Factors contributing to Truancy in Madrasas in Msambweni Sub-County, Kenya

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Abstract- The study was directed by the following objective: to investigate the factors contributing to truancy in Madrasa, to establish the effects of truancy in Madrasa on the religious development of children in Msambweni Sub-County, Kenya. By using survey design, the study was guided by Social Control Theory (SCT) which explains why individuals choose to obey conventional norms. For the purpose of this study, the researcher included160 respondents, representing 10% of the entire population. From the total of 50 madrasas 5 were selected using stratified sampling technique leading to 10% of the target population. Using simple random technique 10 madrasa teachers represented the 50 teachers. 20 children were selected using simple random sampling from each madrasa translating to a total of 100 children. 50 parents were selected using snow balling technique from a population of 500 parents. This translates to 10 madrasas 10 teachers, 100 children and 50 parents. Data collected was analyzed using Microsoft excel. Quantitative statistics such as frequencies and percentages was used to analyze the responses from the participants. Qualitative data from the questionnaires were analyzed according to patterns of their views and opinions about the research questions. The data collected was organized and tabulated in summary tables and analysis done using frequencies, percentages and charts. From the findings, the researcher came up with recommendations with views of improving and eliminating truancy cases as well as enhancing moral development.

Index Terms- Koran, Madrassa, Mihadhara, Ustaarabu, Ulama'a

I. INTRODUCTION

BACKGROUND OF THE STUDY

Being away from Madrasa of a student voluntarily or not attending class without permission and knowledge of the parents refers to truancy. Under the pretense of going to madrasa the truant leaves home but turns away and gets involved in out of madrasa activities (Commingham, 2005) to when a student was voluntarily absent or not attending madrasa without his parent's permission and knowledge of his where about. The truant leaves home under the pretense of going to madrasa but turns away and gets involved in out-of-madrasa activities (Cumming ham, 2005). The former includes the frequent truants, while according to Bond, (2004) he reported that there, were instances where students absent themselves from classes partially in day or report late to madrasas due to reasons known by themselves.

The research findings show that there were many consequences associated with truancy, such as misbehavior, failed courses and early dropouts (Balfanzet al., 2007). A predictive marker for future behavioral and psychological problems was believed to be truancy. For the wellbeing of students, it was essential to prevent truancy (Malcolm, et al, 2003). Not limited to the Quran, the sayings (hadith) of the Prophet Muhammad, jurisprudence (fiqh), and law madrasa was an educational institution offering instructions in Islamic subjects according to Ahamed (2010).

Madrasa as an Islamic religious institution was where Muslim learners acquire knowledge, skills, values and positive religious attitudes. Because an analysis of "madrasa reform" could have different outcome within various cultural background, politically, and geographical contexts (Ahmed, 2010). This can be a significant indicator.

In Eastern Africa Coastal region Islam has an extended history, perhaps Islamic education was the first organized educational system introduced to the indigenous by Arabs. In Eastern Africa Islamic schooling spread through the effects of trade and war. Islamic education was perhaps the first organized educational system that was introduced to the indigenous by Arabs. Along the trade routes and stations in the coastal towns of Eastern Africa namely Mogadishu, Kismayu, Lamu, Malindi, Mombasa (Gazi, Shimoni, Wasini and Vanga all in Msambweni Sub-County), were the first points where Madrasas were established. Not leaving out Tanga, Pangani, Zanzibar and Pemba. The small mosques were used as Koranic reading facilities along trade routes. (Haqqani, H 2002).

In Kenya Coast the context most prevalent provision of Islamic schooling was through Koranic madrasas. In any other region or country, Similar to the Koranic madrasas in Coastal parts of Kenya was also a small facility, usually attached to a mosque where children learn the Koran and the basic duties of Muslim life. As in other parts of the world, The Koranic madrasas in South Coast of Kenya, were mostly community-based and community financed places, these teaches Koranic studies and Arabic language (Trimingham, 2009).

In Kwale County, religious schooling has been the primary form of education, because most of the indigenous were Digo and Duruma. Therefore, learning how to read, write and memorizes the Qur'an (the Muslim Holy book) has been the only subject taught in madrasas.

The problem of Muslim youth abandoning their religious practices has been there for a very long period in Msambweni Area. On the part of attending madrasa was not only costing Muslim youth on their achievement in madrassa but the entire Muslim community pays the price. When youths do not attend the institutions where Islamic practices and culture were taught, they would not obtain the right guidance of life. Msambweni area was predominantly occupied by majority of the Digo community which consists of 99% Muslims.

