaching experience do you have? ____years
4. Has any of your teachers been trained on IIEP? [] yes [] no
5. If yes, indicate the level of training. [] college [] short courses
6. Does your preschool use IIEP Guideline? [] yes [] no
7. Indicate the availability of IIEP material.
[] adequate [] inadequate [] not available
8. What roles do NGOs play in IIEP implementation?
[] Provide funds [] Teacher training [] Meals [] Class room construction [] Provide Instructional materials [] Other (specify) _____
9. Are parents involved in IIEP? [] Yes [] No
10. What form of support do parents offer towards IIEP implementation?
[] Pay teachers salaries [] Provide Instructional materials [] Participate in construction work [] Other (specify) _____
11. Do Education Officers regularly monitor IIEP implementation?
[] Yes [] No

12. If yes, how often do they monitor?

Once per month Once per term Once per year Other

(specify)_____

13. Does the preschool teacher regularly plan for IIEP lessons?

Yes No

14. In your opinion, is IIEP a success? Yes No

15. If yes, what do you attribute the success to? *(use the scale 1,2,3,4,5 in the spaces provided to indicate the level of importance)*

Teachers preparedness	
Monitoring by Education Officers	
Support by Non-governmental Organizations	
Support by Parents	
Availability of Instructional Materials	
Other (specify)_____	

16. In your opinion are there other ways to improve the IIEP implementation?

Yes No

17. If yes, mention in order of priority three ways to improve IIEP implementation.

1. _____

2. _____

3. _____

Thank you

APPENDIX IV

QUESTIONNAIRE FOR PRESCHOOL TEACHERS

This questionnaire is intended to gather information on the Implementation of Integrated Islamic Education in the pre schools in Habaswein District. Please respond to all the questions as honestly and accurately as possible.

1. What is the name of your school? _____
2. What is your highest professional qualification?
 B.Ed Diploma Certificate Other (specify)_____
3. How many years of teaching experience do you have?
 1-5 yrs 6-10 yrs 11-15 yrs 16 yrs and above
4. What is the enrolment of your class? Boys girls total
5. Have you been trained on IIEP? Yes No
6. If yes, indicate the level of training. college short courses
7. Do you use the IIEP guideline? Yes No
8. Indicate the availability of IIEP material.
 adequate inadequate not available
9. Does your centre get any support from NGOs towards IIEP?
 Yes No
10. If yes, what form of support does it receive?
 Provide funds Teacher training Meals Class room construction Provide Instructional materials Other (specify)_____

11. Are parents involved in IIEP? Yes No
12. What form of support do parents offer towards IIEP?

13. How often do Education Officers monitor IIEP? Once per month
Once per term Once per year Other (specify)_____

Thank you

APPENDIX VI

OBSERVATION SCHEDULE FOR IIEP CENTRE

1. Name of Centre; _____

2. Division/Zone; _____

S/No.	Item(s)	Adequate	Inadequate	Not available
3.	Classroom(s)			
4.	IIEP Curriculum			
5.	Scheme of Work			
6.	Lesson Plan			
7.	Progress Records			
8.	Text books			
9.	T/L Aids			

10. Integration in terms of language and numerals (Arabic/English, Kiswahili);

1. Fully integrated 2. Not fully integrated 3. Not integrated []

11. Teachers ability to deliver integrated lesson;

1. Very good 2. Good 3. Fair []

12. Level of class attendance; 1. Very good 2. Good 3. Fair []

13. Number of visits by Education/ NGO officials annually. _____

APPENDIX VII

RESEARCH PERMIT


PAGE 2 **PAGE 3**
Research Permit No. NCST/RCD/14/013/695
Date of issue 13th May, 2013
Fee received KSH. 1,000

THIS IS TO CERTIFY THAT:
Prof./Dr./Mr./Mrs./Miss/Institution
Rashid Sheikh Aden
of (Address) University of Nairobi
P.O.Box 30197-00100, Nairobi.
has been permitted to conduct research in

Location
Habaswein District
North Eastern Province

on the topic: Determinants of implementation
of Islamic integrated education programme
in public pre-schools in Habaswein
District, Wajir County, Kenya.

for a period ending: 31st July, 2013.



Applicant's Signature
Full Secretary
National Council for Science & Technology

APPENDIX VIII- RESEARCH AUTHORIZATION

REPUBLIC OF KENYA



NATIONAL COUNCIL FOR SCIENCE AND TECHNOLOGY

Telephone: 254-020-2213471, 2241349, 254-020-2673550
Mobile: 0713 788 787 , 0735 404 245
Fax: 254-020-2213215
When replying please quote
secretary@ncst.go.ke

P.O. Box 30623-00100
NAIROBI-KENYA
Website: www.ncst.go.ke

Our Ref: **NCST/RCD/14/013/695**

Date **13th May, 2013**

Rashid Sheikh Aden
University of Nairobi
P.O.Box 30197-00100
Nairobi.

RE: RESEARCH AUTHORIZATION

Following your application dated **2nd May, 2013** for authority to carry out research on "*Determinants of implementation of Islamic integrated education programme in public pre-schools in Habaswein District, Wajir County, Kenya.*" I am pleased to inform you that you have been authorized to undertake research in **Habaswein District** for a period ending **31st July, 2013**.

You are advised to report to the **District Commissioner and District Education Officer, Habaswein District** before embarking on the research project.

On completion of the research, you are expected to submit **two hard copies and one soft copy in pdf** of the research report/thesis to our office.


SAID HUSSEIN
FOR: SECRETARY/CEO

Copy to:

The District Commissioner,
The District Education Officer,
Habaswein District



"The National Council for Science and Technology is Committed to the Promotion of Science and Technology for National Development".

APPENDIX IX- INTRODUCTORY LETTER BY DEO

MINISTRY OF EDUCATION

Telephone: 046-421266
Fax: 046-421266
When replying please quote
HBN/ED/DEO/1/VOL.1/215




**DISTRICT EDUCATION OFFICE
P.O BOX 42
HABASWEIN**

21/05/2013

All Headteachers
Public primary Schools
Habaswein District

RE: INTRODUCTORY LETTER- RASHID SHEIKH ADEN

Mr. Rashid Sheikh Aden is a student from Nairobi University who is persuing an M.ED degree course.He is carrying out research on '*Determinants of implementation of Islamic integrated education prohramme in Public Pre-schools in Habaswein District, wajor County, Kenya.*' This is to ask you to allow him collect data from your school.


KENNEDY MAKOKHA
DISTRICT EDUCATION OFFICER
HABASWEINI