

**INFLUENCE OF DUALISM ON IMPLEMENTATION OF ISLAMIC
INTEGRATED CURRICULUM IN MUSLIM PRE-SCHOOLS IN
NAIROBI COUNTY**

Omar Fatmah Hussein

**A Research Project submitted in Partial Fulfillment for the
Requirements of the Award for Degree of Master of Education in
Curriculum Studies University of Nairobi**

2016

DECLARATION

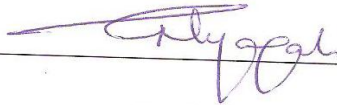
This research project is my original work and has not been presented in any other college or university for the award of a Degree.



Omar Fatmah Hussein

E55/69172/2013

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



Dr. Grace Nyagah

Senior Lecturer

Department of Educational Administration and Planning

University of Nairobi



Dr. Rosemary Imonje

Lecturer

Department of Educational Administration and Planning

University of Nairobi

DEDICATION

I dedicate this work to my beloved parents, my father , Hussein Shariff Omar, my mother, Bint Awadh, my Husband, Dr. Hussein Albeity, my late grandparents Jiddo Shariff Omar Alhamid, Jiddo Awadh Salim, Hababa Eshe, my grandmother, Hababa Maryam Bujra, my children Ahmed, Nawal and baby Leylah , and to the entire Muslim Ummah.

ACKNOWLEDGEMENT

I First and foremost thank Allah S.W for giving me Tawfiq to accomplish this noble task, Alhamdulillah. I wish to express my very sincere gratitude to my supervisors Dr. Grace Nyagah and Dr. Rosemary Imonje for their continuous guidance, valuable suggestions and advice during the preparation of this research project. Thank you my teachers and may God bless you abundantly Amin.

I also greatly thank my teacher Dr. Othman Mujahid for inspiring and supporting me in the field of curriculum, I also sincerely thank Dr. Anwar Hud the director of Technical University of Mombasa (Kwale campus) for his guidance and support especially in statistics. I am also grateful to Sister Fatmah Saman and Mudira of Maahad (Nairobi) for inspiring and motivating me to pursue curriculum studies. I also sincerely thank Professor Abdul Ghafur Abdulsaidy (SUPKEM) for his encouragement and motivation in my field of education. Shukran to all of you and may Allah bless you abundantly.

Lastly but not the least I am highly indebted to my family members, my father Hussein Shariff Omar for his encouragement and support in my studies, My mother Bint Awadh for her guidance and moral support, My husband Dr. Hussein Albeity for his understanding, patience and moral support. I also want to appreciate my brother Dr. Abdulkadir Hashim of (UoN) for his motivation and support. Lastly but not the least I want to thank my grandmother Bint Said Bujra for her support and encouragement in my studies and all my children and other family members for their patience and the prayers they made for me. Shukran and may Allah grant you all Jannatul Firdaus. Amin.

I also thank all the respondents, the head teachers and preschool teachers who cooperated with me .Thank you all and may Allah bless you. Amin

TABLE OF CONTENTS

Content	Page
Declaration	ii
Dedication	ii
Acknowledgement	iv
Table of Contents	v
List of Tables	ix
List of Figures	x
List of Abbreviations and Acronyms	xiii
Abstract	xiv

CHAPTER ONE INTRODUCTION

1.1 Background to the study	1
1.2 Statement of the Problem.....	8
1.3 Purpose of the Study	9
1.4 Objectives of the Study.....	9
1.5 Research Questions	10
1.6 Significance of the Study.....	10
1.7 Limitations of the Study.....	11
1.8 Delimitations of the Study	11
1.9 Assumptions of the Study	12

1.10 Definitions of significant terms of the study.....	12
1.11 Organization of the study.....	14

CHAPTER TWO
LITERATURE REVIEW

2.1 Introduction.....	16
2.2 An Overview of Dualism on Muslim Education	16
2.3 Teachers’ Professional Qualifications in dual Curriculum and Implementation of Islamic Integrated Curriculum	18
2.4 Availability of Teaching Learning Resources and Implementation of Islamic Integrated Curriculum.....	20
2.5 Dual Curriculum on Preschool Children and Implementation of Islamic Integrated Curriculum	21
2.6 Summary of Literature Review.....	23
2.7 Theoretical Framework.....	24
2.8 Conceptual Framework.....	25

CHAPTER THREE
RESEARCH METHODOLOGY

3.1 Introduction.....	27
3.2 Research Design.....	27
3.3 Target population	28
3.4 Sample size and sampling procedure	28
3.5 Research instruments	28

3.6 Instrument validity	29
3.7 Instrument reliability.....	30
3.8 Data collection procedure	31
3.9 Data analysis techniques	31
3.10 Ethical Considerations	32

CHAPTER FOUR

ANALYSIS, RESULTS AND DISCUSSIONS

4.0 Introduction.....	33
4.1 Response Rate.....	33
4.2 Demographic Data of the respondents	34
4.2.1: Demographic data of the head teachers	34
4.2.2: Demographic data of the teachers.....	36
4.3 Descriptive Data.....	37
4.3.1 Dual curriculum; Secular and Islamic curriculum	37
4.3.2 Teachers' Professional Qualifications	46
4.3.3 Availability of teaching learning materials.....	51
4.3.4 Dual Curriculum on Preschool Children.....	55

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction.....	70
5.2 Summary	70
5.3 Conclusions.....	73

5.4 Recommendations.....	74
5.5 Suggestion for further research.....	75
REFERENCES.....	76

APPENDICES

Appendix 1: Letter of introduction	82
Appendix II: Head teachers' questionnaire.....	83
Appendix III: Questionnaire for preschool teachers.....	88
Appendix IV: Observation schedule for the researcher.....	93
Appendix V: Research authorization	94

LIST OF TABLES

Table 4.1: Response Rate for Pre School Teachers	33
Table 4.2: Head Teachers' responses on meaning of Islamic Integrated Curriculum.....	44
Table 4.3: Preschool Teachers' responses on meaning of Islamic Integrated Curriculum.....	45
Table 4.4: Head teachers' response on total number of Islamic and secular subjects that the school offers	60
Table 4.5: Reasons behind children frequently missing school.....	67

LIST OF FIGURES

Figure 2.1 Conceptual framework on the relationship between independent and dependent variables	26
Figure 4.1 Specifying heads teachers trained professionally as teachers or not	34
Figure 4.2 Specifying whether head teachers' professional training included Islamic Integrated curriculum.	35
Figure 4.3: The type of college the teachers attended	36
Figure 4.4: Head Teachers' responses on awareness of issue of Dualism in Muslim Education	38
Figure 4.5: Preschool Teachers' responses on awareness of issue of Dualism in Muslim Education	39
Figure 4.6: Preschool teachers' responses on their schools as having a dual curriculum.	40
Figure 4.7: Head Teachers' responses on use of Islamic Integrated Education Program Guideline	41
Figure 4.8: Head Teachers' responses on integration of Islamic concepts in the secular subjects	42
Figure 4.9: Head Teachers' responses on separate teachers for secular studies and separate teachers for Islamic studies	43
Figure 4.10: Head teachers' responses on qualified professional teachers who are trained on the Islamic Integrated curriculum.....	47
Figure 4.11: Preschool Teachers' responses on qualified professional teachers who are trained on the Islamic Integrated Curriculum.....	48

Figure 4.12: Head Teachers’ responses on teachers’ training on Islamic Integrated Curriculum through college or short courses	49
Figure 4.13: Head teachers’ responses on teachers trained on secular subjects but also teach the Islamic subjects	50
Figure 4.14: Preschool Teachers’ responses on teaching Islamic subjects while only trained on secular subjects.....	51
Figure 4.15: Head teachers’ responses on availability of separate Islamic materials and separate secular materials	52
Figure 4.16: Preschool Teachers’ responses on availability of separate Islamic materials and separate secular materials.....	53
Figure 4.17: Head Teachers’ responses on learning resources which synthesize both Islamic and secular concepts	54
Figure 4.18: Head teachers’ responses on use of Secular Books which introduce secular concepts to the children	55
Figure 4.19: Preschool Teachers’ responses on use of Secular Books which introduce secular concepts to the children	56
Figure 4.20: Head Teachers’ responses on impact of Secular Ideas on molding the Islamic personality of children.....	57
Figure 4.21: Preschool Teachers’ responses on impact of Secular Ideas on molding the Islamic personality of children.....	58
Figure 4.22: Head teachers’ responses on scope of Dual Curriculum	59
Figure 4.23: Preschool teachers’ responses on scope of Dual Curriculum.....	59
Figure 4.24: Head teachers’ response on complain of workload by the teachers	62

Figure 4.25: Preschool Teachers’ responses on comparison between teachers
and children who played more63

Figure 4.26: Head Teachers’ responses on classes in the afternoon.....64

Figure 4.27: Head Teachers’ responses on observation of children’s learning
in the afternoon.....65

Figure 4.28: Preschool Teachers’ responses on Homework.....66

Figure 4.29: Head Teachers’ responses on whether children frequently miss
school.....67

LIST OF ABBREVIATIONS AND ACRONYMS

ECD	Early childhood development
ECDE	Early childhood development and education
DICECE	District Centre for Early Childhood Education
IIE	Islamic Integrated Education
IIEP	Islamic Integrated Education Programme
KICD	Kenya Institute of Curriculum Development
MOE	Ministry of Education
NACECE	National Centre for Early Childhood Education
NGO	Non- governmental Organization
PBUH	Peace Be Upon Him
UNICEF	United Nations Children’s Emergency Fund

ABSTRACT

The most crucial crisis faced by the contemporary Muslim world is rooted from the problem of educational dualism i.e. the existence of two systems of education, namely the national, modern secular system and the traditional, Islamic religious system. Both systems of education have considerably failed to produce an integrated Islamic personality. Moreover, there is a misconception in almost all contemporary Islamic Integrated Schools which offer Islamic studies, Arabic and Quran alongside secular studies and they claim it is an integrated education. Therefore, this study investigated the influence of dualism on implementation of Islamic Integrated Curriculum in Muslim Preschools in Nairobi County. Four research questions were formulated to guide the study. The objectives included establishing the influence of content in dual curriculum on implementation of Islamic Integrated Curriculum, examining the influence of teachers' professional qualifications in dual curriculum on implementation of Islamic Integrated Curriculum, determining how the availability of teaching learning resources in dual curriculum influence implementation of Islamic Integrated Curriculum and assessing the effects of dual curriculum on preschool children in the implementation of Islamic Integrated Curriculum. The study adopted the descriptive survey design and a census was used for the sample which comprised of 40 head teachers and 120 preschool teachers. Thus, a total number of 160 respondents participated in the study. The main instruments of data collection were questionnaires and observation checklists. Data was analyzed by use of qualitative and quantitative techniques. Findings revealed that content in dual curriculum has a negative influence on implementation of Islamic Integrated Curriculum, teachers' professional qualifications in dual curriculum negatively influence implementation of Islamic Integrated curriculum, availability of teaching learning resources in dual curriculum has a negative influence on implementation of Islamic Integrated Curriculum. For example, the availability of separate secular and separate Islamic materials hinders production of Islamic integrated materials which synthesize both. The study also revealed that dual curriculum negatively influences preschool children in the implementation of Islamic Integrated Curriculum. For example, the overloaded curriculum exhausts the children. The study therefore, concluded that: content in dual curriculum, teachers' professional qualifications in dual curriculum, availability of teaching learning resources in dual curriculum have negative influence in implementation of Islamic Integrated Curriculum. The study recommended that the dual curriculum to be abolished and hence implement the Islamic Integrated Curriculum. This does not indicate that we do away with the secular subjects; it only means to fuse Islamic concepts in the secular subjects. For this to be effective, a uniform Islamic Integrated Curriculum to be developed. The training of teachers to be based on Islamic Integrated Curriculum, more Muslims to be encouraged to join the teaching profession as the implementation of the Islamic Integrated Curriculum will always remain a dream if we do not have Muslim teachers on the ground, Islamic Integrated teaching materials to be developed and Some Islamic subjects and secular subjects to be fused together in order to eliminate the overloaded curriculum

CHAPTER ONE

INTRODUCTION

1.1 Background to the study

The International policy document on “Education For All” is in agreement with Islam stating that all children have a right to Education. Merah and Tahraoni (2014), view Education as one of the most important aspects of human life, perhaps the most influential social system that man was able to create. Hassan (1989), describes Education from the Islamic perspective, as a long life process of preparing an individual to actualize his role as a vicegerent (Khalifah) of Allah on earth and thereby contribute fully to the society.

Islam treats the act of acquiring education as an act of worship. Prophet Mohammad (peace be upon him) says, "*Seeking knowledge is a duty on every Muslim*" (Parker, 1995). Islam is defined as a complete way of life that is aimed at leading mankind to peace and total fulfillment in this world and the hereafter. As a complete way of life, Islam has laid a lot of emphasis on the significance of providing the child with a comprehensive and holistic education (Othman, 2007). Islamic education instills in a child the foundations of Islam. In order for a Muslim to grow up living his life in the Islamic way, he must learn and practice Islam from a young age (Mursydah, Nor and Nangkula, 2015). Islamic Education is an Integrated Education based on the holy Quran, Sunnah and worldly knowledge. Islamic Integrated Education does not separate the worldly

knowledge and the knowledge about the Hereafter. The product of the Integrated Education is human beings that are intellectually, emotionally, spiritually and physically balanced. An Integrated Education emphasizes on the unison of knowledge and focuses mainly on implementing Islam as a whole (Mahmud, 1998).

However, Adebayo (2007), argues that there exists at present a regrettable division in Education in the Muslim world; one system namely, Religious Education being completely divorced from the Secular sciences, and Secular Education being equally divorced from religion, although such compartmentalization was contrary to the true Islamic concept of Education and made it impossible for the products of either system to represent Islam as a comprehensive and integrated vision of life. Hashim (2004), explains that the separation between these two systems of Education, Islamic and Secular is referred to as DUALISM in Muslim Education which represents a significant problem faced by Muslim societies.

The educational dualism has damaged the social and educational life of Muslim children globally. In Regard to Malaysia, Hashim (2004), explained the system has caused many moral degradation and spiritual fall in the society. According to Ibrahim (1997), the endorsement of these two parallel systems of education in Nigeria is proportional to immorality, corruption, poor leadership, insecurity and many more social vices mitigating against the society. MOE/UNESCO (2012), noted that in Kenya, the curriculum in the Islamic Integrated Schools is dual, the

National Curriculum and the Islamic Integrated curriculum hence the children are overburdened and therefore stressed by the wide curriculum. Sheikh (2013), explains that dualism in Kenya has failed to produce an Islamic Integrated personality. Williams (2009), in her study in Mombasa reported that the dual system places large amounts of stress on the children who have to cope with two separate work intensive curriculum at the same time.

Daily Nation (June 7 2014), report Psychiatrists and Counselors at Kenyatta National Hospital, warn that there is undue pressure on the young ones in Nairobi arising from stressful lifestyles in schools which has caused an increase in psychological and psychiatric cases of children and adolescents. The children develop somatoform disorders which are a group of mental illnesses that cause bodily symptoms, including pain but cannot be traced to any physical cause, increased fatigue, bedwetting, exhaustion on waking up, make up reasons not to attend school, poor concentration in class, reduced appetite, cry oftenly among other symptoms.

Al-Attas (1979), view about solving the problem of a dual education system states that Muslims should not only attempt to de-Westernize or de-secularize knowledge, but it is also important to re-Islamise it and return it to its original Islamic meaning. During Prophet Muhammad (PBUH) reign and the rise of Muslim Empires, there was no distinction between worldly (Secular) and Religious Education. This Islamic Integrated System of education left many legacies to the western countries as it recorded a tremendous achievement in

architecture, history, philosophy, medicine and all branches of liberal and natural sciences (Alam, 2010).

Husain and Ashraf (1979), explain that efforts to solve dualism in Muslim Education has been attempted globally. An International Conference on Muslim Education was held in, Makkah, Saudi Arabia in 1977, to remove the separation of religious and secular education systems that were operative in Muslim countries. A number of other international conferences were held on the same issue in Islamabad, Bangladesh, Jakarta, Cairo and South Africa. As a result of the conferences, there was rapid development of Islamic Integrated Schools all over the world. For example, in Malaysia private Islamic educational institutions combine the Islamic religious studies with contemporary knowledge. (Rashid, 2013). In Morocco, Kenya, Uganda and Tanzania, Muslim communities have initiated projects that incorporate secular subjects/topics into Quranic schools to ensure that children learn the National Curriculum within a context that supports Islamic values and practices (Rashid, 2013).

KIE/UNICEF (2011), explain that the Kenya Government in collaborative with the Muslim community leaders, the government, non-governmental organizations and donor agencies formed Islamic Integrated Education Program(IIEP) in 1986 to facilitate integration of Secular Education within the Madrassa and Duksi. William (2009), suggested that this move will help solve dualism since the children will be attending only preschools where they would get both Islamic and Secular education.