Most of the youth in Msambweni Sub-County do not attend Madrassa regularly resulting to a generation which would not be a God fearing (Kwale County Data Sheet, 2016). Madrasa and mosques in Msambweni Area were in each village where children were not walking for a long distance. Most of the madrasas were in permanent buildings whereby they were attached to a mosque where children perform their daily prayers.

II. LITERATURE REVIEW

A multifaceted and multi-causal problem was truancy. Developing preventive ways and interventions was very important in identifying casual factors of truancy (Lehr, Sinclair, & Christenson, 2004; Reid, 2005). A combination of home, madrasa, and individual factors may be involved, even if recent research suggests that the main contributing factors of truancy vary from study to study (Reid, 2005). Research also states that the causes of truancy and non-attendance can vary depending on the methodology used (Reid, 2005). There were three main causal factors of truancy that have been identified in Msambweni according to the researcher, contributing to truancy in most madrasas in the area. These factors include community factors, family background factors, individual factors and institutional factors.

Personal characteristics or individual may have an impact on whether or not an individual attends madrassa. The students can be classified personality traits according to: psychoticism, extraversion, and neuroticism. The effects of the conducted study which was in UK on students indicated that children who have high verbal ability, low psychoticism (i.e., they were altruistic, conformist, empathic, and socialized), and low extraversion (i.e., they were quiet and restrained) tend to have good attendance in madrasas than others. Those children who were more likely to have below average verbal ability scores and above average psychoticism scores (aggression, hostility) were also excluded from madrasa due to serious breaches or discipline (aggression, hostility). The three personality traits and the number of unauthorized absences for truants, interestingly there was no relationship between verbal ability (Petrides et al., 2005). Furthermore, neuroticism (high or low) did not have a significant impact. Academic performance was not a strong predictor of attendance.

Similar to these findings were two other studies which were used to predict children's aggressive behavior and educational outcomes (Risi, Gerhardstein, & Kistner, 2003). According to Risi et al's findings children who were perceived as aggressive in elementary madrasa were less likely to graduate. Since aggression was a stable behavior, children who portray it in basic elementary madrasa would continue showing these kind of traits hence it might result to total removal from madrasa than other students. Kupersmidt and Coie (2011) also covered that most of the students who have problems of maladjustment such as truancy and learning withdrawal were aggressive and rejected.

Similarly, Cairns and Neckerman (1989) conducted a study with participants (N=475) aged 5 years from three different communities. The study objective was to find out any cognitive, behavioral, and demographic factors that may be associated with early madrasas dropout. Madrasa dropout depended on individuals tracking to the madrasas they learned during the time of the study and if they left out from madrasa, they were tracked to their residential place or employment. Various participant characteristics data was gathered by the authors at the first study. For aggressive behavior, teacher rating on peer aggression, peer popularity, academic competence, social relationship and social networks, socioeconomic status, maturational status, and chronological age it involved madrasa nominations. Cairns et al. indicated the group of students most likely to drop out of madrasa and later could reliably be identified at the beginning of the study. They noted that Children with high levels of aggressive behavior and low levels of academic performance were noted they were the ones who were most likely to drop out of madrasas. Before completing final grade eleven boys in this category,80% dropped of madrasa. Nominated girls who were having aggressive behaviors and low levels of academic achievement in the seventh grade, 47% dropped out of madrasa. Having been identified in the literature as a causal factor of truancy also was children's attitudes towards madrasa.

In a review, Reid (2005) found out that truants and those who were not attending madrasa well like to take few subjects as compared to students who like different types of subjects, were low-achiever or bad performers in a range of madrasa subjects,

disagree or have negative attitudes towards madrasa rules and regulations, fail to do their homework, have fewer friends in madrasa, have lower long term career aspirations, and tend to suffer from psychosomatic illnesses. Evaluation from a truancy center survey, Berger and Wind (2000) came with the idea that the most of the students miss madrasa because they have been left by the madrasa means of transport. Also, some of the children who were picked up for skipping madrasa were giving reasons that they were expelled from madrasa.

