

The Impact of Islamic Based Programs on Rehabilitation of Muslim Inmates: A Case of Shimo La Tewa Main Prison, Mombasa County, Kenya

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Abstract: This study assessed the impact of Islamic based programs on rehabilitation of Muslim inmates the case of Shimo La Tewa prisons, Kenya. Observably , although a considerable number of the studies had been carried out on the welfare of inmates in Kenyan prisons, there has been no study to the best of the researchers' knowledge that focus on the impact of the faith based program on the lives of the inmates as this study attempted to . The objectives that guided the study were; to trace the historical incorporation of Islamic based rehabilitation programs in Kenya Prisons; to investigate the various Islamic based rehabilitation programs being implemented to rehabilitate Muslims inmates in Shimo La Tewa Prison; to examine the challenges facing the implementation of Islamic based rehabilitation programs in Shimo La Tewa main prison and finally to assess the impact of Islamic based rehabilitation programs on rehabilitation of Muslim inmates in Shimo La Tewa Prison. This study was guided by person centered theory. The study was carried out in Shimo La Tewa main prison. Shimo La Tewa main prison is one of the largest prisons in Kenya located in Mombasa County. The target population was fifty participants from Shimo La Tewa inmates and warders. The research instruments that were used in the study to collect the data were questionnaires, interviews and in-depth interviews. Case study research design was utilized by data being analyzed. Adherence to Friday sermon/khutba, Ramadan, Eid Al Fitr, Eid Al Adha, Islamic guidance and counseling session, Islamic prayers in order of high level to low is adhered to as some of the internal Islamic based rehabilitation programs. The external Islamic based rehabilitation programs are Islamic organization supports to Muslim inmates, Islamic leaders exchange programs, sports and music activities, government organization support and finally other inmates' visits. Lack of trained maalims/Islamic teachers to give sermon to inmates sufficiently, demotivation of the inmates and warders in implementing the programs, limited space in the prison so that Muslim inmates are not able to say their prayers, lack of implementation strategies of the programs, financial constraints in rolling out those programs, interference from non-Muslim inmates and warders in the Islamic rehabilitation programs, and insecurity are the challenges facing the implementation of Islamic based rehabilitation programs in Shimo La Tewa main prison. Support to rehabilitation, conversion of non-Muslims or non-religious inmates into Muslim, forgiveness of the accusers of the inmates to heal their souls, litigation of the inmates, reintegration of former prisoners into the society after serving the sentence or pardoned on basis of successful rehabilitation, positive change of behavior holistically and eventual growth of the economy as the reformed inmates would have acquired the expertise to earn a living after prison were the impacts of Islamic based rehabilitation programs to Muslim inmates. The researcher

recommends for further study to find out more Islamic based programs on the rehabilitation of Muslim inmates in other Kenyan prisons and establish solutions to challenges experienced in implementation of Islamic based rehabilitation programs.

INTRODUCTION

1.1 Background of the Study

People who have violated the norms of society are sent to prisons all over the globe, including in Kenya, in the hopes that they might turn their lives around and become productive members of society. In most people's minds, serving time in prison constitutes a type of punishment. The easiest way to approach the idea of putting individuals in jail is to consider it a formalized method of inflicting pain on those who have committed wrongdoing. In various regions of the globe, including as on the African continent, this practice was a component of the traditional legal system (Okunola, 1986).

Historians, for instance, are of the opinion that the majority of those who were imprisoned in colonial-era jails were African militants and rebels who battled against white power. This is why the prisons were constructed in such poor condition. This type of opposition in Kenya in 1952 prompted the government to have no choice but to proclaim a state of emergency. Approximately 24,000 indigenous people were taken into custody and incarcerated in overcrowded camps that doubled as prisons (KHRC 2002). It's possible that the same thing happened in post-colonial Kenya, which has an unacceptable population density due to an increase in the rate of crime.

The possibility of religious programs in prison environments has attracted increasing attention in recent decades. According to research (Johnson & Larson, 2003; Clear, 2007), religion can significantly contribute to convicts' positive behavioral change, psychological well-being, and moral transformation. According to research (Bales, 2001; Johnson & Larson, 2003), religious-based therapies can foster a sense of purpose, community, and personal transformation that may help lower recidivism rates.

Due to the popularity of Islam worldwide and its emphasis on moral development, self-discipline, and spiritual progress, Islamic-based programs in particular have drawn attention. Islam's teachings cover a wide range of ethical standards and customs that promote personal accountability, forgiveness, and repentance—elements that are seen to be helpful in the healing process (Mancuso, 2011). Scholars who contend that such programs can help inmates develop a strong sense of identity, moral values, and a renewed commitment to leading a fruitful and law-abiding life have drawn attention to the potential impact of Islamic-based programs on inmate rehabilitation (Ali & Rogers, 2016; Khodabakhshi-Koolae & Einollahi, 2016).