Omar (2008), explains that with all the attempts to solve dualism in Muslim Education, it cannot be denied that most contemporary Islamic Integrated Schools are no different from the other Public Schools in the sense that their curriculum remains the same due to in practice, it is merely a combination between both National and Religious systems not truly integrated. Therefore, we are still continuing with the manifestation of DUALISM only this time occurring in one building. Some schools have the secular education in the morning and religious sessions in the afternoon as in the case of Malaysia. While other schools have specific different times for religious subjects and secular subjects in the school time table, as in the case of many schools in Kenya, Tanzania, Uganda Rwanda and Zanzibar (Rashid ,2013).

According to Tan (2011), Hewer (2001) and Mahmud (1998), a Muslim school offering the Islamic Integrated Education will not offer a distinct course called Islamic studies, and also Secular education but rather the entire curriculum would be an integrated, Islam-based system where all subjects are taught from an Islamic point of view. Hence, a full model on Islamic Integrated Education can only be achieved by implementing the effective curriculum, strategy, approach, method and technique in teaching and learning process (Mahmud, 1998). Therefore, the curriculum, teachers and learning materials play a vital role in the implementation of the Islamic Integrated Education.

The curriculum of Islamic Integrated Education is based on one uniform curriculum which integrates the revealed and acquired knowledge. However, Adebayo (2007) and Hashim (2004), argue that there exists at present a regrettable division in Education in the Muslim world; one system namely, Religious Education and the other system Secular Education which equals to dualism in Education. In Kenya, the curriculum in the Islamic Integrated Pre Schools is dual, the National Curriculum and the Islamic Integrated Curriculum (MOE/UNESCO, 2012). Therefore, the children are exposed to dualism since pre-school up to higher levels of education.

A teacher of Islamic integrated education, must have pursued his professional skill in an educational institution, ensures that he prepares his scheme of work and lesson plan and he must be a conscious and practicing Muslim(Adebayo, 2007).Moreover, teachers themselves should undergo their Teacher's Education training through a set of Integrated Islamic Education Curriculum to facilitate their understanding in applying the principles of the Integrated Islamic Education at the schools where they are going to be assigned (Maimun, Ramlee and Ismail 2009). According to Othman (2007), KIE in conjunction with UNICEF in Kenya has offered a number of workshops and seminars to train teachers on the Islamic Integrated Education Program (IIEP) .However, MOE /UNESCO (2012), reports that lack of formal training among teachers is a major challenge facing Islamic Integrated Schools. The Islamic teachers are not professionally trained, while teachers who were trained for secular subjects also sometimes teach the Islamic

subjects which they are not competent with. These teachers lack the capacity to integrate the secular subjects with Islam (Tan, 2014).

Availability of teaching learning materials is also another major factor in the implementation of any curriculum. According to Ghulam (2000), The Iqra International Foundation of Chicago is producing reading materials and textbooks for Islamic Integrated curriculum which they are supplying to various Muslim schools in the US and other parts of the world. But the percolation of the process down to the grass-root levels, to become available to practitioners in the field for use in their teaching and guidance work, remains a far cry. Moreover, most teaching materials which are used in the Muslim schools are produced in the Western countries and do not represent the Islamic world-view. Ghulam concludes by saying that unless standard textbooks, reading materials, guidance on Islamic concepts of knowledge, curriculum and subject teaching guidelines, methodologies and teaching aids are availed in the schools, Islamic Integrated Education will remain a pie in the sky. MOE/UNESCO (2012), reports that the challenges facing Islamic Integrated Preschools in Kenya are lack of funding and resources, scarcity of facilities, poor infrastructure and lack of space and adequate equipment.

Williams (2009), in her study on Islamic Integrated Schools in Mombasa reported that the dual system places large amounts of stress on the children who have to cope with two separate work intensive curriculum at the same time. Elkind (1986), Daily Nation (June 7, 2014), further explain that when children cannot

adapt the pressure in schools it results in stress which causes psychological problems , fatigue, appetite loss, decreased efficiency in children, phobia, refusal to attend school among other problems.

Sheikh (2013), in his study in Kenya explains that Integrated Islamic Schools came up to solve the issue of dualism where children attended two institutions, madrassa and school separately at different times, but the ultimate result is that in spite of the children being in Islamic Integrated Schools they are still overburdened and hence stressed since they are offered a dual curriculum. Moreover, the system has failed to produce an integrated Islamic personality. This study, therefore, aims at examining the influence of Dualism on Implementation of Islamic Integrated Curriculum in Muslim Pre-Schools in Nairobi County.

1.2 Statement of the Problem

The international Policy ‘Education For All’ is in agreement with Islam stating that all children have a right to Education. In this study the existing problem is children are stressed due to Dualism, the two parallel systems of Education, namely Modern Secular Education and Traditional Islamic Education running in Preschools simultaneously, overburdening the children (MOE/UNESCO, 2012). The second problem is that dualism has failed to produce an Islamic Integrated Personality as stated by sheikh (2013) in his study in Islamic Integrated Schools in Kenya.

Williams (2009), Elkind (1986) , Daily Nation (June 7 2014), explain that when children cannot adapt the pressure in schools it results in stress which causes psychological problems , fatigue, appetite loss, decreased efficiency in children, phobia, refusal to attend school among other problems. Sheikh (2013), in his study, confirms dualism still exists in the Kenyan Islamic Schools in spite of the introduction of Islamic Integrated Schools which were established to solve the issue of dualism.

1.3 Purpose of the Study

The purpose of this study was to investigate the influence of Dualism on implementation of Islamic Integrated Curriculum in Muslim Preschools in Nairobi County.

1.4 Objectives of the Study

- (i) To establish the influence of content in dual curriculum on implementation of Islamic Integrated Curriculum in Muslim Pre-schools in Nairobi County.
- (ii) To examine the influence of teacher professional qualifications in dual curriculum on implementation of Islamic Integrated Curriculum in Muslim Pre-schools in Nairobi County.

(iii) To determine how the availability of teaching learning resources in dual curriculum influence implementation of Islamic Integrated Curriculum in Muslim Pre-schools in Nairobi County.

(iv) To assess the effects of the dual curriculum on preschool children in the implementation of Islamic Integrated Curriculum in Muslim Preschools in Nairobi County.

1.5 Research Questions

- i. To what extent does content in dual curriculum influence implementation of Islamic Integrated Curriculum.?
- ii. How does the teacher's professional qualification in dual curriculum influence implementation of Islamic Integrated Curriculum?
- iii. In which way does availability of teaching learning resources in dual curriculum influence implementation of Islamic Integrated Curriculum?
- iv. How does the dual curriculum affect preschool children in the implementation of Islamic Integrated Curriculum?

1.6 Significance of the Study

Findings of the study will elaborate and make clear the meaning of Islamic Integrated Curriculum so as to find solutions to the problem of Dualism in Muslim Education. The findings will also help KICD and MOE to develop the

ideal Islamic Integrated Curriculum and its relevant learning resources. The findings will also shed light on the training of competent teachers who will be well versed with the Islamic Integrated Curriculum. The findings will also motivate the school administrators and parents to see the importance of providing the relevant teaching and learning resources. The findings will ultimately relieve the overburdening of preschool children so that they learn in a favourable and stress free environment.

1.7 Limitations of the Study

Most of the literature on Dualism concentrates on High schools and Universities. Therefore, there is limited literature on Dualism on Preschools.

1.8 Delimitations of the Study

This study was conducted in 40 private Muslim Preschools in Nairobi County which is the total target population. Moreover, this study had specifically chosen Private Muslim Preschools since the Islamic Integrated curriculum is only offered in schools which are exclusively for Muslims only. In addition, few studies have been undertaken in these private schools specifically on the factor of dualism and its connection to stressing the children. As reported by Daily Nation (June 7 2014), psychiatrists and counselors warn on the rising levels of stress among Nairobi school children due to pressure in schools , therefore the study was based

in Nairobi schools. The study was limited to four factors, the dual curriculum, teachers, learning materials and effect on preschool children in implementation of the Islamic Integrated Curriculum. The study was also limited to head teachers, Preschool teachers and Preschool children.

1.9 Assumptions of the Study

The researcher assumed that all Muslim Preschools offer a dual curriculum, which consists of The Traditional Islamic Curriculum and the Formal Secular Curriculum. The researcher also assumed the respondents who are the Preschool head teachers, and preschool teachers in the study cooperated to answer the questions provided in the tools.

1.10 Definitions of significant terms of the study

Dualism refers to the two parallel systems of Education which are: The Traditional Islamic Religious Education and the Formal Secular Education which are offered in the same Preschool.

Dual curriculum refers to double curriculum: the Traditional Islamic Religious Curriculum and the Formal Secular Curriculum

Islamic Education refers to an integrated process of imparting Islamic knowledge and worldly knowledge such that its recipients are equipped

spiritually, intellectually and physically in order to execute their roles as servants and vicegerents of Allah on this earth

Islamic Integrated Education refers to Education which is based on The Holy *Qurān* and *Sunnah* and Modern Sources of Knowledge. For example, Sciences of the world.

Islamic Integrated Curriculum refers to one uniform curriculum which synthesizes the Traditional Islamic Curriculum and the Formal Secular Curriculum.

Islamic Integrated Education Programme refers to a programme initiated by the Kenyan Government to teach preschool Muslim children both secular and Islamic education in one institution.

Islamic Integrated Personality refers to the child's behavior and attitude of Loving and pleasing Allah (God) and His Messenger Prophet Muhammad PBUH

Islamic Integrated Schools refer to institutions where children in the school learn from both Secular National Curriculum and Islamic Religious Curriculum.

Islamization of Knowledge refers to Knowledge where all subjects are taught from an Islamic point of view.

Implementation refers to the actual use of the Islamic Integrated Curriculum which is one uniform curriculum combining Islamic and Secular studies and taught by qualified teachers who are competent with the curriculum and use the relevant Islamic Integrated materials in the classroom.

Madrassa refers to an Islamic formal institution of learning where Qur'an, Arabic and other subjects are taught

Preschools refers to institutions designed for children (2-6 yrs) for learning purpose

Quran refers to the Islamic holy book

Quranic Schools known as *Chuo or Duksi* a traditional learning institution where the children are taught Qur'an. The children are also introduced to basic Islamic norms and practices

Sunnah refers to sayings, actions and approvals of Prophet Muhammad (PBUH)

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

Teacher's Professional Qualification refers to the ability of teachers in implementing the Islamic Integrated Curriculum.

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

1.11 Organization of the study

The study is organized into five chapters. Chapter One comprises the introduction to the study and it covers the background to the study, statement of the problem, purpose of the study, objectives of the study, research questions, significance of the study, limitations of the study, delimitations of the study, assumptions of the

study, definition of significant terms of the study and organization of the study. Chapter Two focuses on related literature on Dualism in Muslim Education, roles played by content in dual curriculum, teachers' professional qualifications and availability of relevant instructional materials on implementation of Islamic Integrated Curriculum, effects of dual curriculum on preschool Children, theoretical and conceptual framework. Chapter Three discusses the research methodology, which covers research design, target population, sample size and sampling procedures, research instruments, instrument validity and reliability, data collection procedures and data analysis techniques. Chapter Four presents data analysis, interpretation and discussions. Chapter Five consists the summary of this study, conclusions and recommendations based on this study.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter reviews related literature on Dualism in Muslim Education from a global, regional and local perspective, the roles played by content in dual curriculum, teachers' professional qualifications and availability of relevant instructional materials on implementation of Islamic Integrated Curriculum. This chapter, also covers literature on effects of dual curriculum on preschool children and concludes with presentation of theoretical and conceptual framework.

2.2 An Overview of Dualism on Muslim Education

Dualism simply signifies a process of being 'two' or 'double'. In regard to Education, these two systems of Education are the Traditional Islamic Religious Education and the Western Secular Education (Hashim, 2004). The separation between these two patterns of education, referred to as a "dual system of education," represents a significant problem faced by Muslim societies. (Rahman, 1982). In Regard to Malaysia, Hashim (2004), reports that the dual system has caused many moral degradation and spiritual fall in the society. Abdul Hamid (2007), also adds that the society is seriously beset with the conflict of culture

and religious identity where many Muslim youth cannot be identified by either appearance or actions. The endorsement of these two parallel systems of education in Nigeria is proportional to immorality, corruption, poor leadership, insecurity and many more social vices militating against society (Ibrahim, 1997). Williams (2009), in her study on Islamic Integrated Schools in Mombasa reported that the dual system places large amounts of stress on the children who have to cope with two separate work intensive curriculum at the same time. Sheikh (2013) ,describes that both systems of Education have considerably failed to produce an Islamic integrated personality.

Content in Dual Curriculum and Implementation of Islamic Integrated Curriculum

Islamic Education is an Integrated Education based on the revealed knowledge (Quran and Sunnah) and the worldly knowledge (Mahmud, 1998). Sanjakdar (2001), further explains that Islamic Integrated Education does not recognise a division between Religious and Secular Education. While Ghulam (2000), argues that Islamic Integrated curriculum is one where the Revealed Knowledge subjects and Acquired Knowledge subjects are integrated and taught as one subject.

However, Adebayo (2007) argues that there exists at present a regrettable division in Education in the Muslim world; one system namely, Religious Education and the other system Secular Education. MOE/UNESCO (2012), noted that the

curriculum in the Islamic Integrated Schools in Kenya is dual, the National Curriculum and the Islamic Religious Curriculum .For example, The Preschool has nine Secular subjects and seven Islamic subjects. Sheikh (2013), in his study explains that Children in Islamic Integrated Schools in Kenya face challenges emanating from a wide curriculum, Islamic and Secular subjects due to dualism. However Rashid (2013), study in Kenya acknowledges that there is Islamic Integrated Education in Preschools since Islamic subjects are taught alongside the secular subjects. Solehah and Rahima (2008), suggest that the integration of religious and general subjects is achieved in the Islamic Schools by Islamization of knowledge which involves integrating all subject disciplines into the Islamic *Weltanschauung*. Thus, the main focus of every educational activity is absolutely the essence of Islamic values and beliefs which are derived from the *Quran* and *Sunnah*. It also involves Islamization of the goals, objectives, curricular and instructional materials of an educational system. Thus, the Islamic Integrated Curriculum reflects this theory of Islamization of knowledge.

2.3 Teachers' Professional Qualifications in dual Curriculum and Implementation of Islamic Integrated Curriculum

Mahmud (1998), argues that Islamic Integrated Education can only be achieved by implementing the effective strategy, approach, method and technique in the teaching and learning process. Therefore, the teacher here plays a vital role.

Adebayo (2007), explains that a teacher of Islamic Integrated Education must have pursued his professional skill in an educational institution, ensures that he prepares his scheme of work and lesson plan and he must be a conscious and practicing Muslim. According to Baloch & Affendi, (1980), the most important quality of a Muslim teacher is not what he knows but what he is'. Thus the personal and moral exemplary role of a teacher is essential as he is a model to be emulated.

Moreover, teachers themselves should 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. (Maimun, Ramlee and Ismail 2009). According to Othman (2007), in Kenya there is no single college which trains teachers exclusively on the Islamic Integrated Curriculum; therefore KICD in conjunction with UNICEF in Kenya has conducted a number of workshops and seminars to train teachers on the Islamic Integrated Education.

Furthermore, Preschool teachers are trained officially only under DICECE or KHA which are based on secular Education .On the other hand, Muslim Colleges train teachers only on the Islamic Subjects .The result is that both of these teachers end up in a Muslim Preschool where they should teach the Islamic Integrated Curriculum and they are not competent. These teachers lack the capacity to integrate the secular subjects with Islam and vice versa (Tan, 2014).

2.4 Availability of Teaching Learning Resources and Implementation of Islamic Integrated Curriculum

The availability of basic learning materials plays a major role in children's school achievement as well as the implementation of any educational programme. (Rashid, 2013). According to Othman (2007), KICD in conjunction with UNICEF has developed several curriculum support materials for IIEP like: Pre-school Guidelines for IIEP, Pre-school Islamic Integrated Teacher's Training Syllabus, Arabic alphabet charts, and Several Islamic children's story books and song (Qasida) books.

However, MOE /UNESCO (2012), reports that the challenges facing Islamic Integrated ECDE are, lack of funding and resources, scarcity of facilities, poor infrastructure and lack of space and adequate equipments. Rashid (2013), also indicated in his study that there is lack of Islamic Integrated Education Programme (IIEP) materials which has a negative influence on the implementation of IIEP in Kenyan Pre Schools. Ghulam (2000), reports that most teaching materials used in Muslim Preschools are produced in the Western countries and do not represent the Islamic world-view, a problem caused by the dual curriculum. Ghulam concludes by explaining that unless standard textbooks, reading materials, guidance on Islamic concepts of knowledge, curriculum and subject teaching guidelines, methodologies and teaching aids are availed in the schools, Islamic Integrated Education will remain a pie in the sky.