According to similar finding which was done by Jenkins (1995) whereby he experimented the relationship between madrasa commitment and delinquency. The author brought out that low levels of madrasa commitment with madrasa delinquency and were an important predictor of madrasa crime, misconduct, and nonattendance (Jenkins, 1995). According to the findings, committed to delinquent goals but lack commitment to educational goals and direction may not necessarily be that students who were involved in delinquency. Madrasas delinquency such as nonattendance was another important finding of the study that explained more by students' commitment to madrasas than by personal background children who stopped going to madrasa. The prevalence of self-reported recent truancy brought forward by Henry (2007) among the 8th and 10th grade students who participated in the monitoring the future nation survey in 2003. 47% of the children who stopped going to madrasas were girls who were noted as having aggressive-behaviors and low-achievers in the seventh grade. It was also identified that students have negative attitudes about madrasa.

The probability of truant learners for both grade eight and grade ten was lower, if they participated in religious activities as revealed by the study. The study indicated that the learners who had no or only had a limited time unsupervised after madrasa, they had strong academic achievement, did not have household chores, felt safe at madrasa, had parents who were educated, and finally they did not use drugs.

That most significant effects which were discovered and observed between those students who exercised disengaged from madrasa used drugs (McCluskey al, 2004). A higher probability of recent truancy than any others was collected and indicated in the data. As part of the causes of truancy many authors considered institutional factors, structural realities, and other madrasa- related factors (Lindstadt, 2005; Reid, 2005).

The relationship between learners and teacher took a bigger share in the causes of truancy in children. The way teachers deliver the content during the teaching and learning, the curriculum, and bullying in madrasas were some of the main causes of truancy (Reid 2005). Others argued that truancy and non-attendance was the result of personality conflicts with teachers and students (Fornwalt, 1947).

It was explained by (Fornwalt 1994), that teachers who subject their students to shame, sarcasm, name calling, ridicule, and humiliations were the direct causes of truancy. Encouraging learners not to attend class were teachers who do not have any attendance polices of their students in class, also were leading causes of truancy. Lindstadt (2007)'s findings were similar to these in which a correlation between teacher attitudes and truancy were found.

Some of the factors that cause truancy as identified by Mc Clusky et al. (2004) were unsafe madrasa for the student to learn in, lack of effective and consistent madrasa polices related to attendance, and teachers with low expectations for student achievement. Reid and Kendall (1982) found that madrasa that were characterized as small in class size, had l Lower institutional control had been found in madrasas that were characterized as small in size, had less rigorous rule enforcement, had closer parent-madrasas relationships, and had student involvement in the management of madrasas had lower rates of absences than madrasas that were custodial-oriented, had high levels of control, and had inflexible organizational systems Red and Kendall (1982).

Madrasas that had well-planned curricula and realistic expectations of their children, were also noted with poor attendance by Reid and Kendall. Additionally, factors associated with high absent rates found, were irrelevant or unstimulating subject matter, lack of challenging madrasa work, and poor relationships between teachers and students. Large madrasas systems in low income, inner-city madrasas districts were another institutional factor that may be related to high absenteeism and truancy (Teasley, 2004).

Recent research has recognized factors as family and community having a major impact on student attendance (Epstein & Sheldon, 2002). Finn and Voelk (2003) Also Finn and Voelk (2003) found that in madrasas with more minority, students come to class less prepared and absenteeism is greater. It was also revealed that in madrasas that have a high percentage of Whites and a low percentage of minorities, African American students felt that the madrasas were lacking in warmth and supportiveness. This was also true for White students who were in madrasas with a high percentage of minorities.

On the other hand, Family social support and resources can cause difficulties with parents and thus prevent them from taking children to madrasas Barth (1984). Family socio-economic status factors, parenting skills, and child neglect have also been identified as factors that prevent children from attending madrasa (McCluskey, Bynum, & Patchin, 2004).

Interestingly, Research has also interestingly, pointed out that family practices results to more impact on student attendance than those family structure (Epstein & Sheldon, 2002). Depending on the community and neighborhood as review showed truancy rates can also vary (Teevan & Dryburgh, 2000). Children who live and go to madrasas in affluent communities and neighborhoods were less likely to be truant than others who live in low-income neighborhoods and communities (Teasley, 2004). This was due to the fact that those who live in low-income communities do not have the necessary resources and support systems that can help them reduce truancy.

That too often were exposed to violence and drugs, attend madrasas that were poorly fund, and have overcrowded classrooms were children who live in low-income neighborhoods Teasley (2004). Children from affluent neighborhoods were exposed to less violence in their community, attend madrasas that were highly funded, and tend to attend small madrasas in which teachers and parents have a working relationship with each other (Teasley, 2004).

