

## 12.0 ISLAMIC RELIGIOUS EDUCATION (314)

In the year 2007 Kenya Certificate of Secondary Education (KCSE) examination, Islamic Religious Education (IRE) was tested in two papers. *Paper 1 (314/1)* consisted of six essay questions and candidates were required to answer five. The paper tested the *Quran, Hadith/Sunnah, Devotional Acts and Pillars of Iman*. *Paper 2 (314/2)* also had six essay questions of which candidates were required to answer five. This paper tested *Akhlaq, Muamalat, History of Islam and Muslim Scholars*. Both paper 1(314/1) and paper 2 (314/2) were marked out of a maximum of 100 marks each and the time allocation for each paper was 2 hours and 30 minutes (2½ hours). Each question in the papers carried a maximum of 20 marks.

The questions in the IRE examination tested candidates’:

- Knowledge of the factual materials relevant to each of the topics contained in the IRE secondary education syllabus;
- Understanding of the meaning and interpretation of each of the topics;
- Ability to express themselves on the basis of evidence and argument;
- Appreciation and evaluation of the materials studied in each topic;
- Ability to analyze and synthesize materials studied in each topic;
- Ability to respond and apply the religious, moral and social issues raised in each topic;

The questions were also meant to give candidates across the various ranges of abilities the opportunity to show what they knew, understood and could do.

### 12.1 GENERAL CANDIDATES’ PERFORMANCE

The table below shows candidates performance in IRE at the KCSE level for the last four years.

**Table 15: Candidates Overall Performance in IRE in the Last Four Years**

Year	Paper	Candidature	Maximum Score	Mean Score	Standard Deviation
2004	1		100	65.86	16.02
	2		100	56.16	17.67
	<b>Overall</b>	<b>4,638</b>	<b>200</b>	<b>122.02</b>	<b>31.00</b>
2005	1		100	59.50	17.20
	2		100	64.57	18.31
	<b>Overall</b>	<b>5,488</b>	<b>200</b>	<b>123.99</b>	<b>32.00</b>
2006	1		100	60.34	17.34
	2		100	56.76	17.77
	<b>Overall</b>	<b>6,105</b>	<b>200</b>	<b>117.10</b>	<b>31.00</b>
2007	1		100	64.51	17.91
	2		100	58.42	16.78
	<b>Overall</b>	<b>7,100</b>	<b>200</b>	<b>122.93</b>	<b>31.00</b>

The following observations can be made from the table above:

12.1.1 The candidature in the KCSE IRE examination has been rising steadily over the four year period with the year 2007 registering the highest number of candidates (**7,100**) compared with the year 2006 (**6,105**), a percentage increase of 16.3%.

12.1.2 In the year 2007, candidates’ performance in Paper 1 (314/1) was better than in paper 2 (314/2).

12.1.3 The overall mean for the year 2007 of *122.93* out of 200 marks compares favorably with the overall means of the years 2004 and 2005 at *122.02* and *123.99* respectively.

This report analyses the candidates' general performance in the year 2007 KCSE IRE examination papers, paying special attention to the questions where candidates' performance was relatively poor. An attempt has been made to highlight possible causes of the poor performance. The report also gives samples of expected responses and makes suggestions to the teachers of IRE with the hope of helping them evaluate and improve their teaching methods and approaches with the aim of improving candidates' performance in future.

## 12.2 PAPER 1 (314/1)

The general performance of the candidates in IRE paper 1 (314/1) was commendable as is shown by the mean of *64.51*. The questions in which candidates' performance was relatively poor in the year 2007 KCSE IRE paper 1 (314/1) examination were *2(b)*, *4(b)* and *6(b)*.

### Question 2(b)

**State the teachings of the last two verses of *Surah Al-Baqarah* (Q 2: 285 - 286).**

The question expected that the candidates knew the subject matter of the last verses of *Surah Al-Baqarah* (Form 2 syllabus under Quran) for them to have been able to deduce the teachings from verses 285-286.

### Weaknesses

The candidates who performed poorly in part 2(b) of the question showed that they did not know the subject matter of the last two verses of *Surah Al-Baqarah*. Those candidates ended up giving irrelevant responses to the question.

### Expected Responses

- Muslims should believe in what has been sent to them from Allah.
- Muslims should believe in Allah, His Angels, His Books and His Messengers.
- Muslims should not make distinctions between the Prophets of Allah.
- A Muslim's duty is to hear and do.
- Allah does not burden a person beyond his scope / with more than a person can bear.
- A person gets rewarded for the good he has done.
- A person is punished for the evil he has done.
- Muslims should pray for mercy and forgiveness from Allah.
- Allah is Muslims' patron, supporter and protector (Maula).
- Muslims should pray for victory over non-Muslims.

### Question 4 (b)

**Describe the three types of *Shirk*.**

The question expected that the candidates knew the different forms of *Shirk* and the ways in which *Shirk* is manifested. (Form 1 syllabus under Pillars of Iman)

## Weaknesses

It seems that some candidates did not take time to read the question carefully. These candidates gave a definition of Shirk as their answer. The average candidates only stated the types of Shirk and did not go further to explain what they were as was required by the question.