2.5 Dual Curriculum on Preschool Children and Implementation of Islamic Integrated Curriculum

MOE/UNESCO (2012), noted that in the Islamic Integrated Preschools, the curriculum is dual, the National Curriculum and the Islamic Integrated Curriculum. The National curriculum is composed of nine activity areas while The Islamic curriculum has about seven. According to Sheikh (2013), the dual curriculum is therefore, seen as too heavy on both the teachers and learners, leading to exhaustion. The children also face the challenge of being taught in different languages, teachers who use differing methodologies and lack of time to play.

Williams (2009), in her study on Islamic Integrated Schools in Mombasa reported that the dual system places large amounts of stress on the children who have to cope with two separate work intensive curriculum at the same time. Elkind (1986), further explained that when children cannot adapt the pressure in schools it results in stress which causes fatigue, appetite loss, decreased efficiency in children, decreased interest in school work, phobia and depression. Daily Nation (June 7, 2014), reported that Psychiatrists and counselors at Kenyatta Hospital warn that there is undue pressure on the young ones in Nairobi arising from stressful lifestyles in school which has caused an increase in psychological and psychiatric cases of children and adolescents. The children develop somatoform disorders which are a group of mental illnesses that cause bodily symptoms, including pain but cannot be traced to any physical cause, increased

fatigue, bedwetting, exhaustion on waking up, make up reasons not to attend school, poor concentration in class, reduced appetite, cry rottenly among other symptoms. Sunderland, (2006) further explains that children who are pushed too much, too soon, have a much higher chance of struggling with anxiety, depression, addictions, poor health and poor relationships throughout their lives.

Maggie (2013) , laments that , it is soul destroying to hear of 4 to 5 year olds completing picture recognition sheets at home and 5 to 6 year olds doing black line markers that are mind numbing and steal even more of our precious children's childhood for no gain! There is no evidence that homework improves educational outcomes especially in early years and this must be stopped as soon as possible .Five and 6 year olds need to play after school to release the nervous tension of a full day of schooling in a highly structured environment. Kohn (2000)., further adds that, stealing and demonizing of play for children aged 4 to 6 is having a disastrous effect on their emotional and social wellbeing. Essentially play and other important child friendly activities are being pushed out of early years' curriculum and programming because of an overloaded curriculum. MOE/UNESCO (2012), suggests that in order to relive learners and teachers from this dual curriculum burden, they support the full integration of Islamic religious and secular education.

Moreover ,the secular content in the dual curriculum introduces secular concepts in the minds of the children as Ghulam (2000) ,reports that most teaching materials used in Muslim Preschools are produced in the Western countries and

do not represent the Islamic world-view, a problem caused by the dual curriculum.

2.6 Summary of Literature Review

Mahmud, (1998), Ghulam, (2000) Sanjakdar, (2001) and Adebayo , (2007) all concur with this study on the understanding of Islamic Integrated Education as an Education based on, the revealed knowledge (Quran and Sunnah) and the worldly knowledge and does not recognise a division between Religious and Secular Education. For effective implementation of Islamic Integrated Curriculum dualism which comprises of Islamic and Secular education needs to be fused in to one uniform curriculum

Maimun, Ramlee and Ismail (2009), Adebayo , (2007) explain the second factor revealed from the literature review on effective implementation of Islamic Integrated curriculum is that teachers should undergo their Teacher's Education training through a set of Islamic Integrated Education Curriculum . The third factor elaborated by Ghulam (2000) , MOE /UNESCO (2012) and Rashid (2013), is that Islamic Integrated learning materials should be availed for effective implementation of the system.

From the literature review it is also evident that dual curriculum places large amounts of stress on the children who have to cope with two separate work intensive curriculum at the same time (Williams 2009 and Sheikh 2013).

Furthermore, Ghulam (2000) explains that the secular content in the dual curriculum introduces secular ideas in the minds of children.

2.7 Theoretical Framework

This study will be based on the Social Interaction Model which emphasizes the diffusion of an innovation through a social system. (Bishop, 1985) .Rogers and Lionberger in the year 1962 originated this model which was then further developed by Havelock (Nduanya, 1991). Kelly (2009) explains that the channel of communication is a key factor in the success of the innovation.

This model is a periphery – centre model where information is passed informally between the members. Therefore , the teachers will encourage each other on the strategies of implementing the Islamic integrated curriculum and any problem they encounter they will discuss amongst themselves and pass it over to the administrator ,who will further pass it over to the National body dealing with the Islamic Integrated Curriculum.

Nduanya (1991) explains that this model involves five stages in the process of an innovation. This Social Interaction Model will be ideal for use in this study as the first stage is to create awareness of a need. Therefore, the preschool head teachers and teachers will be sensitized on the importance of implementing the Islamic Integrated Curriculum. The second stage is increased interest and search for more information about the innovation. Here the preschool head teachers and teachers

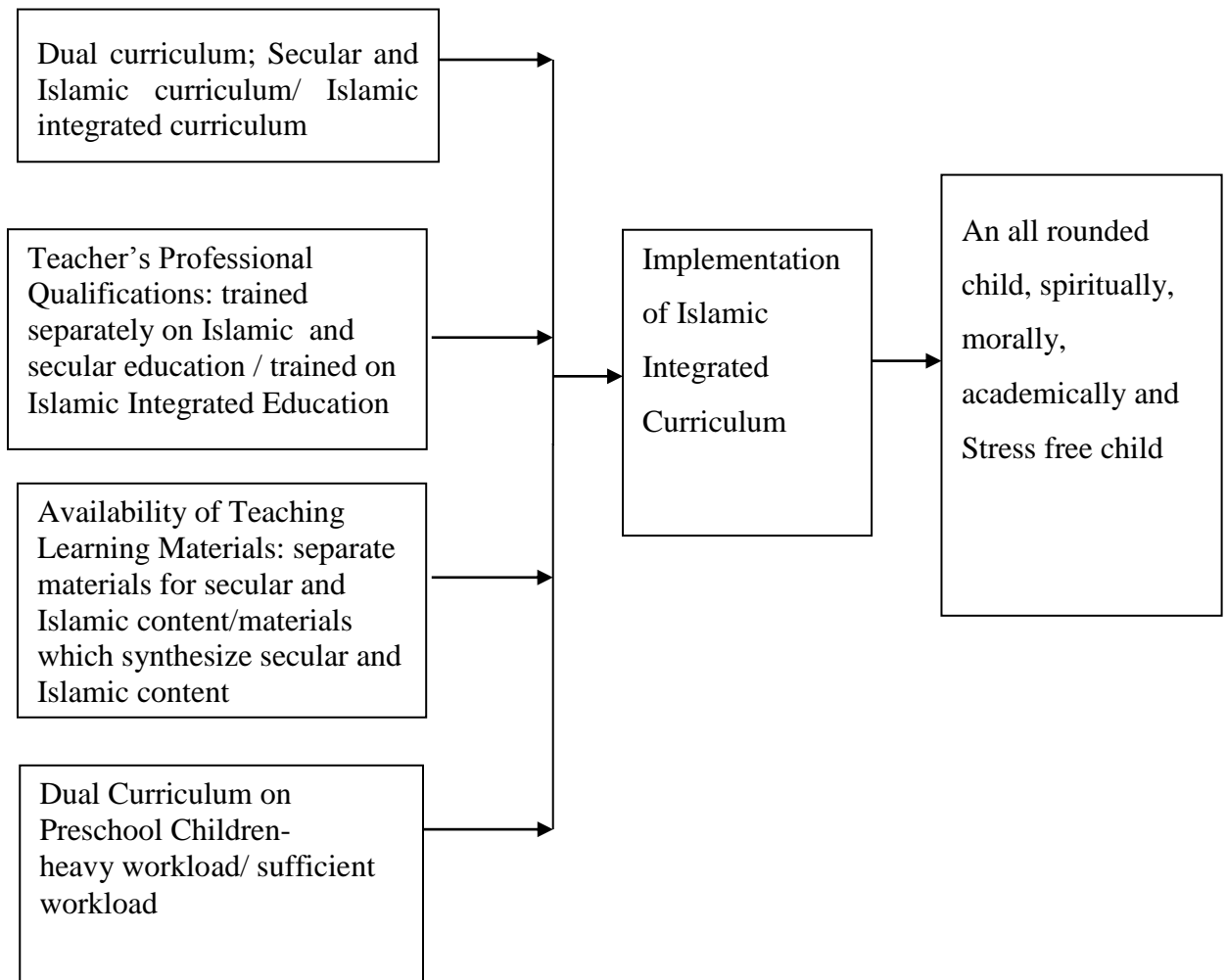
will develop interest and look for more information regarding the Islamic Integrated curriculum.

The third stage is evaluation. Here the Preschool head teachers and teachers will look in to details on the content, teaching aids, methodologies and other resources of the Islamic Integrated Curriculum and if they feel they are capable of accomplishing the resources then they will make a decision to adopt the Islamic Integrated Curriculum. If a decision is made to adopt the Islamic Integrated Curriculum then they move to the fourth stage which is the trial stage. In this stage, the Islamic Integrated Curriculum is piloted in some classes and the progress is observed. If the school is seeing that it capable of implementing the Islamic Integrated Curriculum then it actually makes a decision to implement the Islamic Integrated Curriculum in the whole school and it becomes their permanent curriculum.

2.8 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 that influence the implementation of Islamic Integrated curriculum. This is shown in Figure 2.1

Figure 2.1 Conceptual framework on the relationship between independent and dependent variables



The conceptual framework examines the variables which have an influence on the implementation of Islamic Integrated curriculum in Muslim preschools in Nairobi County. The variables which are found here include dual curriculum: secular and Islamic, Teacher's professional qualifications, availability of teaching learning materials, and dual curriculum on preschool. All the above influence implementation of Islamic Integrated Curriculum.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter describes the research methodology used in the study. It includes research design, target population, sample size and sampling techniques, research instruments, instrument validity, instrument reliability, data collection procedures and data analysis techniques.

3.2 Research Design

This study adopted descriptive survey research design to find out the influence of dualism on implementation of Islamic Integrated Curriculum in Muslim Preschools in Nairobi County. According to Dalen (2009), the design enables the researcher to collect data to assess current practices for improvement. Louis, Manion and Keith (2000), state that survey studies collect data with the intention of determining the relationships existing between specific events or variables. This study used descriptive survey design to collect and analyze data to determine the influence of dualism on implementation of Islamic Integrated Curriculum in Muslim Preschools in Nairobi County.

3.3 Target population

Mugenda & Mugenda (2003), defined a population as an entire group of individuals, events or objects having some common characteristics. The total number of Muslim preschools in Nairobi was 40 (Office of Association of Muslim Schools in Kenya Jan. 2016). Therefore, our target population is 40 head teachers and 120 preschool teachers in Muslim Preschools in Nairobi County. Therefore, the total population for the study was 160 respondents..

3.4 Sample size and sampling procedure

Daniel (2012), suggested a census should be used if the entire population is sufficiently small. In this study, census was used, as the entire population was sufficiently small. Therefore, the sample was 40 preschool head teachers and 120 preschool teachers as each school has three classes, baby class, nursery and pre unit .Hence three teachers for each school, therefore 40 schools will give us 120 teachers. Thus a total number of 40 preschool head teachers and 120 preschool teachers which gives us a total number of 160 respondents participated in the study.

3.5 Research instruments

Data was collected using questionnaires for the preschool head teachers and questionnaires for the preschools teachers. Questionnaires were appropriate in this study as Mugenda and Mugenda (2003), suggests that questionnaires allow

respondents to express themselves freely. Both open ended and closed ended questions were used. Moreover, the researcher adopted observation schedules. This was done by attending some live lessons in order to witness the routines followed by the teachers and preschool children in conducting Integrated Islamic lessons. This instrument helped the researcher find out information specifically for the preschool children who cannot answer questionnaires. Furthermore, the information in the observation schedule served the purpose of verifying information recorded in the teachers' questionnaires.

3.6 Instrument validity

According to Mugenda and Mugenda (2003), validity refers to the degree which results obtained from analysis of the actual data represent the phenomena. The study adopted content validity. Kothari (2004), defined content validity as the degree to which a measuring instrument provides enough content under study. The study used questionnaires and observation schedules which covered the same overlapping themes and objectives to strengthen validity. A pilot study was also conducted in two schools in order to remove vague items and replace them with more suitable ones. Moreover, the researcher sought opinion of the supervisors and experts in the field of Islamic Integrated Education to check validity of the instruments.

3.7 Instrument reliability

Reliability of a research instrument concerns the extent to which instrument yields the same results on repeated trials (Mugenda and Mugenda 2003). A pilot study was conducted in two preschools. This was to establish their reliability and make necessary adjustments on the instruments. The researcher adopted the test-retest technique to test reliability of the questionnaires and observation schedule. These instruments were administered to the same sample on two different occasions on a time span of two weeks. After administration of the instruments, a correlation coefficient was calculated to indicate the relationship between the two tests of scores using the Pearson Product Moment Correlation Coefficient to establish the extent to which the contents of the instruments are consistent. The following formulae was used:

$$r = \frac{\sum XY - \frac{\sum X \sum Y}{N}}{\sqrt{\left[\sum X^2 - \frac{(\sum X)^2}{N} \right] \left[\sum Y^2 - \frac{(\sum Y)^2}{N} \right]}}$$

Where r is the degree of reliability, N is the number of scores within each distribution, Σ is the summation sign, X is the score obtained during the first test and Y is the score obtained during the second score test. According to Mugenda and Mugenda (2003), a correlation coefficient of 0.7 indicates content reliability

of the instruments. Therefore, the instruments yielded a correlation of 0.7 thus deemed reliable and hence were used for the actual data collection for the research.

3.8 Data collection procedure

The researcher obtained an introductory letter from the Department of Educational Administration and Planning and took it to the National Commission for Science Technology and Innovation. The copies of the permit to conduct research were taken to County District of Education and the District Education Office for permission. According to Mugenda and Mugenda (2003), administering personally gives the researcher time to establish rapport, explain the purpose of the study and the meaning of items which may not be clear to the respondents. Therefore, the researcher first visited the sampled Preschools to introduce herself and the study to the head teachers and booked appointments if necessary, for the day the researcher will come to interview the head teachers and teachers and also observe some lessons.

3.9 Data analysis techniques

Raw data was cross checked after collection to ascertain accuracy, completeness and uniformity. Quantitative data derived from the closed questions in the

questionnaires and observational schedules was coded and then filled in the computer in the software of Statistical Package for Social Science (SPSS).

Here data was analyzed using descriptive statistics to indicate percentages and frequencies. Qualitative data generated from the open ended questions in the research instruments, was organized in to themes and patterns categorized through content analysis which was then tabulated and also computed using the SPSS.

3.10 Ethical Considerations

The researcher sought consent from the school head teachers and teachers of the sampled preschools before conducting the research. The researcher assured the respondents on confidentiality of their names and schools. Participation in the research process was voluntary.

CHAPTER FOUR

ANALYSIS, RESULTS AND DISCUSSIONS

4.0 Introduction

This chapter comprises of data analysis, findings and interpretation. Results are presented in tables and diagrams. The analyzed data is arranged under themes that reflect the research objectives.

4.1 Response Rate

The number of questionnaires that were administered to the head teachers were 40. All the 40 questionnaires were properly filled and returned. This represented a response rate of 100%. According to Mugenda and Mugenda (2003) and also Kothari (2004) a response rate of above 50% is adequate for a descriptive study. This implies that the response rate for the head teachers was very good.

The number of questionnaires that were administered to the preschool teachers was 120. Table 4.1 shows the response rate for preschool teachers.

Table 4.1: Response Rate for Pre School Teachers

Response	Frequency	Percentage
Returned	92	76.7
Unreturned	28	23.3
Total	120	100

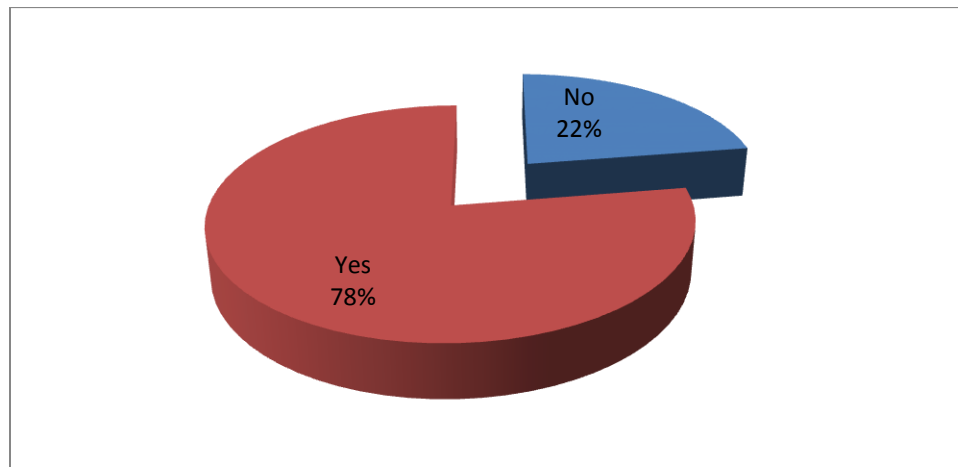
4.2 Demographic Data of the respondents

This section consists of information which describes basic characteristics such as where were the head teachers and preschool teachers professionally trained.