Teasley (2004) also narrated that in affluent communities, among people who live and work in the community there was less transient activity compared to low-income communities. Teachers in affluent communities, tend to reside near or within the community where the madrassa was located opposite to teachers

in low-income communities who generally live outside the communities in which they teach. Those most likely to be actively and directly involved with the students they teach and their parents were teachers who live in the same community in which they teach (Teasley, 2004).

Throughout the review, the risk factors related to truancy and characteristics, many studies discuss the various causes however, majority of the literature fails to mention specific factors related to madrasas and individual behaviors. According to Ustadh Ramadan (2015) he categorized the factors of truancy in most madrassas around the study area in to risk factors. First and foremost, he stressed on the family factor as the largest contributor of truancy, madrasas factors, economic factors and lastly student factors.

III. RESEARCH DESIGN AND METHODOLOGY

Research design
The study used survey method which was characterized by collecting data from a vast area. This included interviewing and administering design questionnaires to a sample of respondents. This reported the way things were through an organized data collection method. The researcher has chosen survey method due to the topography of the area under study; the madrasas in Msambweni area were situated far apart. The researcher intended to report participants' views in both qualitative and quantitative approaches. Qualitative approach helped to understand the phenomenon by studying individuals in their natural setting and site (Creswell, 2003) and quantitative data reinforced the qualitative information to make it clearer.

Study Location
The study was conducted in Msambweni Sub-County of Kwale County, Kenya. Msambweni Sub-County was situated in Coastal region, Kenya whose geographical coordinates were 4° 28' 0" South, 39° 29' 0" East. The region was located 55.4 Kilometers south of Mombasa. According to 2009 census report, it consists of a population of 7,970 households dominated by Islamic religion. Being in the rural set-up where children have been influenced by drugs and other abusive substances, the rate of truancy among children in madrassa was high (Kwale County news, 2015). For this reason, the researcher was interested in investigating the effects of truancy in Madrassas on the moral development of children in Msambweni sub-county, Kwale County, Kenya.

Target population
The study was carried out in Msambweni Sub-County which has a total of 50 madrassas. The study area has a total of 1000 madrassa going children in the 50 madrasas. There were 600 female students and 400 male students. Also targeted were 500 parents with children in the madrassas in Msambweni sub-county and 100 teachers.

Sampling Techniques
Sampling was a process whereby the researcher selects a sub set of cases so as to draw conclusions about the entire population (Orodho, 2003). Both probability and non-probability sampling techniques were employed in this study such as; simple random sampling, stratified and snow-balling techniques. Stratified sampling was used by dividing the madrasas in the sub county into ten strata. From each stratum the researcher picked one madrasa to be in the sample of the study. The number of learners for the

study was obtained through simple random sampling whereby each learner had equal chance to be chosen as respondent of the study. Snow-balling was used by the researcher to get the number of parents who were used as the sample size. After getting one parent who has a child in the madrasa the researcher used him to bring other respondents (parents)

Sample size
A sample was a sub set of the entire population (Orodho, 2009). For the purpose of this study, the researcher included 160 respondents, representing 10% of the entire population. According to Creswell (2007) at least 10% of the total population was an appropriate for a bigger target population to give findings from which generalization of the traits being investigated within the target population can be made.

From the total of 50 madrasas 5 madrasas were selected using stratified sampling technique leading to 10% of the target population. Using simple random technique 10 madrasa teachers represented the 50 teachers. 20 children were selected using simple random sampling from each sampled madrasa translating to a total sample 100 children. In addition, 50 parents with children in madrasas were selected using snow balling technique from a population of 500 parents. This translates to 10 madrasas 10 teachers, 100 children and 50 parents).

Research Instruments
For the purpose of the study, three research tools such as questionnaire, interview guide and observation schedule were designed and used to collect the data so as to enhance the legitimacy of the findings.

Pilot Study
This was necessary in order to acquire validity and reliability of the proposed instruments (Mugenda & Mugenda, 2003). It was conducted at 2 madrasas in the neighboring Msambweni Sub-County in Kwale County Kenya. Questionnaires and interview guides were tested during the exercise. This included two teachers, 2 parents, and 4 children.