## Expected Responses

- *Ash-shirk-al-Akbar (major shirk)*. This is invoking, making supplications or praying to other gods besides Allah. It also implies having intentions to worship other gods besides Allah and obeying authority against the command of Allah.
- *Ash-Shirk-al-Asghar (minor shirk)*. This type implies showing love which is due to Allah alone to others other than Him.
- *Ash-shirk-al-Khaf (inconspicuous shirk)*. This implies not being satisfied with what Allah has decreed /ordained for a person.

## Question 6 (b)

Give reasons why Muslims slaughter animals during *Idd-ul-Adha*.

The question expected the candidates to look at the reasons behind the slaughtering of animals during Idd-ul-Adha from a holistic point of view.

## Weaknesses

The candidates who performed poorly in this question gave inadequate reasons for slaughtering animals during Idd-ul-Adha. They only gave the “*social*” reasons and left out the “*historical*” and “*religious*” reasons.

## Expected Responses

- To commemorate the act by Prophet Ibrahim (A.S.) when he showed his willingness to sacrifice his son Ismail.
- It is a command from Allah (S.W).
- It is one way of feeding the poor when the meat is shared out to them.
- It is Sadaqa (charity).
- It is one of the conditions of Hajj (Tamatu and Qiran).
- It is Kafara for those who break the rules of Ihram.
- For those who fail to spend the night at Muzdalifa during Hajj.
- It is a Sunnah of the Prophet (SAW). He slaughtered practically.
- For those who fail to stone the Jamaraat.
- Idd-ul-Adha is one of the festivals celebrated by Muslims and slaughtering is one of its rituals.
- A person who slaughters is highly regarded/rewarded.

## 12.3 PAPER 2 (314/2)

The questions which were relatively poorly performed in the year 2007 KCSE IRE Paper 2 (314/2) examination were 2 (a), 6(a) and (b)

### Question 2(a)

Give reasons why it is important for a Muslim to leave *wasiya*.

The question was on the importance of Wasiya taken from the Form 3 syllabus under Muamalat.

## Weaknesses

The responses from some candidates showed that there was a misconception of *Wasiya (Will)*. The candidates took *Wasiya* to mean *inheritance (Mirath)*. Those candidates ended up giving irrelevant answers to the question.

## Expected Responses

- It enables the beneficiaries to know the extent of the estate of the testator.
- Assists the relatives of the testator to identify the beneficiaries.
- It allocates specific property to specific beneficiaries according to Islamic law.
- It is a general guide to the distribution of wealth.
- Helps to avoid conflicts and disputes among members of the family regarding inheritance.
- It safeguards the integrity of the family by protecting it from outside interference regarding division of property, for example: friends and secular courts.
- It is a Sunnah of the Prophet (p.b.u.h.).
- It is a form of ibada.
- It safeguards the property from being misused by members of the family.
- It helps to strengthen the bond of unity in the society.

## Advice to Teachers

Teachers are urged to help correct such misconceptions that their students might have.

## Question 6

- (a) Explain the views of Hassan-al-Banna on Islamic education.
- (b) Discuss the contribution made by Sheikh Al-Amin Ali Al-Mazrui in promoting education among Muslims in Kenya.

*Question 6 (a) and (b)* were the most unpopular questions in this paper. Candidates who attempted the questions did not have enough facts to answer the question adequately. This would lead one to conclude that the content area on Muslim scholars is being neglected during teaching. In their responses to 6 (b), candidates wrote on Sheikh Al-Amin Ali Al-Mazrui's contributions as a scholar and author only and left out his work of advocacy for Muslims' education in Kenya.

## Expected Responses

- (a)
  - Islamic Education is comprehensive/ all-encompassing/ holistic/ all inclusive/ does not leave out anything.
  - The foundation of Islamic teaching is the Quran and the Sunnah of the Prophet (S.A.W.)
  - Islamic education is for all people and nations/universal.
  - Islamic education deals with/encompasses all aspects of human life/touches all aspects of human life.
  - It is for all times and ages.
  - It completes and addresses the detailed aspects of life.
  - Provides the practicability of implementing the guidance of the Quran.
  - Enables an individual to stay within the limits set by Allah.

(b)

- He was one of the first generation of graduates in Islam. He became a role model for the younger Muslims to emulate/trail blazer in higher education.
- He was one of the pioneer reformers of Islam in East Africa. Believed one way of bringing reform was through education.
- He taught against retrogressiveness.
- Founded and published newspapers through which he advocated for education of Muslims.
- He wrote books and articles in which he focused on the importance of education to the Muslim communities.
- He emphasized the importance of Arabic as a tool in learning Islam.
- He solicited for the teaching of Islamic Religious Education and Arabic in secondary schools.
- He supported and advocated for the education of women.
- He established Islamic learning centers and Madrasas for Muslim children.
- He authored several works in Arabic and Kiswahili.
- He advocated for employment of IRE teachers and for them to be paid by the government.