4.2.1: Demographic data of the head teachers

The demographic data of the head teachers was based on if they trained professionally as teachers and if their training involved Islamic Integrated curriculum. Figure 4.1 illustrates whether the head teachers were trained professionally as teachers or not.

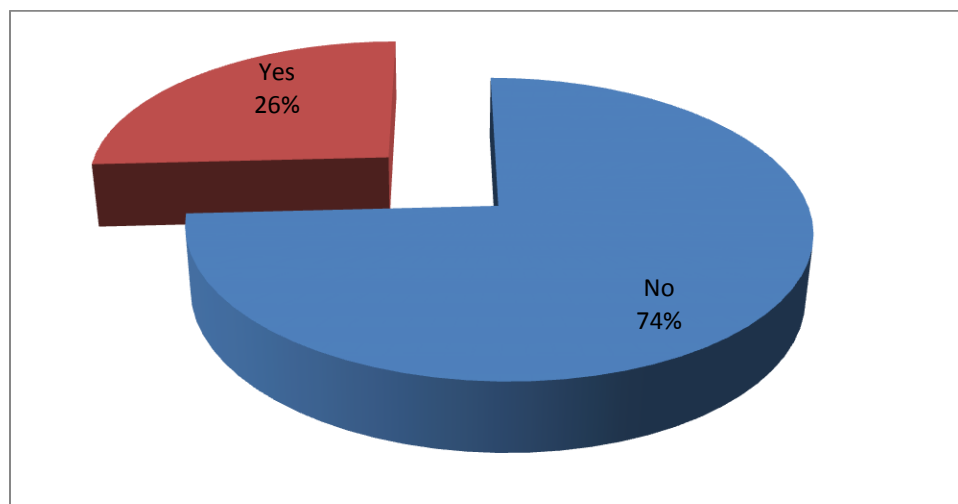
Figure 4.1 Specifying heads teachers trained professionally as teachers or not



Majority of the respondents who were 78% indicated yes while only 22% indicated no. This implies that majority of the head teachers in Muslim preschools in Nairobi County are trained professionally as teachers.

The researcher further sought to establish whether the head teachers' professional training included Islamic Integrated curriculum. Figure 4.2 illustrates their responses

Figure 4.2 Specifying whether head teachers' professional training included Islamic Integrated curriculum.

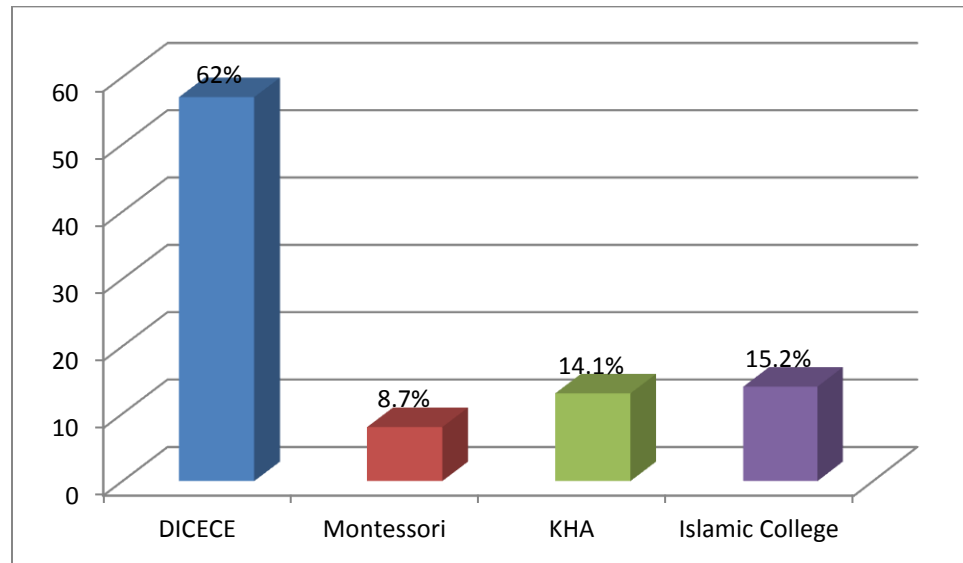


The results in figure 4.2 revealed that 74% of the respondents indicated no while only 26% indicated yes. This implies that majority of the head teachers' professional training did not include Islamic Integrated Curriculum . Maimun, Ramlee and Ismail (2009) , explain that teachers themselves should undergo 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 .

4.2.2: Demographic data of the teachers

The demographic data of the teachers was based on the type of college they attended. Figure 4.3 presents the type of college the teachers attended.

Figure 4.3: The type of college the teachers attended



Majority of the respondents who were 62% indicated that they were trained in DICECE, 15.2% indicated Islamic college, 14.1% indicated KHA while only 8.7% indicated Montessori. This implies that majority of the preschool teachers in Muslim Preschools in Nairobi County are trained in DICECE.

4.3 Descriptive Data

This section presents the descriptive results on Dual curriculum; Secular and Islamic curriculum, teachers' professional qualifications, availability of teaching learning materials and dual curriculum on preschool children.

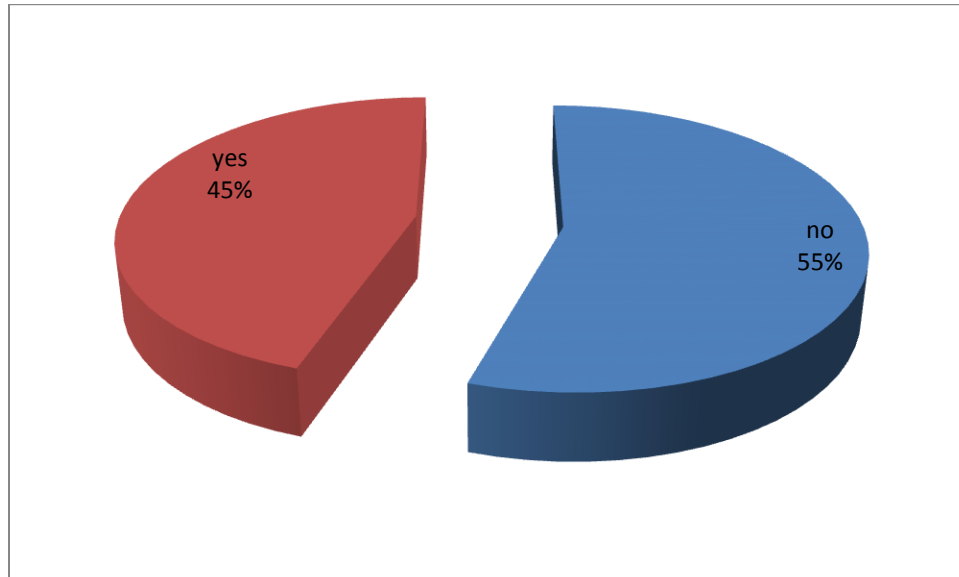
4.3.1 Dual curriculum; Secular and Islamic curriculum

The first objective of the study was to establish the influence of content in dual curriculum on implementation of Islamic Integrated Curriculum in Muslim Preschools in Nairobi County.

The head teachers and preschool teachers were asked to indicate whether they have two systems in their schools which are Islamic studies and Secular studies. All the respondents indicated yes. This implies that all Muslim Preschools in Nairobi County have two systems in the school which are Islamic studies and Secular studies. This study concurs with Adebayo (2007), who argues that there exists at present a regrettable division in Education in the Muslim world; one system namely, Religious Education and the other system Secular Education. Sanjakdar (2001), further explains that Islamic Integrated Education does not recognise a division between Religious and Secular Education. Therefore, this division influences negatively the implementation of Islamic Integrated Curriculum.

The head teachers were further asked to indicate whether they are aware of dualism in Muslim Education. Figure 4.4 represents their responses.

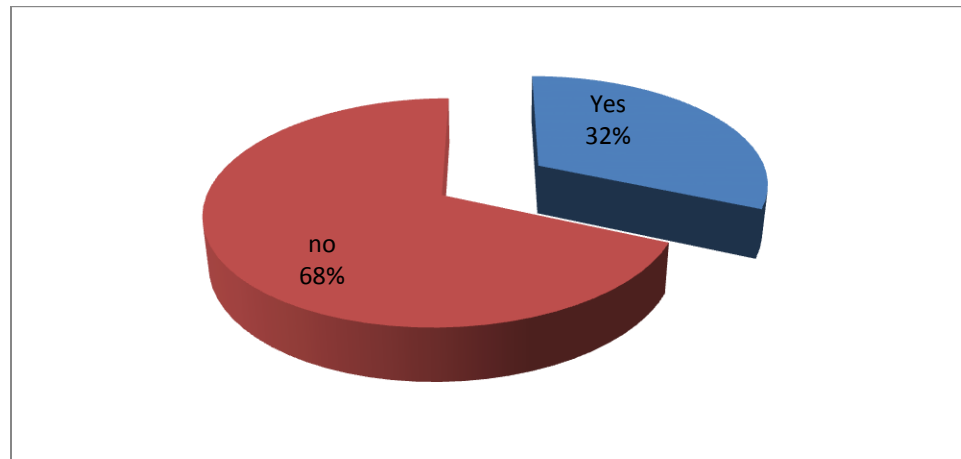
Figure 4.4: Head Teachers' responses on awareness of issue of Dualism in Muslim Education



Majority of the respondents who were 55% indicated no while only 45% of the respondents indicated yes. This implies that majority of the head teachers in Muslim Preschools in Nairobi County are not aware of dualism in Muslim education.

The preschool teachers were also asked to indicate whether they are aware of dualism in Muslim Education. Figure 4.5 represents their responses.

Figure 4.5: Preschool Teachers' responses on awareness of issue of Dualism in Muslim Education

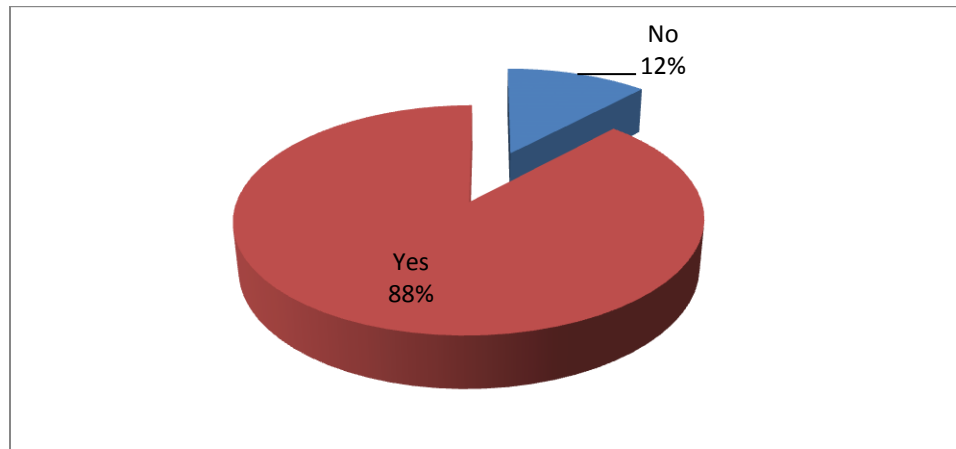


Majority of the respondents who were 68% indicated no while only 32% of the respondents indicated yes. This implies that majority of the preschool teachers in Muslim Preschools in Nairobi County are not aware of dualism in Muslim Education.

The head teachers were further asked to indicate whether their schools have a dual curriculum. All the respondents indicated yes. This implies that all Muslim Preschools in Nairobi County have a dual curriculum.

The preschool teachers were also asked to indicate on the same. Their responses were recorded in Figure 4.6.

Figure 4.6: Preschool teachers' responses on their schools as having a dual curriculum.

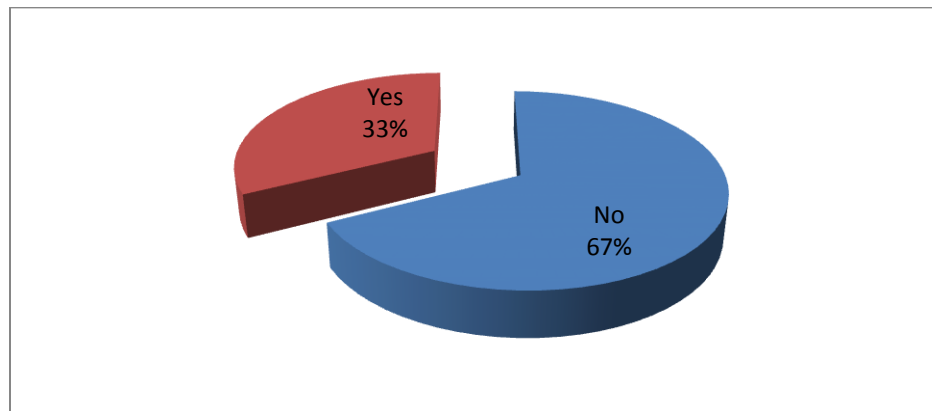


Majority of the respondents who were 88% indicated yes while only 12% indicated no. This implies that majority of Muslim Preschools in Nairobi County have a dual curriculum. This study is in line with Rahman (1982), who explained that the separation between these two patterns of education, referred to as a “dual system of education,” represents a significant problem faced by Muslim societies. According to Tan (2011), Hewer (2001) and Mahmud (1998), a Muslim school offering the Islamic Integrated Education will not offer a distinct course called Islamic studies, and also Secular education but rather the entire curriculum would be an integrated, Islam-based system where all subjects are taught from an Islamic point of view.

The researcher also sought to find out if the schools use Islamic Integrated Education Program Guideline prepared by Kenya Institute of Curriculum

Development .Therefore , the head teachers were asked on the above and their responses were recorded in Figure 4.7

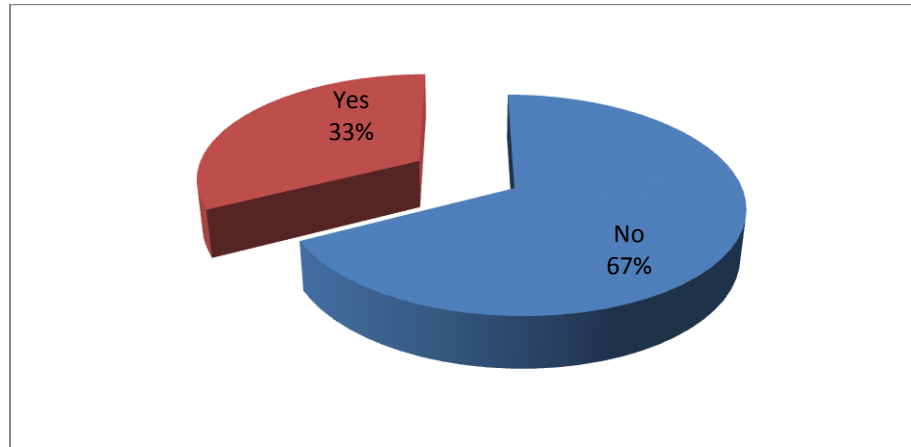
Figure 4.7: Head Teachers’ responses on use of Islamic Integrated Education Program Guideline



Majority of the respondents who were 67% indicated no while only 33% indicated yes. This implies that majority of the Muslim preschool in Nairobi County do not use Islamic Integrated Education Program Guideline prepared by Kenya Institute of Curriculum Development.

The head teachers were further asked to indicate whether their teachers integrate Islamic concepts in the secular subjects. Their responses is presented in Figure 4.8

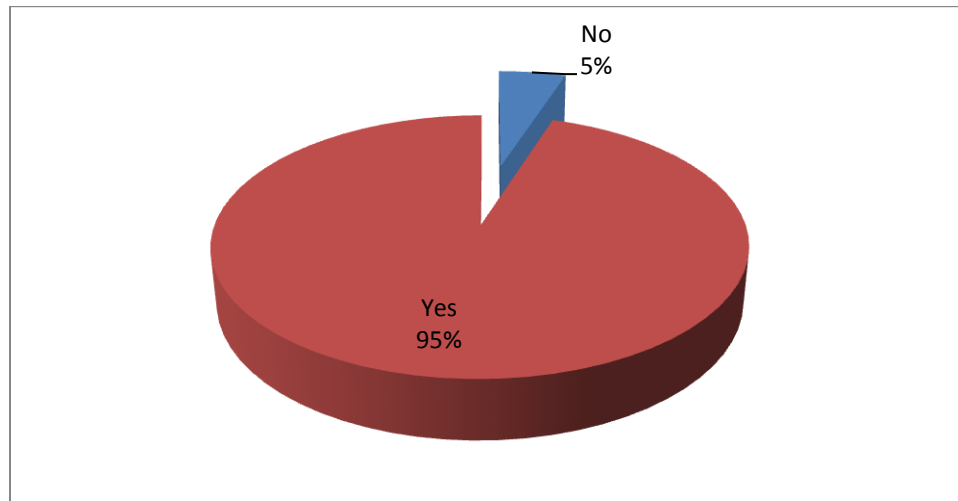
Figure 4.8: Head Teachers' responses on integration of Islamic concepts in the secular subjects



Majority of the respondents who were 67% indicated no while only 33% indicated yes. This implied that majority of the teachers in the Muslim preschools in Nairobi County do not integrate Islamic concepts in the secular subjects. Thus teachers missing to integrate Islamic concepts in the secular subjects influence negatively the implementation of Islamic Integrated Curriculum.