Islamic-based programs for prisoner rehabilitation have tremendous theoretical potential, but empirical research on their actual effects is still scarce and dispersed. There is a need for a thorough evaluation of how well these programs work to provide observable results in terms of behavior modification, recidivism reduction, and psychological well-being. Therefore, there is an urgent need for empirical research that carefully assess the effect of Islamic-based programs on the rehabilitation of Muslim inmates within prisons.

By undertaking a thorough evaluation of the effect of Islamic-based programs on the rehabilitation of Muslim convicts, this study aims to fill this vacuum in the literature. This study aims to shed light on the potential advantages and difficulties of integrating religious principles into efforts to rehabilitate offenders by looking at the results of such programs in terms of recidivism rates, behavioral changes, psychological well-being, and successful reintegration into society.

A prison is seen as a place to punish criminals, a place to put criminals who have been removed from society to keep them from committing more crimes, and a place to rehabilitate criminals and teach them how to be law-abiding and productive when they get out of prison. From a functional point of view, a prison is viewed as a place to do all of these things. When seen from another perspective, such as that of the framework, prisons may also be understood as whole institutions (Okunola, 1986). The remand population, the conversion population, the younger prisoners, and the older offenders are all housed in their own distinct cells inside the majority of Kenya's correctional facilities. This is due to the fact that the normal minimum criteria for incarceration stipulate that inmates should be locked up according to the many categories they fall under. Despite all of this success, Prison is now confronted with a challenge that may be almost hard to complete. In spite of the fact that more prisoners are serving lengthier sentences, it is imperative that correctional facilities and programs be designed with humanity and security in mind.

The use of religious program presents one unique opportunity to channel inmates into beneficial ways. It helps inmates to deal with criminal behavior and issues of denial inherent in the loss of freedom. It provides the inmate with the opportunity to start a new life while in prison. According to Rocket (2005) for the success of rehabilitation in prisons there is need to provide prisoner with rehabilitation programs so that cases of prisoners reoffending are less.

So far studies have been conducted in the areas of rehabilitation to seek the evidences on impact of Islamic faith programs in rehabilitation of offenders. However, still little is known about impact of Islamic based programs on rehabilitation of Muslim inmates in Shimo La Tewa main prison in Mombasa County. The researcher therefore aimed at finding out the impact of Islamic based programs such as sermons, Arabic language, guidance and counseling among others on the rehabilitation of Muslim inmates in Shimo La Tewa main prison.

There are a number of things that lead to the harsh conditions of prisons in developing countries like Kenya, such as overcrowding and congestion, bad food, dirty clothes and bedding, lack of clean water, poor sanitation, infectious diseases, and homosexuality, among other things (Omboto, 2010).

1.2 Statement of the Problem

There are a number of things that lead to the harsh conditions of prisons in developing countries like Kenya, such as overcrowding and congestion, bad food, dirty clothes and bedding, lack of clean water, poor sanitation, infectious diseases, and homosexuality, among other things (Omboto, 2010). For example, because the number of crimes, the number of convictions, and the length of sentences have all gone up, there are always a lot of people in prison. Because of this, the cost of keeping prisoners safe and healthy has gone up more than the economy can handle. The above justifies the need of developing almost all kinds of appropriate rehabilitation programs of inmates.

The incarceration of individuals within the criminal justice system is a complex and multifaceted issue that requires comprehensive approaches to rehabilitation and reintegration. One emerging avenue for addressing the challenges of inmate rehabilitation is the utilization of religious-based programs within correctional institutions. Islamic-based programs, rooted in the principles and teachings of Islam, have gained attention for their potential to contribute to positive behavioral change, psychological well-being, and moral transformation among inmates (Johnson & Larson, 2003; Clear, 2007). However, while there is a growing body of literature discussing the theoretical potential of such programs, there remains a significant gap in empirical research regarding the specific impact of Islamic-based programs on the rehabilitation of Muslim inmates, particularly within the context of the Shimo La Tewa Main Prison in Mombasa County, Kenya.

The Shimo La Tewa Main Prison, situated in Mombasa County, Kenya, houses a diverse population of inmates, including a significant number who identify with the Islamic faith. Recognizing the potential significance of Islamic-based programs in the rehabilitation process, there is an urgent need to assess the extent to which these programs contribute to the goals of reducing recidivism, facilitating behavior modification, enhancing psychological well-being, and fostering successful reintegration for Muslim inmates within this particular correctional setting.

There are a considerable number of studies on Islamic doctrine, however the researcher so far has not accessed any study that attempts to satisfactorily deal with use of Islamic based programs in rehabilitating inmates in Shimo La Tewa main prison, the foregoing discourse therefore necessitated this kind of study which establishes the impact of Islamic based programs in rehabilitation of Muslims inmates in Shimo La Tewa Main Prison.