Data Collection Procedures
The researcher first sought a research permit from the National Commission for Science, Technology and Innovation (NACOSTI) through the graduate school of Mount Kenya University. Consequently, additional authorities were sought in time from the County Education Director of Kwale County Kenya. The researcher booked for an appointment with the heads of the 5 training centers so as to acquire their consent. He then continued to visit madrasas so as to establish a rapport with learners and teachers. Afterwards, two trained research assistants were employed to administer questionnaires to the sampled teachers. Meanwhile, face to face interviews with the present learners with their parents were conducted by the researcher.

Data Analysis
Data was analyzed qualitatively and quantitatively. Quantitative data from closed-ended items was analyzed using descriptive statistics with the aid of Microsoft excel. The data was presented using frequency tables, figures and pie-charts. Qualitative data from the open-ended items was organized into relevant themes and discussed based on the research objectives. Conclusions were then drawn and recommendations made based on the findings.

Logistics and Ethical Consideration
Ethical issues were addressed. This included respondent consent, anonymity and confidentiality of information given. Participants

were assured that the information they give would be treated with privacy and would be just for study purpose. Participants did not have their names on the research instruments to ensure anonymity. For consent, participants were requested to sign a consent note indicating their willingness to participate in the study.

IV. DATA ANALYSIS, PRESENTATION AND INTERPRETATION OF FINDINGS

Response Rate
A total of 160 questionnaires were administered randomly to the respondents. Out of the 160 questionnaires, 100 were issued to learners, 10 to teachers and teaching staff while 50 questionnaires were issued to parents and guardians. Out of the 100 issued to the learners, 83, (83%) were returned fully filled while 17, (17%) were not returned. 7 questionnaires (70%) issued to teaching staff were returned fully filled while 3, (30%) were not returned. From the 50 questionnaires issued to the parents and guardians, 42, (84%) were returned fully filled while 8, (16%) were not returned. In total, 132 questionnaires were returned fully filled which represents 83% response rate which shows a very positive response rate and thus reliable data.

For many years a survey's response rate was viewed as an important indication of survey quality. Many observers presumed that higher response rates assure more accurate survey results (Aday 1996, Babbie 1990)

Gender of respondents
Table 4.2 shows the findings on the gender of the respondents. From the 83 learners that were interviewed, it was found out that 45 learners were male which represents 54% while the remaining 38, (46%) were female which implies that there were more male students in the targeted population. There are more male teachers than female in the targeted population as seen above. Out of the 7 teachers that were interviewed, 6 (86%) are male while 1 (14%) was a female. This shows that most of the teaching staff in the area are male. There are however more female parents than male as presented in the table above whereby 12 parents which is 29% of the total number of parents interviewed were male while 30, (71%) of the parents were female. This implies that most of the mothers in the targeted population are involved in taking care of the affairs of their children in madrassas. In total, out of the 132 respondents, 63 were male while 69 were female. This implies that 48% male respondents compared to 52% female respondents were interviewed. It can be further summarized that gender distribution was a key factor that was considered in distribution of questionnaires as well as data collection.

Age brackets of learners
Table 4.3 shows the age brackets of learners' respondents. Out of the 83 learners that were interviewed, 4 were aged below 7 years which represents 5% of the learners, 9 (11%) of the students were aged between 7-10 years, 26 (31%) of the students were aged between 11-14 years, 34 students were aged between 15 to 18 years which was 34% of the learners while 10 students were above 18 years which represents a 12% rate of the learners. It implies that most of the students start attending madrasas at the age of 7 years. It also shows that most of the students currently in Madrasas were aged between 15-18 years while we have a small number in students below 7 years as well as those who were above 18 years. It can be further summarized that a bigger population of madrasa

student were aged between 7-18 years. Good age for madrasa learning, but truancy takes action in this puberty stage.

Kismu (class) distribution of respondents
Table 4.4 above displays the class distribution of the learners' respondents. Out of the 83 learners, 4(5%) were in lower classes also known as rawdhat, 23 learners in class one which represents 23% of the respondents, 18 (22%) of the respondents were in class two, 11 (13%) were in class three, 9 learners (11%) were in class four, 11 (13%) were in class five while 7 students which was 8% of the total learners' respondents were in class six. This clearly depicts that most of the students interviewed were in earlier stages of learning and these were the classes with the highest numbers of students. There were few students in both the lower classes as well as the final stages of learning. As a result of the findings, a danger noticed of not getting future religious leaders in Msambweni sub-County Kwale County Kenya.