The head teachers were also asked to indicate whether their preschool have separate teachers for secular studies and separate teachers for Islamic studies. Their responses were recorded in Figure 4.9.

Figure 4.9: Head Teachers' responses on separate teachers for secular studies and separate teachers for Islamic studies



Majority of the head teachers who were 95% indicated yes while only 5% indicated no. This further indicates the separation of the two systems of Education which negatively influences the implementation of Islamic Integrated Curriculum.

The researcher was inquisitive to know whether the head teachers and preschool teachers understood the meaning of Islamic Integrated Curriculum. Therefore, an open ended question was asked on head teachers' understanding on meaning of Islamic integrated curriculum .Their answers were recorded in Table 4.2

Table 4.2: Head Teachers' responses on meaning of Islamic Integrated Curriculum

Theme	Frequency	Percentage
Balancing Islamic with secular studies	23	57.5
Fusing Islamic concepts in secular studies	12	30
Training children on Islamic values	5	12.5
Total	40	100

The preschool teachers were also asked what was their understanding on Islamic Integrated Curriculum. Table 4.3 shows their results.

Table 4.3: Preschool Teachers’ responses on meaning of Islamic Integrated Curriculum

Theme	Frequency	Percentage
Balancing Islamic with secular studies	38	41.3
Fusing Islamic concepts in secular studies	36	39.1
Copying methodology of secular studies to teach Islamic studies	9	9.8
Islamic Teachings taught in schools	9	9.8
Total	92	100

The above results indicate the confusion in the meaning of Islamic integrated curriculum. As majority of the respondents think it is balancing Islamic and secular studies ,hence still retaining the two systems which equals to dualism . The curriculum of Islamic Integrated Education is based on one uniform curriculum which integrates the revealed and acquired knowledge. However, Adebayo (2007) and Hashim (2004), argue that there exists at present a regrettable division in Education in the Muslim world; one system namely, Religious Education and the other system Secular Education which equals to

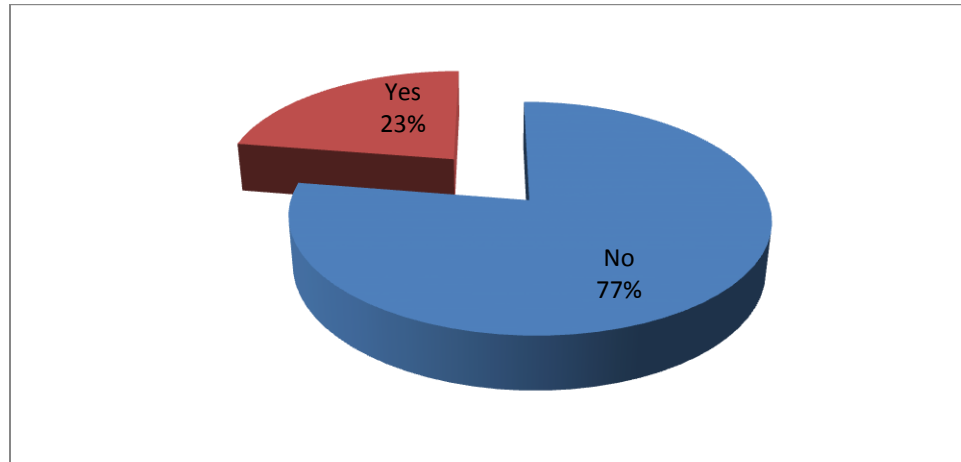
dualism in Education. Thus this influences negatively implementation of Islamic Integrated Curriculum.

The respondents were further asked to indicate if dualism hinders or promotes implementation of Islamic Integrated Curriculum .All respondents responded that it hinders. According to Hashim (2004) ,the separation between these two patterns of education, referred to as a “dual system of education,” represents a significant problem faced by Muslim societies.

4.3.2 Teachers’ Professional Qualifications

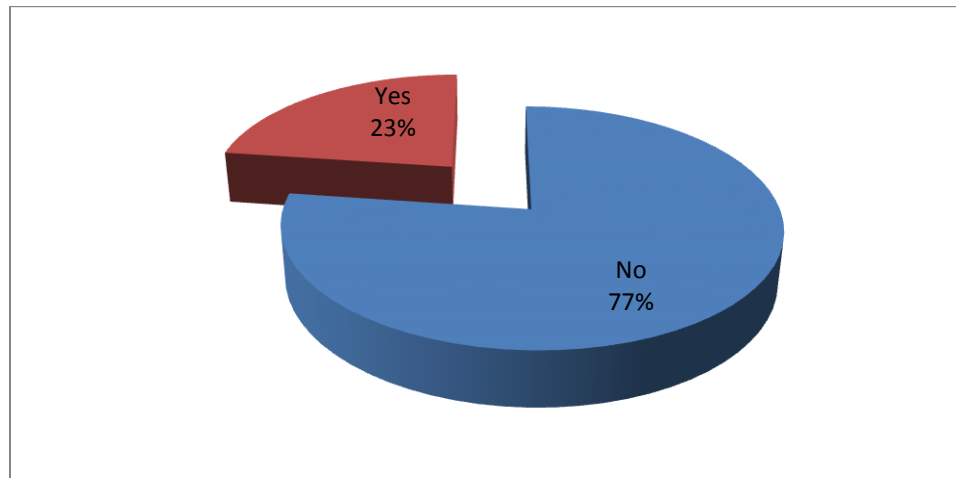
The second objective of the study was to examine the influence of teachers’ professional qualifications in dual curriculum on implementation of Islamic Integrated Curriculum in Muslim Pre-schools in Nairobi County. The head teachers were asked to indicate whether they have qualified professional teachers who are trained on the Islamic Integrated curriculum. Their responses is presented in Figure 4.10

Figure 4.10: Head teachers' responses on qualified professional teachers who are trained on the Islamic Integrated curriculum



Majority of the respondents who were 77% indicated no while only 23% indicated yes. This implies that majority of the Muslim preschools do not have qualified professional teachers who are trained on the Islamic Integrated curriculum. The preschool teachers were also asked to indicate on the same issue . Their response is illustrated in figure 4.11

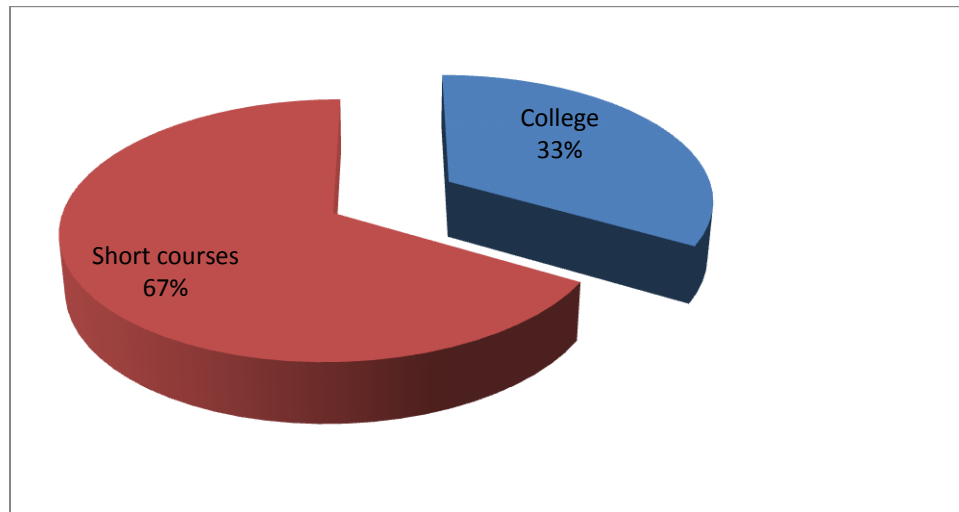
Figure 4.11: Preschool Teachers' responses on qualified professional teachers who are trained on the Islamic Integrated Curriculum



Majority of the respondents who were 77% indicated no while only 23% indicated yes. This implies that majority of the preschool teachers are not trained professionally on Islamic Integrated Curriculum. This will negatively influence the implementation of Islamic Integrated Curriculum as Maimun, Ramlee and Ismail (2009), elaborate that the teachers should undergo their education's 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.

The head teachers who said yes on the training of their teachers on Islamic Integrated Curriculum were further asked to indicate how their teachers were trained. Figure 4.12 displays their responses.

Figure 4.12: Head Teachers' responses on teachers' training on Islamic Integrated Curriculum through college or short courses

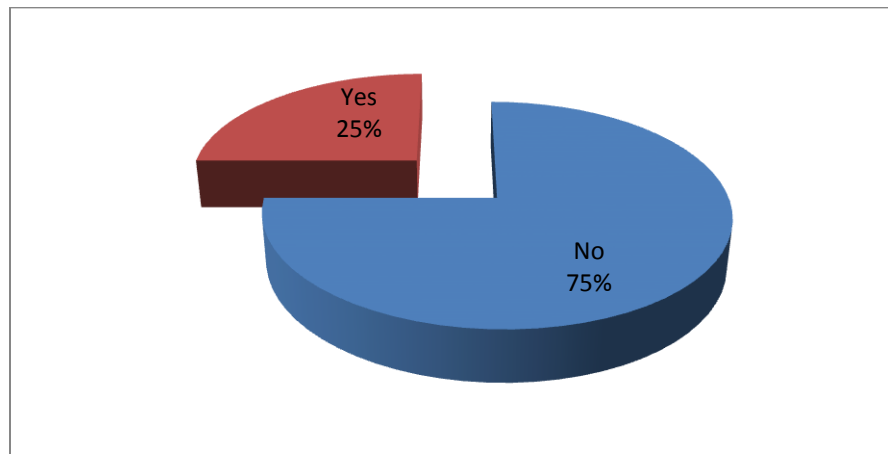


Majority of the respondents who were 67% indicated short courses while only 33% indicated college. This implies that majority of the teachers in the Muslim preschools were trained on short courses on Islamic Integrated curriculum and thus have no adequate skills on implementing Islamic Integrated curriculum . According to Othman (2007), in Kenya there is no single college which trains teachers exclusively on the Islamic Integrated Curriculum, therefore KICD in conjunction with UNICEF in Kenya has conducted a number of workshops and seminars to train teachers on the Islamic Integrated Education.

The researcher was inquisitive to find out if the schools had teachers who were only trained on the secular subjects but also teach the Islamic subjects .Hence the head teachers were asked to indicate whether they have teachers who are only

trained on the secular subjects but also teach the Islamic subjects. Their responses were recorded in Figure 4.13

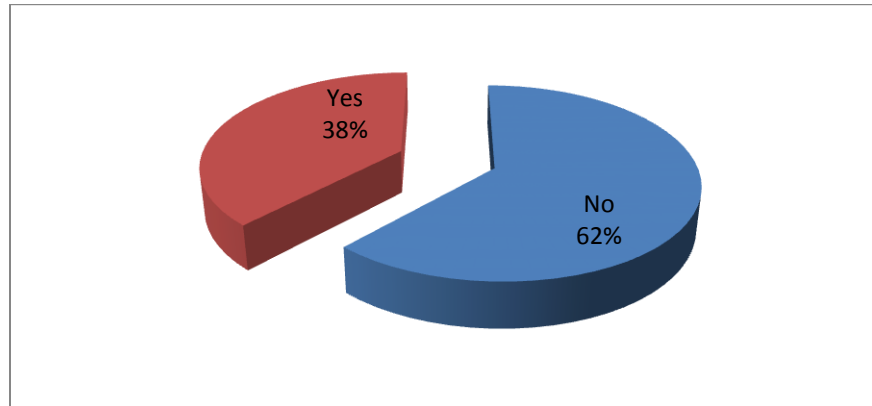
Figure 4.13: Head teachers' responses on teachers trained on secular subjects but also teach the Islamic subjects



Majority of the respondents who were 75% indicated no while only 25% indicated yes. This implied that majority of the Muslim preschools do not have teachers who are only trained on the secular subjects but also teach the Islamic subjects .

The preschool teachers were also asked to indicate on the same. Figure 4.14 represents their responses .

Figure 4.14: Preschool Teachers' responses on teaching Islamic subjects while only trained on secular subjects



Majority of the respondents who were 62% indicated no while only 38% indicated yes. This implied that majority of the Muslim preschool teachers who are only trained on the secular subjects do not teach the Islamic subjects.

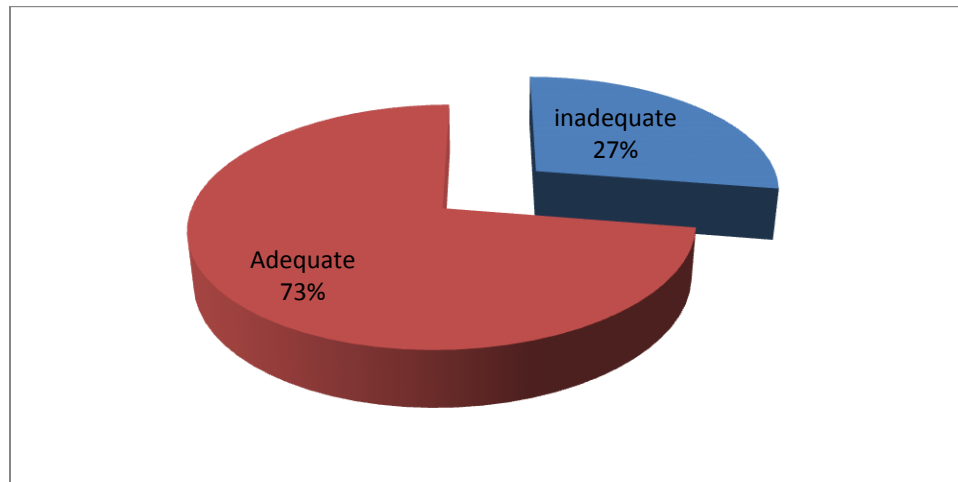
The head teachers and preschool teachers were further asked to indicate if the above hinders or promotes implementation of Islamic Integrated Curriculum. All teachers responded that it hinders.

4.3.3 Availability of teaching learning materials

The third objective was to determine how the availability of teaching learning resources in dual curriculum influences implementation of Islamic Integrated Curriculum in Muslim Pre-schools in Nairobi County.

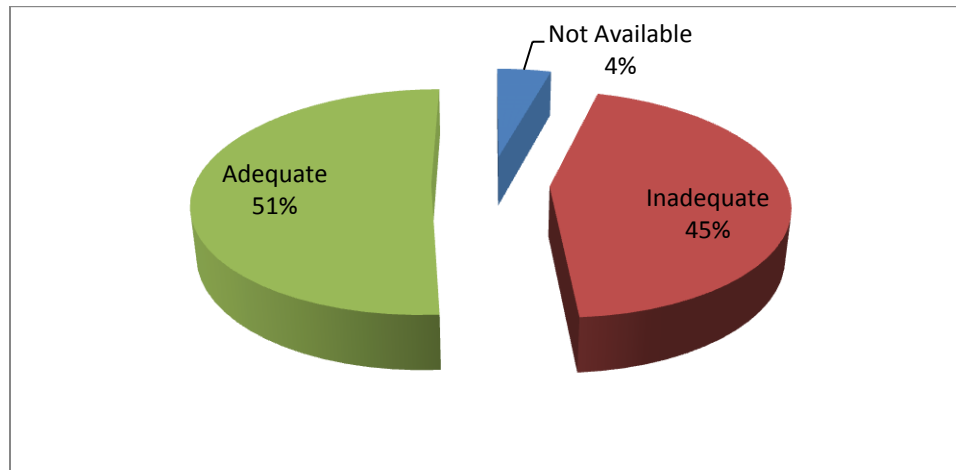
The head teachers were asked to comment on the availability of separate Islamic materials and separate secular materials . Figure 4.15 indicates their responses.

Figure 4.15: Head teachers' responses on availability of separate Islamic materials and separate secular materials



Majority of the respondents who were 73% indicated that they were adequate, while 27% indicated that they were inadequate. This implied that majority of the Muslim preschools in Nairobi county have enough separate Islamic and separate secular teaching materials. The Preschool teachers were also asked to comment on the same. Figure 4.16 recorded their responses.

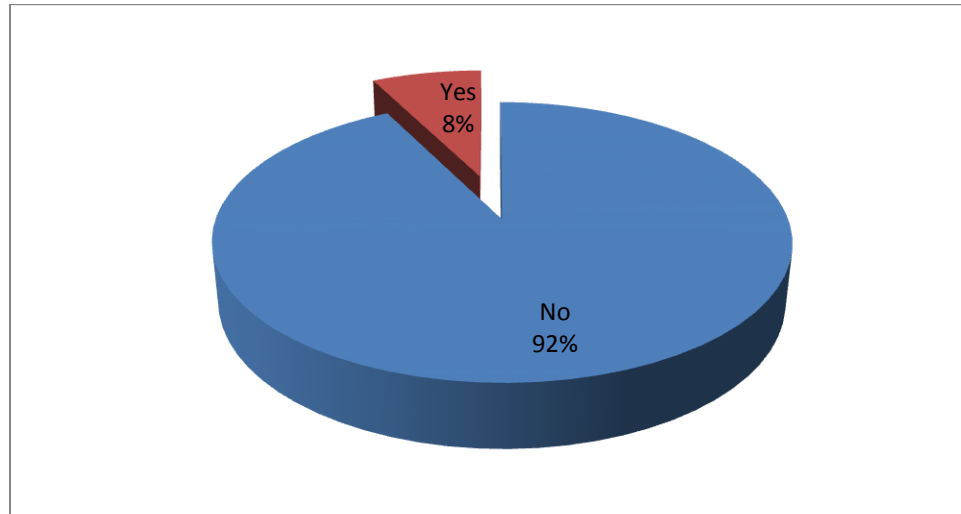
Figure 4.16: Preschool Teachers' responses on availability of separate Islamic materials and separate secular materials



Majority of the respondents who were 51% indicated that they were adequate. The issue of having adequate separate materials for Islamic and adequate separate materials for secular studies influenced the teachers not to go for Islamic Integrated materials and as a result this influences negatively implementation of Islamic Integrated curriculum.

On the issue of confusion of meaning of Islamic Integrated Curriculum, the researcher further added another question on synthesis of Islamic and Secular concepts in the same materials as this is what actually presents Islamic integrated materials. Hence the head teachers were further asked to indicate whether they have any workbook, flashcards and other learning resources which synthesize both the secular and Islamic content. Figure 4.17 presents the head teachers' responses.

Figure 4.17: Head Teachers' responses on learning resources which synthesize both Islamic and secular concepts



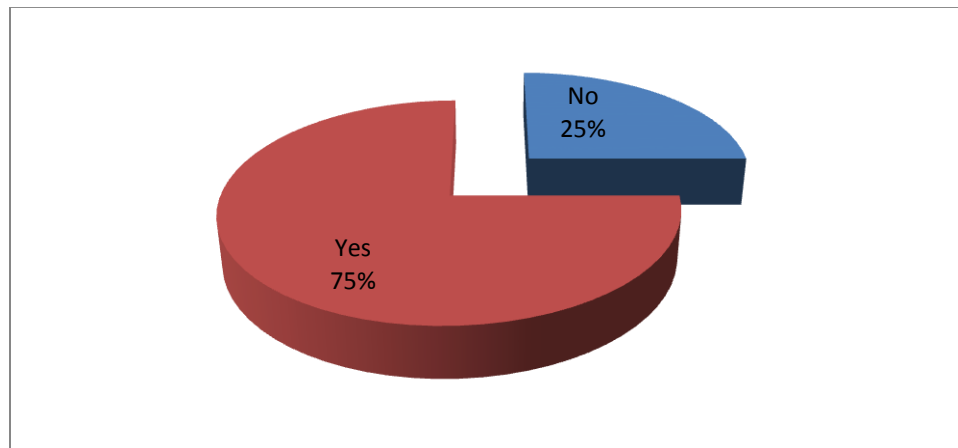
Majority of the respondents who were 92% indicated no while only 8% indicated yes. This implied that majority of the Muslim preschools in Nairobi County do not have Islamic integrated learning materials.

Lack of Islamic integrated learning materials will negatively influence implementation of Islamic Integrated Curriculum as Ghulam (2000), explained that unless standard textbooks, reading materials, guidance on Islamic concepts of knowledge, curriculum and subject teaching guidelines, methodologies and teaching aids are availed in the schools, Islamic Integrated Education will remain a pie in the sky.

4.3.4 Dual Curriculum on Preschool Children

The fourth objective was to assess the effects of the dual curriculum on preschool children in the implementation of Islamic Integrated Curriculum in Muslim Preschools in Nairobi County. The head teachers were asked to indicate their views on whether they are using secular books for example the lady bird books like peter and Jane series which introduce secular concepts to the children. Figure 4.18 represents the head teachers' responses .

Figure 4.18: Head teachers' responses on use of Secular Books which introduce secular concepts to the children

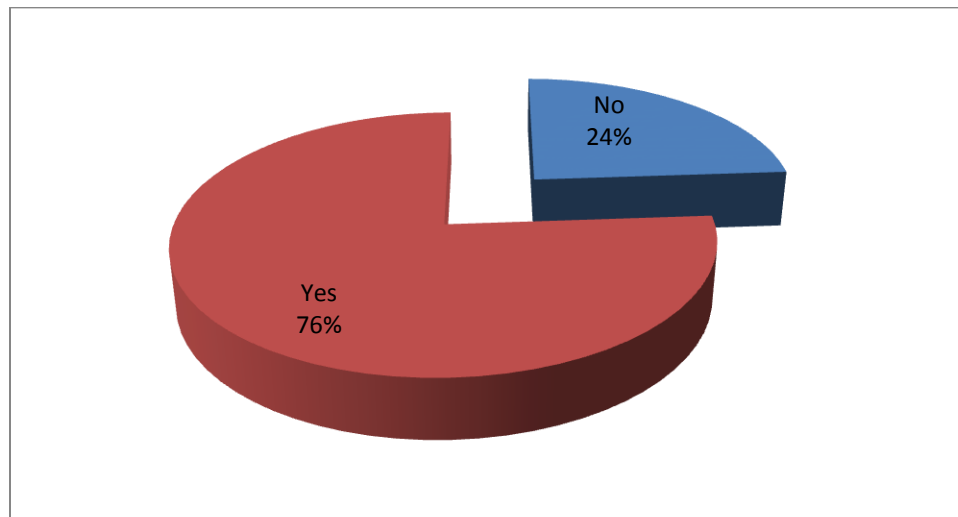


Majority of the respondents who were 75% indicated yes while only 25% indicated no. This implies that majority of the Muslim preschools in Nairobi county are using books which introduce secular ideas to the children. The

Preschool teachers were also asked to indicate their responses on the same issue.

Figure 4.19 displays their responses

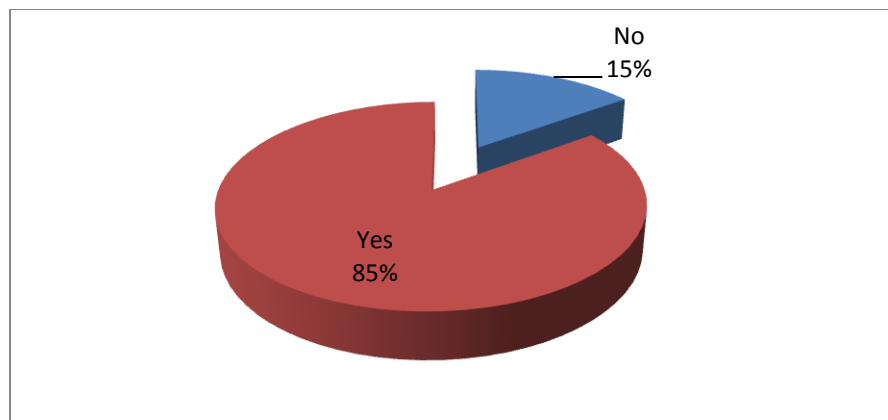
Figure 4.19: Preschool Teachers' responses on use of Secular Books which introduce secular concepts to the children



Majority of the respondents who were 76% indicated yes while only 24% indicated no. This implies that majority of the Muslim preschools in Nairobi County are using books which introduce secular ideas to the children. This study concurs with Ghulam (2000), where he reported that most teaching materials used in Muslim Preschools are produced in the Western countries and do not represent the Islamic world-view, a problem caused by the dual curriculum. Therefore , this factor will negatively influence implementation of Islamic Integrated curriculum.

The head teachers were further asked to indicate their opinion on secular ideas being fed in the children whether it will have a negative impact on molding the Islamic personality of the children. Their responses were recorded in Figure 4.20

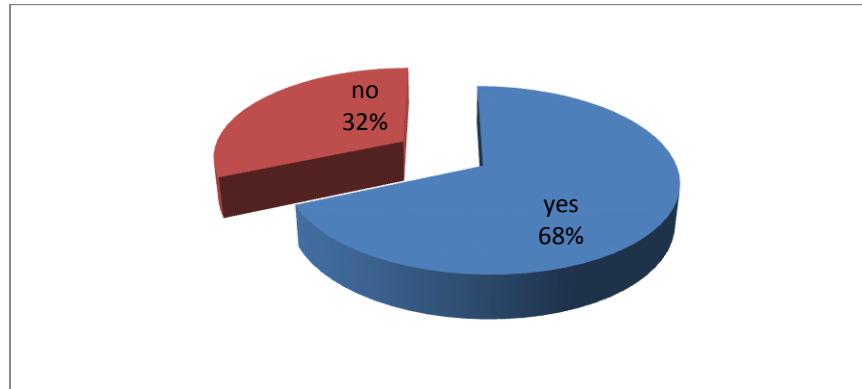
Figure 4.20: Head Teachers' responses on impact of Secular Ideas on molding the Islamic personality of children.



Majority of the respondents who were 85% indicated yes while only 15% indicated no. This implies that secular ideas being fed in the children have a negative impact on molding the Islamic personality of the children.

The preschool teachers were further asked on the same issue. Their responses were recorded in Figure 4.21

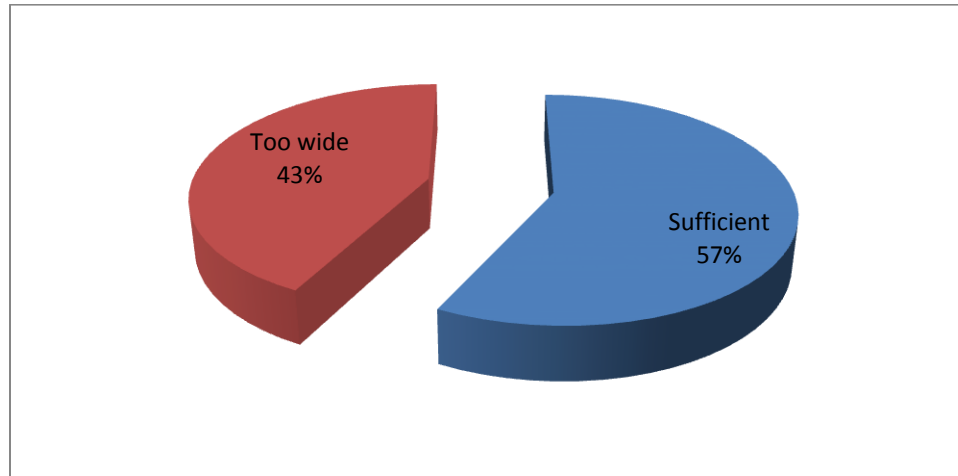
Figure 4.21: Preschool Teachers' responses on impact of Secular Ideas on molding the Islamic personality of children.



Majority of the respondents who were 68% indicated yes while only 32% indicated no. This implies that secular ideas being fed in the children have a negative impact on molding the Islamic personality of the children. Hence the factor negatively influences the implementation of Islamic Integrated Curriculum. This study is in line with Sheikh (2013) ,who commented that both systems of Education have considerably failed to produce an integrated Islamic personality.

The researcher was also interested to find out on the scope of the dual curriculum. Therefore, the head teachers were asked to indicate on the scope of the dual curriculum. Figure 4.22 represents their responses.

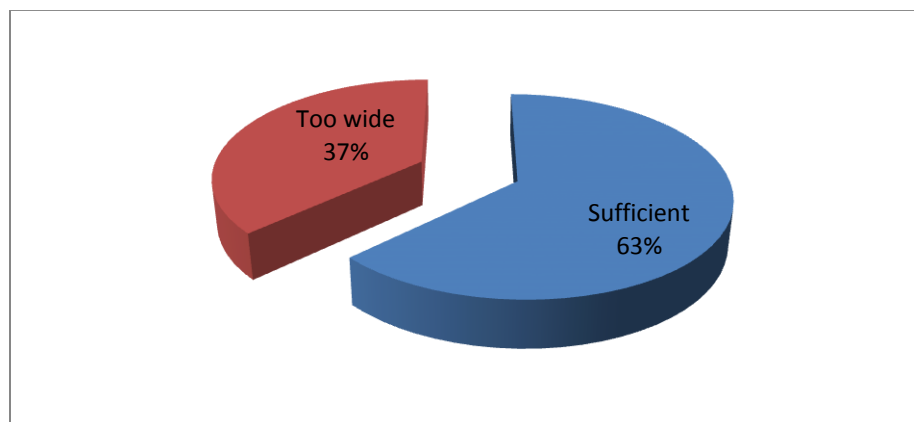
Figure 4.22: Head teachers' responses on scope of Dual Curriculum



Majority of the respondents who were 57% indicated that it was sufficient while only 43% indicated that it was too wide. This implied that the content of dual curriculum was sufficient.

The preschool teachers were also asked to indicate on the same . Figure 4.23 represents the preschool teachers' responses

Figure 4.23: Preschool teachers' responses on scope of Dual Curriculum



Majority of the respondents who were 63% indicated that it was sufficient while only 37% indicated that it was too wide. This implied that the content of dual curriculum was sufficient. The researcher further sought to investigate the total number of Islamic and Secular subjects offered in the dual curriculum in each school. The head teachers were asked to indicate the total number of Islamic and secular subjects that the school offers. Their response is tabulated in table 4.4

Table 4.4: Head teachers’ response on total number of Islamic and secular subjects that the school offers

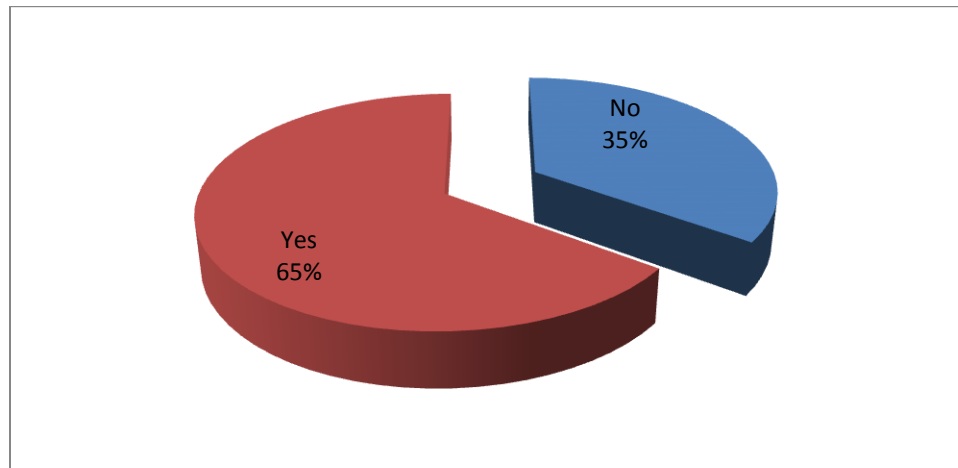
Number of schools	Total Number of subjects	Percentage
18	9	45
9	10	22.5
8	13	20
3	14	7.5
2	7	5
40		100

The results above indicated the total number of Islamic and secular subjects that the school offers. Majority of the respondents who were 45% indicated 9 subjects, 22.5% of the respondents indicated 10, 20% of the respondents indicated 13, 7.5% of the respondents indicated 14 and while only 5% indicated 7 subjects . This implied that most preschools in Nairobi County offer in total 9 Islamic and secular subjects.

The Norm in preschools is that there are nine Secular subjects and seven Islamic subjects which gives us a total of 16 subjects. However, from the observation not all schools give the recommended subjects due to time limit in the timetables. Nonetheless, for 20 schools which is the majority offer ten subjects and above which is an indication of a heavy curriculum. This influences negatively the implementation of Islamic integrated curriculum. This study is in line with the report of MOE/UNESCO (2012), which suggested that in order to relive learners and teachers from this dual curriculum burden, they support the full integration of Islamic religious and Secular Education.

The head teachers were further asked to indicate whether teachers complain on workload. Figure 4.24 indicate the head teachers' responses.