Level of education of the teachers
Table 4.5 illustrates the level of education of the teachers in the targeted madrasas. Out of the 7 teachers, 2 had pursued only Islamic education to class six also called Kismu sadis, this represents 29% of the teachers' respondents. 1 teacher completed primary secular education, this was a 14% presentation. 3 teachers, which was 43% of the total response rate, was represented by teachers who had secondary school qualification while 1 teacher had tertiary qualification from college. From the above, it clearly shows that majority of the teachers in madrasas have completed both their secondary education and were equipped with madrasa knowledge.

Age brackets of the teachers
Table 4.6 expresses the age brackets of teachers' respondents. Out of the 7 that were interviewed, 2 were aged below 20 years which represents 29%, 1 (13%) of the teachers was aged between 20-30 years, 2 (29%) of the students were aged between 30-40 years, while 2 students were aged above 40 years. This implies that there was an even distribution in age brackets of the teachers.

Completion of the course
Table 4.7 shows the rate of completion of the madrasa course as explained by teachers who were interviewed. 2 teaches feel that students fully complete their course which was a 40% positive completion rate while 5 teachers, (60%) of the teachers suggested a negative completion rate. This clearly shows that most of the students who join madrasas do not complete their course. This was an indication that there was a negative completion rate of the madrasa course in the targeted population.

Number of subject taught in madrasa
Table 4.8 above shows the number of subjects covered in madrasas in the targeted population as per children's respondents. 35 children, which was 42% of the population learn 12 children in their madrasas which was the highest number of respondents in this category. 25 (30%) are taught 13 subjects, 10 (12%) of the children receive 14 subjects, 8(10%) were taught 15 subjects while 5 children were taught 16 subjects which was 6% of the children. This shows that the lowest number of subjects taught in madrasas in the area was 12 with 16 the highest number. It also indicates that most madrasas opt for the lowest number of the subjects as shown by the highest number of respondents. Only a few of the children receive the highest number of subjects.

Payment of madrasa levies

Table 4.9 shows payment of madrasa levies as responded to by the children. Out of the 83 children, 54 children levies were being paid by their parents which was 65%, 16 (19%) were paid by guardians, 6 children were paying their own levies by doing child -labour which was 7% while 7 children had sponsors who pay their fees which represents 8% of the children. This shows that majority of the children fees were paid by their parents while only few children were self-sponsored. This can be related to the age of the children in that majority of the students still were young and live with their parents who pay their fees while few children were above 18 years who were related to the self-sponsored children.

Prevalence of boys and girls in madrasa abandonment
Table 4.10 above illustrates the prevalence of madrasa abandonments as by views of the respondents. Out of the 83 learners, 50 (60%) proposed that boys abandon madrasa more frequently than 33 learners who represent 40% of learners. 6 teachers (86%) were of the idea that boys drop out of madrasa frequently than 1 teacher which was 14%. Out of the 42 parents, their responses show that 34 (81%) of boys drop out of madrasa compared to 8 (19%) girls. In total, the rate of madrasa abandonment as per the respondents was 90 boys which was 68% while girls' rate was 42 representing 32%. This shows that more boys abandon madrasa compared to girls as shown in figure 4.10 above.

Reasons for madrassa abandonment
Table 4.11 below shows the reasons which lead to learners abandoning madrasas as responded to by learners' teachers as well as parents. 14 learners (17%) attributed this to puberty and early marriages and this was also supported by 2 teachers, (29%) as well as 6 parents (14%). 20 students (24%) and 8 parents (19%) accredited madrasa abandonments to more commitment to schools and secular education. 10 learners, (12%) ascribed madrasa abandonment to poor parental care which was also supported by 2 teaching staff (29%) as well as 6 parents which was 14% of the parents. Poverty, which leads to difficulty of parents in payment of levies was a reason which leads to drop outs in madrasas, a point which was revealed by 7 students (8%) and 4 parents (10%). 8 students, (10%) see early employment especially fishing as a reason for madrasa abandonments which was also supported by 3 parents (7%). 18 learners (22%), 3 teaching staff (42%) and 10 parents (24%) all attributed madrasa abandonment to peer influence among the youth. 6 learners (7%) advocated that tight rules and difficult madrasa syllabus was the main cause for dropping out, appoint seconded by 5 teachers (12%). From the points collected from the respondents, it was vividly clear that majority the learners, perceive secular education and school commitment as a main course of dropping out from madrasas while both teaching staff and parents view peer influence as the main cause.

The effects of madrasa abandonment to the youth
Table 4.12 shows the effects of madrasa abandonment to the youth in the targeted population. 11 learners (13%) purported that this behavior leads to lack of future leaders in the community; this idea was supported by 3 parents (7%). There was an effect of lack of Islamic knowledge in the youth who abandon madrasa education according to 21 learners (26%), 4 teaching staff (57%) and 10 parents (24%) who responded. 5 learners (6%) and 5 parents (12%) attributed less respect among the youth to abandonment of madrasas. 13 learners (16%) said that madrasa abandonment leads

to formation of bad groups and immorality a point supported by 1 teaching staff (14%) and 6 parents (14%). Some youth were unable to perform Islamic rituals as a result of abandoning madrasas as per responses from 17 learners (20%) and 6 parents (14%). According to 6 learners (7%) and 2 parents (5%), the youth who drop out of madrasa end up leading poor or bad lives in the future. 3 learners (4%) and 7 parents (17%) linked antisocial behaviors in the future to madrasa abandonment. Finally, 7 learners (8%) proposed that drugs and substance abuse in youth was as a result of them abandoning madrasa education. This was seconded by 2 teaching staff (29%) and supported by 3 parents (7%). It can generally be said that majority of the respondents think that abandoning madrasa education leads to lack of Islamic knowledge among the youth.

Strategies to save the situation of truancy
Table 4.13 illustrates the strategies to be deployed to save the situation of truancy in madrasas. 16 learners (19%), 3 teaching staff (43%) and 8 parents (19%) suggested that awareness of the importance of madrasa education would save the situation and curb madrasa dropout rate. It was the idea of 10 learners (12%) and 5 parents (12%) that use of reward and punishment for the learners would tackle truancy in madrasas. Guidance and counseling was a strategy that was supported by 15 learners (18%) and 4 parents (12%) to curb the vice of madrasa drop outs. 13 learners (16%) believed that setting up tight rules in madrasa would stop truancy or reduce the rate, this was supported by 1 teaching staff (14%) and 9 parents (21%). Good parenting style to curb madrasa drop outs cases was a strategy that was named by 6 learners (7%), 1 teacher (14%) and 9 parents (21%). 5 learners (6%) suggested that madrasa drop outs can be reduced or stopped by introducing and developing sponsorship programs for the learners, which was supported by 3 parents (7%). 14 learners (17%), 2 teaching staff (29%) and 2 parents (5%) advocated for setting up of boarding madrasas to fight truancy and madrasa abandonment cases in the area. 4 learners (5%) and 6 parents (14%) were in favor of a better and improved teacher-parents relationship to fight against madrasa abandonment. It was clearly shown that a better percentage of the categories that were interviewed, were of the view that awareness of the importance of madrasa education was the best strategy to curb madrasa abandonment in the targeted population.

V. SUMMARY

Children absenteeism and truancy was an increasingly important problem which was facing madrasas in all parts of Msambweni Sub County, Kenya. Many factors contribute to poor attendance, and interventions should constantly try to help students attend madrasa regularly.

VI. CONCLUSION

The findings largely show that the reasons which lead to children abandoning madrasas as responded to by learners' teachers as well as parents. 14 children (17%) attributed this to puberty and early marriages and this was also supported by 2 teachers, (29%) as well as 6 parents (14%). 20 students (24%) and 8 parents (19%) accredited madrasa abandonments to more commitment to schools and secular education. 10 children, (12%) ascribed madrasa

abandonment to poor parental care which was also supported by 2 teaching staff (29%) as well as 6 parents which was 14% of the parents. Poverty, which leads to difficulty of parents in payment of levies was a reason which leads to drop outs in madrasas, a point which was revealed by 7 children (8%) and 4 parents (10%). 8 childrn, (10%) see early employment especially fishing as a reason for madrasa abandonments which was also supported by 3 parents (7%). 18 learners (22%), 3 teaching staff (42%) and 10 parents (24%) all attributed madrasa abandonment to peer influence among the youth. 6 children (7%) advocated that tight rules and difficult madrasa syllabus was the main cause for dropping out, appoint seconded by 5 teachers (12%). From the points collected from the respondents, it was vividly clear that majority the learners, perceive secular education and school commitment as a main course of dropping out from madrasas while both teaching staff and parents view peer influence as the main cause.