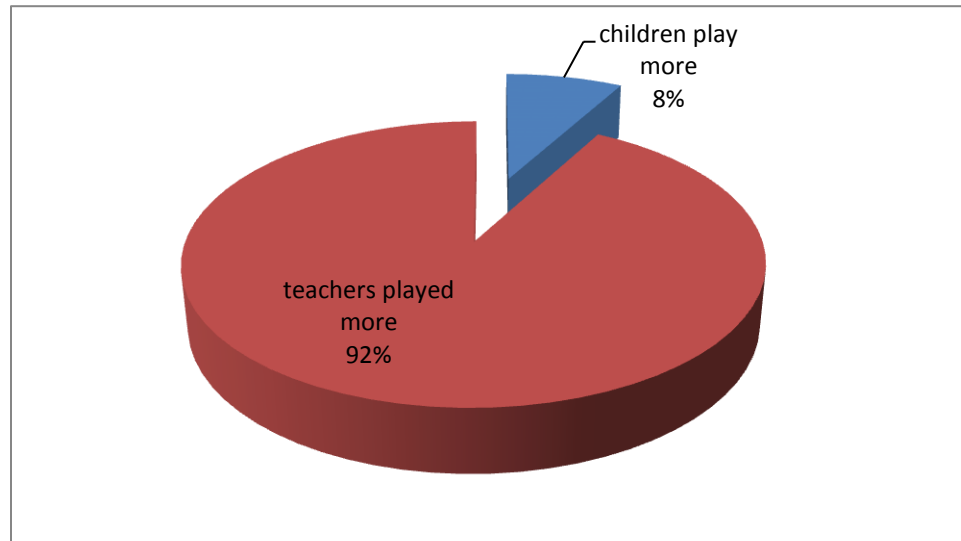
Figure 4.24: Head teachers' response on complain of workload by the teachers



Majority of the respondents who were 65% indicated yes while only 35% indicated no. This implies that teachers in the Muslim preschools in Nairobi County have heavy workload. This study is in agreement with the report of MOE/UNESCO (2012), which suggested that in order to relive learners and teachers from this dual curriculum burden, they support the full integration of Islamic religious and secular education.

The researcher was also interested to know if the children were given ample time to play in school. Therefore , the preschool teachers were asked to compare on the time they were given to play when they were in Nursery schools and the time the current children are given now on who played more? Figure 4.25 displays their answers

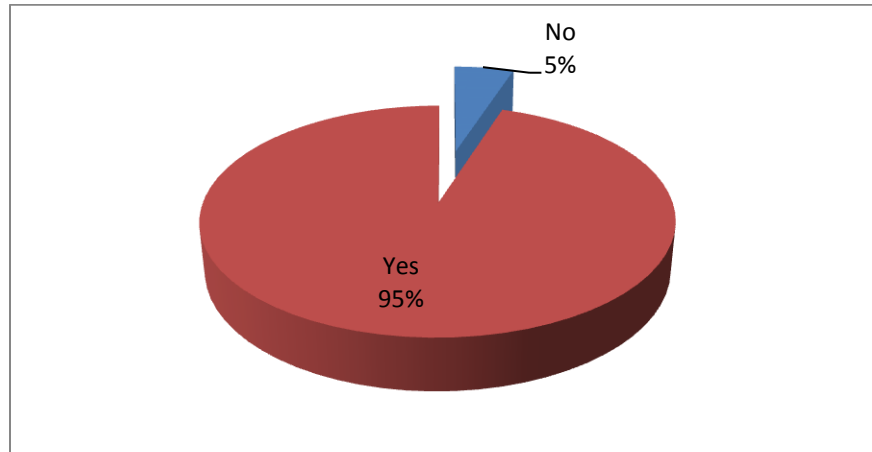
Figure 4.25: Preschool Teachers' responses on comparison between teachers and children who played more



Majority of the respondents who were 92% indicated the teachers played more, while only 8 % indicated the children play more .This implies that majority of the children in Muslim preschools in Nairobi county are given less time to play in school, compared to what their teachers were given when they were in nursery schools. This is also an indication of the overloaded curriculum in the current preschools. According to Kohn, (2000) , the stealing and demonizing of play for children aged 4 to 6 is having a disastrous effect on their emotional and social wellbeing. Essentially play and other important child friendly activities are being pushed out of early years' curriculum and programming because of academic pressure.

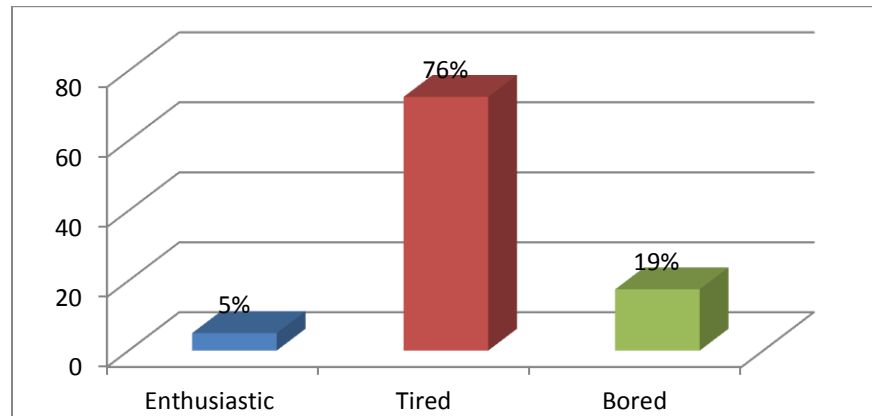
The head teachers were further asked to indicate whether the children have classes in the afternoon. Figure 4.26 presents their responses.

Figure 4.26: Head Teachers' responses on classes in the afternoon



Majority of the respondents who were 95% indicated yes while only 5% indicated no. This implies that majority of the Muslim preschools in Nairobi County have classes in the afternoon. The head teachers who indicated yes were asked to indicate how they observed Children's learning in the afternoon. Figure 4.27 presents their responses.

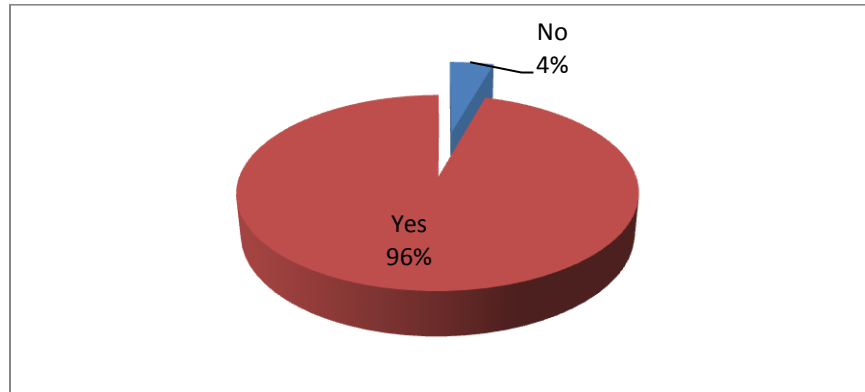
Figure 4.27: Head Teachers' responses on observation of children's learning in the afternoon



Majority of the respondents who were 76% indicated that the children were tired, 19% indicated that they were bored while only 5% indicated that they were enthusiastic. This implies that children are stressed being taught in the afternoon and this is also an indication of the overloaded dual curriculum. Sunderland (2006) , explains that children who are pushed too much, too soon, have a much higher chance of struggling with anxiety, depression, addictions, poor health and poor relationships throughout their lives.

The Head teachers were further asked to indicate whether they give homework to their children. All the respondents indicated yes. The preschool teachers were also asked on the same issue. Their responses were recorded in Figure 4.28

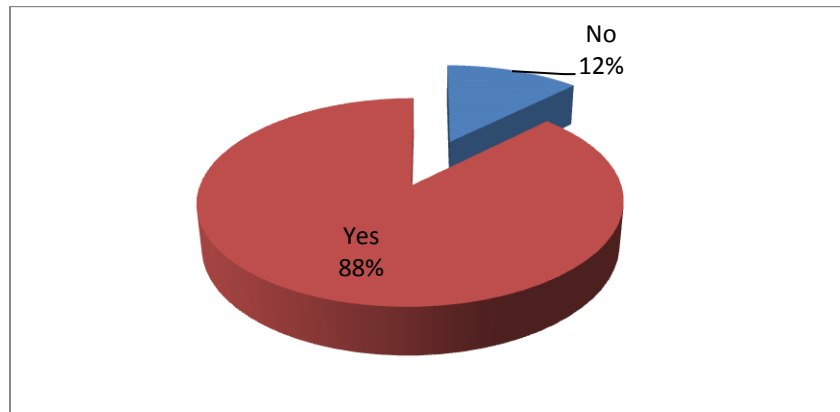
Figure 4.28: Preschool Teachers' responses on Homework



Majority of the respondents who were 96% indicated yes while only 4% indicated no. This implies that majority of the Muslim Preschools in Nairobi County give their children homework. Maggie (2013) , laments that , it is soul destroying to hear of 4 to 5 year olds completing picture recognition sheets at home and 5 to 6 year olds doing black line markers that are mind numbing and steal even more of our precious children's childhood for no gain! There is no evidence that homework improves educational outcomes especially in early years and this must be stopped as soon as possible .Five and 6 year olds need to play after school to release the nervous tension of a full day of schooling in a highly structured environment.

The head teachers were further asked to indicate whether children frequently miss school. Figure 4.29 presents their responses.

Figure 4.29: Head Teachers' responses on whether children frequently miss school



Majority of the respondents who were 88% indicated yes while only 12% indicated no. This implies that majority of the children frequently miss school.

An open ended question was asked to the head teachers on reasons behind children frequently missing school. Their responses were tabulated in Table 4.5

Table 4.5: Reasons behind children frequently missing school

Theme	Frequency	Percentage
Problems at home	16	40
Too much work in school	12	30
Illness	8	20
Weather	4	10
Total	40	100

From the above table we see that one of the reasons children frequently miss school is too much work in school which is an indication of an overloaded curriculum . Williams (2009), in her study on Islamic Integrated Schools in Mombasa reported that the dual system places large amounts of stress on the children who have to cope with two separate work intensive curriculum at the same time. Daily Nation (June 7, 2014), reported that Psychiatrists and counselors at Kenyatta Hospital warn that there is undue pressure on the young ones in Nairobi arising from stressful lifestyles in school which has caused an increase in psychological and psychiatric cases of children and adolescents. The children develop somatoform disorders which are a group of mental illnesses that cause bodily symptoms, including pain but cannot be traced to any physical cause, increased fatigue, bedwetting, exhaustion on waking up, make up reasons not to attend school, poor concentration in class, reduced appetite, cry rottenly among other symptoms.

The head teachers were further asked to indicate to what extent they achieved the main objective of the Muslim School which is to inculcate Islamic Personality in the children. The results were presented in percentages.

Those who indicated above 80% were 19 and thus the majority. Those who indicated between 70% and 80% were 13, those who indicated between 50% and 69% were 6 while only 2 indicated less than 50%. This implies that most preschools in Nairobi County achieved their main objective of inculcating Islamic Personality in the children. The researcher observed that though the Muslim

Preschools missed the Formal Islamic Integrated Curriculum, but the culture of the school was based on Islamic values .For example ,the Islamic dress code was observed ,the prayers ,Islamic ethics and so forth and hence this helped the school in achieving partially its objective.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter addresses the summary of the findings, the conclusions and the recommendations. This is done in line with the objectives of the study.

5.2 Summary

This study sought to investigate the influence of Dualism on implementation of Islamic Integrated Curriculum in Muslim Preschools in Nairobi County. It specifically sought to establish the influence of content in dual curriculum on implementation of Islamic Integrated Curriculum in Muslim Pre-schools in Nairobi County, to examine the influence of teachers' professional qualifications in dual curriculum on implementation of Islamic Integrated Curriculum in Muslim Pre-schools in Nairobi County, to determine how the availability of teaching learning resources in dual curriculum influence implementation of Islamic Integrated Curriculum in Muslim Pre-schools in Nairobi County and to assess the effects of the dual curriculum on preschool children in the implementation of Islamic Integrated Curriculum in Muslim Pre-schools in Nairobi County.

The study adopted the descriptive survey design to find out the influence of Dualism on implementation of Islamic Integrated Curriculum in Muslim Preschools in Nairobi County. A census was used for the sample and it comprised of all the target population, 40 head teachers and 120 preschool teachers. Thus, a total number of 160 respondents participated in the study.

The main instruments of data collection for this study were questionnaires and observation checklists. Data was analyzed by use of qualitative and quantitative techniques.

Findings revealed that content in dual curriculum has a negative influence on implementation of Islamic Integrated Curriculum in Muslim Pre-schools in Nairobi County. For example, majority of the respondents indicated that they have the two systems: Islamic studies and secular studies yet no school have implemented Islamic Integrated Curriculum. The respondents also indicated that they view their school as having dual curriculum. Furthermore, majority of the respondents indicated that dualism hinders implementation of Islamic Integrated Curriculum.

In addition the findings also identified that teachers' professional qualifications in dual curriculum negatively influence implementation of Islamic Integrated Curriculum in Muslim Pre-schools in Nairobi County. Data revealed that majority of the teachers were either trained on the secular system or the Islamic system .Data further shows that majority of the head teachers indicated that there are no

teachers in their preschools trained on Islamic Integrated Curriculum. This had a negative influence on implementation of Islamic Integrated Curriculum in Muslim Pre-schools in Nairobi County .Data also revealed that the few teachers who were trained on Islamic Integrated Curriculum majority were trained through short courses and hence lack competency in implementing the Islamic Integrated Curriculum.

The findings also indicated that availability of teaching learning resources in dual curriculum has a negative influence on implementation of Islamic Integrated Curriculum in Muslim Pre-schools in Nairobi County. Data reveals that availability of separate secular and separate Islamic materials hinders production of Islamic integrated materials which synthesize both. For example, majority of the respondents indicated that they have enough separate materials for secular and Islamic but lack any workbook, flashcards and other learning resources which synthesize both the secular and Islamic content.

The findings also disclosed that dual curriculum negatively influences preschool children in the implementation of Islamic Integrated Curriculum in Muslim Pre-schools in Nairobi County. For example, majority of the respondents indicated that the secular curriculum impose secular ideas in children which in turn negatively influence their Islamic personality. Data further shows that majority of the Muslim preschools have a wide curriculum which stresses the children. For example majority of the respondents indicated that they have classes in the afternoons, where majority observed the learners were tired.

5.3 Conclusions

Based on the findings, it was concluded that content in dual curriculum has a negative influence on implementation of Islamic Integrated Curriculum in Muslim Pre-schools. For example, the availability of the separate secular content and Islamic content hinders implementation of Islamic Integrated curriculum. The study also concluded that training of the teachers exclusively in secular content or Islamic content which leads to lack of qualified teachers trained in Islamic Integrated Curriculum hindered implementation of Islamic Integrated Curriculum in Muslim Pre-schools .For example, majority of the teachers were either trained exclusively in secular or Islamic content and not on Islamic Integrated curriculum.

In addition, availability of separate learning resources for Islamic and secular studies leads to lack of Islamic integrated learning materials which synthesize both the secular and Islamic content .Hence, this factor negatively influence implementation of Islamic Integrated Curriculum in Muslim Pre-schools. The study also concluded that the secular component in the dual curriculum imposes secular ideas in children which in turn negatively influence their Islamic personality. The last but not the least to be concluded is that the Muslim preschools have a wide dual curriculum which stresses the children and hence hinders the implementation of Islamic Integrated Curriculum in Muslim Pre-schools.

5.4 Recommendations

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

- i) The dual curriculum to be abolished and hence implement the Islamic Integrated Curriculum. This does not indicate that we do away with the secular subjects; it only means to fuse Islamic concepts in the secular subjects. For this to be effective, a uniform Islamic Integrated Curriculum to be developed. For the time being, create awareness on the Islamic Integrated Education Program (IIEP) Guideline developed by The Kenya Institute of Curriculum Development (KICD) so that the Muslim Preschools make use of it.
- ii) The training of teachers to be based on Islamic Integrated Curriculum. The Kenya Institute of Curriculum Development (KICD) has developed an Islamic Integrated teacher's training syllabus for preschool teachers. This syllabus should be implemented in the Muslim teacher training colleges and universities. The teachers who are already teaching should attend in-service or short courses on the Islamic Integrated teacher's training syllabus.
- iii) More Muslims to be encouraged to join the teaching profession as the implementation of the Islamic Integrated Curriculum will always remain a dream if we do not have Muslim teachers on the ground. Furthermore, teachers are role models for the children and therefore ,a practicing Muslim teacher will influence the child positively.

- iv) Islamic Integrated teaching materials to be developed. The materials should synthesize the Islamic and secular concepts .Text books, work books, flash cards, charts and so forth to be developed in such a way they synthesize the Islamic concepts and secular concepts.
- v) Some Islamic subjects and secular subjects to be fused together in order to eliminate the overloaded curriculum. We have some Islamic subjects which have resembling content with the secular subjects. These subjects should be fused in to one subject .This effort will reduce the number of subjects in the timetable and hence ultimately reduce curriculum overload.