VII. ACKNOWLEDGMENT

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TABLES AND FIGURES

Table 1: Sampling Frame for Study Respondents

Population	Sampling procedure	Target population	Sample size
Madrasa	Stratified	50	5
Teachers	Simple random	100	10
Children	Simple random	1000	100
Parents	Snow ball	500	50
Total		**1650**	**165**

Table 2: Gender of respondents

	Learners		Teaching staff		Parents	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Male	45	54%	6	86%	12	29%
Female	38	46%	1	14%	30	71%
Total	**83**	**100%**	**7**	**100%**	**42**	**100%**

Table 3: Response Rate

	Learners		Teaching staff		Parents	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Response	83	83%	7	70%	42	84%
Non -Response	17	17%	3	30%	8	16%
Total	**100**	**100%**	**10**	**100%**	**50**	**100%**

Table 4: Age brackets of learners

	Frequency	Percentage
Below 7 years	4	5%
7-10 years	9	11%
11- 14 years	26	31%
15 – 18 years	34	41%
Above 18 years	10	12%
Total	**83**	**100%**

Table 5: Kismu (class) distribution of respondents

	Frequency	Percentage
Lower class (Rawdhat)	4	5%
Class One - Qismul awal	23	28%
Class two - Qismu thani	18	22%
Class three - Qismul thalith	11	13%
Class four - Qismu rabi'	9	11%
Class five - Qismul khaamis	11	13%
Class six - Qismu sadis	7	8%
Total	**83**	**100%**

Table 6: Level of education of the teachers

	Frequency	Percentage
Qismu sadis	2	29%
Primary level	1	14%
Secondary	3	43%
College	1	14%
Total	**7**	**100%**

Table 7: Age brackets of the teachers

Categories	Frequency	Percentage
Below 20 years	2	29%
20-30 years	1	13%
30-40 years	2	29%
Above 40 years	2	29%
Total	**7**	**100%**

Table 8: Number of subject taught in madrasa

Categories	Frequency	Percentage
12 subjects	35	42%
13 subjects	25	30%
14 subjects	10	12%
15 subjects	8	10%
16 Subjects	5	6%
Totals	**83**	**100%**

Table 9: Payment of madrasa levies

Category	Frequency	Percentage
Parents	54	65%
Guardian	16	19%
Self	6	7%
Sponsor	7	8%
Total	**83**	**100%**

Table 10: Prevalence of boys and girls in madrasa abandonment

	Learners		Teaching staff		Parents	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Boys	50	60%	6	86%	34	81%
Girls	33	40%	1	14%	8	19%
Total	**83**	**100%**	**7**	**100%**	**42**	**100%**

Table 11: Reasons for madrasa abandonment

	Learners		Teaching staff		Parents	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Puberty /early marriages	14	17	2	29	6	14
School commitment	20	24	-	-	8	19
Poor Parental care	10	12	2	29	6	14
Poverty/lack of levies	7	8	-	-	4	10
Employment /fishing	8	10	-	-	3	7
Peer influence	18	22	3	42	10	24

| Tight rules & Difficult madrasa syllabus | 6 | 7 | - | - | 5 | 12 |
| Total | 83 | 100 | 7 | 100 | 42 | 100 |

Table 12: Effects of madrasa abandonment to the youth

	Learners		Teaching staff		Parents	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Lack of future leaders	11	13	-	-	3	7
Lack of Islamic knowledge	21	26	4	57	10	24
Less respect	5	6	-	-	5	12
Bad groups/ immorality	13	16	1	14	6	14
Not able perform Islamic rituals	17	20	-	-	6	14
Leads to poor/bad life	6	7	-	-	2	5
Antisocial behaviors	3	4	-	-	7	17
Drugs and substance abuse	7	8	2	29	3	7
Total	83	100	7	100	42	100

Table 13: strategies to save the situation of truancy

	Learners		Teaching staff		Parents	
	Frequency	Percentage	Frequency	Percentage	Frequency	Percentage
Awareness on Importance of madrasa	16	19	3	43	8	19
Use of reward and punishment	10	12	-	-	5	12
Guidance and Counselling	15	18	-	-	4	10
Setting of tight rules	13	16	1	14	9	21
Good parenting style	6	7	1	14	5	12
Developing Sponsorship programs	5	6	-	-	3	7
Setting up boarding madrassa	14	17	2	29	2	5
Teacher-parent relationship	4	5	-	-	6	14
Total	83	100	7	100	42	100