5.5 Suggestion for further research

The study investigated the influence of Dualism on implementation of Islamic Integrated Curriculum in Muslim Preschools in Nairobi County. This called for the analysis of Preschools in Nairobi County only, thus areas for further studies could consider other preschools in other counties for purpose of making a comparison of the findings with this current study.

REFERENCES

- Abdulhamid A. Abusulayman (2007). *Revitalizing Higher Education in the Muslim World – A Case Study of the International Islamic University Malaysia (IIUM)*, Occasional Paper Series 12, London, UK & Washington, USA: The International Institute of Islamic Thought.
- Adebayo, R. I. (2007), The Influence of the world conferences on Muslim education on Islamic education in Nigeria: Islamic Studies in Contemporary Nigeria, Problems & Prospects retrieved on February 18, 2012 from: <http://www.unilorin.edu.ng/publications/adebayori/The%20Influence%20of%20woorld%20conference.htm>.
- Al-Afendi, M.H. & Baloch, N.A. (1980), *Curriculum and Teacher Education*, London: Hodder & Stoughton.
- Alam, S.M. (2010). *Integrated System of Modern and Islamic Education*. University of Kashmir; India.
- Al-Attas, Syed Muhammad Al-Naquib Al-Attas. (1979) *Aims and Objectives of Islamic Education*. Jeddah: King Abdul Aziz University.
- Bishop George (1985) *Curriculum Development A Textbook for Students*. London: Macmillan Publishers Limited.
- Daily Nation (7th June 2014). Academic workload and lack of play time ruining children, experts warn. Nairobi: Nation Media.
- Dalen D. B. (2009) *Understanding Educational Research: An Introduction*. London: McGraw-Hill Companies.

Daniel, J. (2012) *Sampling Essentials*. London: Sage Publication.

Elkind, D. (1986, May). *In defense of early childhood education*. *Principal*, p. 6-9.

Ghulam, N. S. (2000) Some Reflections on Islamization of Education since 1977
Makkah Conference: Accomplishments, Failures and Tasks Ahead.
Intellectual Discourse, 2000 Vol. 8, No 1, 45-68.

Hassan, M. K. (1989) —Values Education Framework based on Islamic Concepts
and Precepts|| *Journal Pendidikan Islam*. Petaling Jaya: Muslim Youth
Movement of Malaysia. (pp. 362-378) Vol.2. No.3.

Hashim, R.(2004).*Educational Dualism in Malaysia*. Kuala Lumpur: Oxford
University Press.

Hewer, C. Schools for Muslims. *Oxford Review of Education* 27(4). (2001, Vol.
27, No.4). Oxford.UK.

Husain, Syed Sajjad Husain and Ashraf, Syed Ali.(1979). *Crisis in Muslim
Education*. King Abdulaziz University: Hodder & Stroughton.

Ibrahim, Y.O.(1997) *Problems and Prospects of Islamization of Education in
Nigeria*. Lagos: University of Lagos.

Kelly. AV. (2009) *The Curriculum Theory and Practice* 6th Edition .London:
SAGE Publications Limited.

KIE 2011 UNICEF/KIE, (2011). *Islamic Integrated Education Programme
(IIEP); Teachers handbook*. Nairobi.

KIE/UNICEF (2001). *Islamic Integrated Education Programme (IIEP); Teachers Training Syllabus* Nairobi.

Kohn, A. (2000). "Standardized Testing and its Victims". *Education Week*. September 27 At : <http://www.alfiekohn.org/teaching/edweek/staiv.htm>

Kothari, C. R. (2004). *Research Methodology. Methods and Techniques* (2nd Revised Ed). New Dellhi: New angel international publishers.

Louis, C. Manion , L and Keith, M (2000) *Research Methods in Education*. London: Routledge Falmer.

Maggie Dent . (2013) "Stop Stealing Childhood in the Name of Education " At::<http://www.maggiedent.com/content/realtruthabouthomework>

Mahmud Saedon. A. O. (1998 "The School Curriculum in the 21st Century, organised by The Curriculum Development Department, Ministry of Education, Negara Brunei Darussalam.

Maxwell, J. (1997). *Designing a Qualitative Study*. In L. Bickman & D. J. Rog (Eds.) *Handbook of applied social research methods*. Thousand Oaks, CA: Sage.

Merah S. and Tahraoui .R (2014) *Integrated Curriculum: Success And Challenges Review Of The Experience Of The International Islamic School Malaysia (Iism)Oasis International Conference on Islamic Education (OICIE2014) on 5 November 2014 at PWTC, Kuala Lumpur Positioning and Repositioning Islamic Education*.

Maimun, A. L, Ramlee, M. Ismail, S. And Rohaty, M. (2009) Educational Technology on Teaching and Learning of Islamic Education in Brunei Darussalam Proceedings of the 5th WSEAS/IASME International Conference on Educational Technologies (Edute' 09).

Ministry of Education / UNESCO (2012)- *Qur'anic Schooling and Education for Sustainable Development in Africa: the case of Kenya*- A Draft report presented to UNESCO Study National Steering Committee ADEA Working Group on Education Management and Policy Support for the ADEA Triennale Meeting (Ouagadougou, Burkina Faso, 2012).

Mugenda, O. M., and Mugenda, A. G., (2003). *Research Methods: Quantitative and Qualitative Approaches*. Nairobi: Acts Press.

Mursyidah Mokhtar Mohed, Nor Atiah Ismail, Nangkula Utaberta, Mohd Yazid Mohd Yunos, Sumarni Ismail, Noor Fazamimah Ariffin, Understanding Islamic Education For Pre-School Children in Malaysia. *Adv. Environ. Biol.*, 9(24), 118-120, 2015.

Nduanya, M.O. (1991). Planning for innovation in education in wazurike, C.N.and Ndu, A.N. (eds) *Educational planning and national development (A Nigerian Perspective)*. Awka: Meklink Education Book Series.

Omar, H .Kasule. (2008) .*Towards Islamic Epistemology And Islamic Curricula*. Paper presented at a Workshop on Epistemology held at Universitas Islam Negeri Jakarta on 23rd May 2008.

Othman Mujahid (2007) *Islamic Integrated Education Programme In Kenya: Current Situation, Issues And Challenges* .Regional Early Childhood Development Workshop For Eastern And Southern Africa Kampala; Uganda. 24th – 29th September, 2007.

Parker-Jenkins, M. (1995). *Children of Islam*. Exeter, UK: BPC Wheatons.

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

Rashid ,S. Aden.(2013). Determinants of Implementation Of Islamic Integrated Education Programme In Public Preschools In Habaswein District, Wajir County, Kenya. Unpublished Thesis University of Nairobi.

Sanjakdar ,F.(2001). *Educating Muslim Children: A Study Of The Hidden And Core Curriculum Of An Islamic School*. Melbourne: The University of Melbourne.

Sheikh .A. Saman (2013). *Islamic Education In Kenya A Case Study Of Islamic Integrated Schools In Garissa County*. Unpublished Thesis University of Nairobi.

Sunderland, M. (2006). *Science of parenting: Practical guidance on sleep, crying, play, and building emotional well-being for life*. New York: Dorling Kindersley.

Tan ,Charlene .2014. *Journal of Arabic and Islamic Studies* • 14 (2014): 47-62 © Charlene Tan, Nanyang Technological University, Singapore.

Tan, C. (2011). Where tradition and modern knowledge meet: exploring two Islamic schools in Singapore and Britain. *Intercultural education*. Vol.22, No. 1, February 2011, 55-68.Routledge. UK.

Williams , A. Beth . (2009) .Doctors and Imams : Investigating the Integrated Schools of Mombasa ,Kenya .SIT Swahili Studies and Coastal Cultures.

APPENDICES

Appendix 1: Letter of introduction

Omar Fatmah Hussein
University of Nairobi
CEES
P.O BOX 92
Kikuyu.

TO THE HEADTEACHER

Dear Sir/ Madam,

REF: PERMISSION FOR EDUCATIONAL DATA COLLECTION

Am a master student at the University of Nairobi, specializing in curriculum studies. I am carrying out a research on influence of Dualism in Implementation of Islamic Integrated Curriculum in Muslim Preschools. Your school has been chosen to participate in the research. I will appreciate if you kindly complete the attached questionnaire. This research is purely for academic purposes. I Omar Fatmah Hussein is looking forward for your cooperation. Thank you in advance.

Yours faithfully

Omar Fatmah Hussein.

Appendix II: Head teachers' questionnaire

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

Please indicate with a tick in the bracket where appropriate

1) Do you have two systems in the school: Islamic Studies and Secular studies?

Yes No

b) Are you aware of the issue of dualism in Muslim Education?

Yes No

c) Do you view your school as having a dual curriculum?

Yes No

d) What is your understanding on Islamic Integrated Curriculum?

2a) Does your preschool use Islamic Integrated Education Program Guideline prepared by Kenya Institute of Curriculum Development?

Yes No

b) If no indicate the Islamic guidelines your school uses

c) Do your teachers integrate Islamic concepts in the secular subjects ?

Yes No

d) If yes comment on their capacity to do so

3a) Does your preschool have separate teachers for secular studies and separate teachers for Islamic studies?

Yes No

b) If yes, Please elaborate on this issue and its connection in achieving Islamic Integrated Curriculum

c) Do you have teachers who are only trained on the secular subjects but also teach the Islamic subjects and vice versa?

Yes No

d) If yes what is your opinion on effective implementation of Islamic Integrated curriculum

e) Do you have qualified professional teachers who are trained on the Islamic Integrated curriculum?

Yes No

f) If yes, please indicate how they were trained

College short courses

4a) Comment on the availability of separate materials for Islamic and separate materials for secular

adequate inadequate Not available

b) Do you have any work book, flashcards or any other learning resources which synthesize both the secular and Islamic content?

Yes No

c) In your own view do you think you are using secular books for example, the lady bird books like Peter and Jane series which introduce secular concepts to the children ? Yes No

d) What is your opinion on secular ideas being fed in the children ,will it have a negative impact on molding the Islamic Personality of our children ?

Yes No

5a) How many Islamic subjects does your school offer ? _____

b) How many secular subjects does your school offer ? _____

c) What is the total number of Islamic and Secular subjects your school offers?

d) How do you view the scope of the above dual curriculum ?

too wide sufficient narrow

e) Do teachers complain on the workload ? Yes No

f) Are the children able to cope with the workload ? Yes No

g) Are the children given adequate time to play in school? Yes No

h) If no why

i) Do you have classes in the afternoon? Yes No

j) If yes, how do you observe the children's learning in the afternoon?

enthusiastic tired bored

k) Do you give homework to your children? Yes No

l) Do you have children who frequently miss coming to school? Yes No

m) If the answer is yes, what do you think could be the reason behind it?

n) What is your comment on the above in terms of overburdening the child?

6a) Among the main objectives of this Muslim School is to inculcate Islamic Personality in the children .To what extent do you think you are achieving this objective? Please indicate your answer in terms of a percentage

b) Do you view all your teachers as portraying Islamic behaviours ?

Yes No

c) What is your comment on the above as your teachers are role models for the children

7a) What is your opinion on dualism and implementation of Islamic Integrated Curriculum?

b) Which factors do you consider as the major barriers to the implementation of Islamic Integrated curriculum

c) what recommendations do you suggest for improving the Islamic Integrated curriculum_____

Appendix III: Questionnaire for preschool teachers

This questionnaire is intended to gather information on the Implementation of Islamic Integrated Education in Muslim Preschools. Please respond to all the questions as honestly and accurately as possible. Please indicate with a tick in the bracket where appropriate.

1) Do you have two systems in the school Islamic and secular studies?

Yes No

b) Are you aware of the issue of dualism in Muslim Education?

Yes No

c) Do you view your school as having a dual curriculum?

Yes No

d) What is your understanding on Islamic Integrated Curriculum?

2a) How were you professionally trained ?

DICECE Montessori KHA Islamic College

Specify if any other place

b) Did your training involve Islamic Integrated curriculum?

Yes No

c) If no, were you trained in any other place on Islamic Integrated curriculum?

Yes No

d) If yes, indicate with a tick.

college short courses

3) Are you using the Islamic Integrated Education Program Guideline (IIEP) prepared by Kenya Institute of Curriculum Development ?

Yes No

b) If no indicate the Islamic guidelines your school uses

4 a) Do you teach Islamic subjects while you were only trained on secular subjects?

Yes No

b) If yes, Please elaborate on this issue and its connection in achieving Islamic Integrated Curriculum

c) Do you teach Secular subjects while you were only trained on Islamic subjects?

Yes No

d) If yes, Please elaborate on this issue and its connection in achieving Islamic Integrated Curriculum

5a) Do you integrate Islamic concepts in the secular subjects ?

Yes No

b) If yes , are you competent in integrating Islamic concepts in secular subjects ? please elaborate your answer

6a) Comment on the availability of separate materials for Islamic and separate material for secular

adequate inadequate not available

b) Do you have any work book, flashcards or any other learning resources which synthesize both the secular and Islamic content?

Yes No

c) In your own view do you think you are using secular books for example , the lady bird books like Peter and Jane series which introduce secular concepts to the children ? Yes No

d) What is your opinion on secular ideas being fed in the children, will it have a negative impact on molding the Islamic Personality of children?

Yes No

7a) How many Islamic subjects does your school offer ? _____

b) How many secular subjects does your school offer ? _____

c) What is the total number of Islamic and Secular subjects your school offers ?

d) How do you view the scope of the above dual curriculum?

too wide sufficient narrow

e) Comment on your workload

f) Comment on the children's ability to cope with the workload

g) Are the children given adequate time to play in school ?

Yes No

h) Did you play more when you were in nursery school compared to how these children play now in preschool?

i) Do you have classes in the afternoon ? Yes No

j) If yes, how do you observe the children's learning in the afternoon ?

enthusiastic tired bored

k) Do you give homework to your children ? Yes No

l) If yes, give parents' positive and negative comments on homework

m) Do you have children who frequently miss coming to school?

Yes No

n) If the answer is yes to what do you think could be the reason behind it? _____

o) What is your comment on the above in terms of overburdening the child? _____

8a) Among the main objectives of this Muslim School is to inculcate Islamic Personality in the children . To what extent do you think you are achieving this objective ? please indicate your answer in terms of a percentage

8b) Do you think you are influencing the Islamic personality of the children by the way you behave?

Yes No

9) What is your opinion on dualism and implementation of Islamic Integrated Curriculum

10a) Which factors do you consider as the major barriers to the implementation of Islamic Integrated curriculum ?

b) What recommendations do you suggest for improving the Islamic Integrated curriculum?

Appendix IV: Observation schedule for the researcher

Class _____

Time _____

Subject /Activity Area _____

Islamic Integrated Curriculum _____ (Available /Not Available)

Scheme of work _____ (Available /Not Available)

Does the scheme of work synthesize Islamic and secular activities (yes) (no)

Lesson plan _____ (Available /Not Available)

Does the lesson plan synthesize Islamic and secular activities (yes) (no)

Islamic Integrated Teaching learning Aids [] adequate [] inadequate [] not available _____

Integration in terms of Islamic concepts in Secular Subjects during the lesson

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

Teacher's ability to deliver integrated lesson;

1. Very good 2. Good 3. Fair 4. poor

Level of Children class attendance; 1. Very good 2. Good 3. Fair 4. Poor

Children's ability to respond to the Islamic concepts in the secular activity:

1. Very good 2. Good 3. Fair 4. Poor

Children's behaviour ...enthusiastic..enjoying the lesson.....exhausted

General comments

Appendix V: Research authorization



NATIONAL COMMISSION FOR SCIENCE, TECHNOLOGY AND INNOVATION

Telephone: +254-20-2213471,
2241349, 3310571, 2219420
Fax: +254-20-318245, 318249
Email: dg@nacosti.go.ke
Website: www.nacosti.go.ke
when replying please quote

9th Floor, Utalii House
Uhuru Highway
P.O. Box 30623-00100
NAIROBI-KENYA

Ref. No. **NACOSTI/P/16/75083/12331**

Date:

8th July, 2016

Fatmah Hussein Omar
University of Nairobi
P.O. Box 30197-00100
NAIROBI.

RE: RESEARCH AUTHORIZATION

Following your application for authority to carry out research on *“Influence of dualism on implementation of Islamic integrated curriculum in Muslim pre-schools in Nairobi County,”* I am pleased to inform you that you have been authorized to undertake research in **Nairobi County** for the period ending **5th July, 2017.**

You are advised to report to the **County Commissioner and the County Director of Education, Nairobi County** 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.


BONIFACE WANYAMA
FOR: DIRECTOR-GENERAL/CEO

Copy to:

The County Commissioner
Nairobi County.

The County Director of Education
Nairobi County.