LITERATURE REVIEW

2.1 Incorporating Islamic Programs in Prisons: A Historical Overview

One in three incarcerated individuals engages in religious programs, often led by Chaplains, indicating religion's influence in prisons (Omboto, 2019). Religious institutions historically played a role in correctional practices, with jails and penitentiaries emerging from religious ideals of redemption (Griffiths et al., 2017). Chaplains, among the first non-security personnel in prisons, taught inmates and advocated for better treatment.

Challenges and Evolution:

Chaplains' authority fluctuated; during the Clinical Pastoral Education Movement, trained Chaplains emerged, aligning with recovery principles (1920s-1930s). Similarly, in Kenya, efforts like Moody Awuory's aimed to demystify prison services. Shimo La Tewa Main jail's Islamic-based programs effectively aided Muslim inmates' rehabilitation.

2.1.1 Kenyan Correctional Justice System Overview

Kenya's justice system involves community, police, judiciary, probation and aftercare, and prison service, aiming for rehabilitation, safety, and reintegration (Abiad, 2008). Colonial-era Kenya Prison Service shifted from punitive to restorative approaches, following international agreements for humane treatment (Universal Declaration of Human Rights, UN Standard Minimum Rules). The service operates 108 prisons accommodating various inmate categories.

2.2 Implementing Islamic Rehabilitation Programs

Prison rehabilitation involves outside programs supplementing internal efforts. Inmates benefit from spiritual development, mentorship, and social skill training (Patel, 2011). Chaplains significantly impact religious aspects of prison life. Islam's impact is seen in prison religious activities, contributing to inmates' well-being and behavioral change.

Social and Psychological Benefits:

Inmates engage in religious activities for personal and practical reasons. Religion provides purpose, hope, and self-improvement. Religion fosters self-control, reduces violence, and facilitates rehabilitation. Places of worship offer safety, camaraderie, and opportunities for legal exchanges.

Challenges and Resource Exchange:

Chaplains, volunteers, and faith representatives facilitate religious engagement. Inmates exchange resources, support, and favors through religious participation. Different prisons offer various religious services and lectures, with inmate-driven adaptations. Islam-specific programs positively impact inmates' behavior and outlook.

RESEARCH DESIGN AND METHODOLOGY

3.1 Research Design

This study employed a case study research design complimented with eclectic approach in enriching itself with previous studies.

. Case study research design was utilized by data being analyzed by use of quantitative and qualitative approaches. According to Kombo and Tromp (2007), a case study research design is suitable for such a study since it seeks to describe a unit in detail, context and holistically. Since the study endeavored to critically investigate the impact of Islamic based programs in the rehabilitation of inmates using the case of Shimo La Tewa prison, the case study research design was the most suitable.

3.2 Location of the Study

The study was carried out in Shimo La Tewa prison. Purposive sampling was used to select Shimo La Tewa prisons the study site since it is considered as first largest maximum prison in Kenya and also it has a considerable good number of Muslim inmates Muslims in inland Kenya; thus making it the best locale for the study. Shimo la Tewa is found in Mombasa County in the coastal region of Kenya.

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The county is located approximately 400km from Nairobi. The main religion in the region is Christianity followed closely with Islamic religion. According to (2009) Kenyan census tourism is the main economic activity in the region.

Shimo La Tewa Main Prison houses a substantial population of Muslim inmates. Given the focus of the study on the rehabilitation of Muslim inmates through Islamic-based programs, choosing a correctional facility with a sizeable Muslim population ensures that the research is directly relevant to the target group.

Mombasa County, where Shimo La Tewa Main Prison is located, has a rich cultural and religious diversity, with Islam being a prominent faith. This context is essential for understanding the cultural and religious dynamics that may influence the implementation and impact of Islamic-based programs on Muslim inmates' rehabilitation.

3.3 Target Population

The target population of fifty (50) people was drawn from the large Shimo La Tewa main prison. The whole prison encompassed more than one thousand (1000) people. These people were within departments either as workers or inmates. The departments in the prison include: religious section, records/documentary section, vocational section, schools (secondary and primary) and guidance and counseling department. The men inmates were the most with a population of more than eight hundred against women of at least fifty (50). In the category of the workers men were still predominant with almost one hundred (100) including the prison police (warders). The female workers including the warders were less than fifty (50).

3.4 Sample and Sampling Procedures

The study aimed at gathering information from a sample population of fifty respondents. The researcher randomly selected two leaders among the whole staff from every department in the prison to participate in the study. This comprised a population of ten (10) participants also the inmate population was purposefully selected by virtue of their leadership roles in those departments which comprised of ten (10) people. Due to need to get more information from the prison, great opportunity was granted to schools and vocational institute and religious department by randomly selecting five (5) participants that comprised of fifteen (15) participants in addition to those selected previously. The rest ten (10) participants were selected from the sleeping rooms by use of snowballing/inquiry technique.

RESEARCH FINDINGS

The researcher together with research assistant issued out fifty questionnaire out of which forty six (46) were returned having well been filled, three (3) were not returned and one(1) returned without being filled. (92%) of the issued out questionnaires were returned having been filled 72 satisfactorily ,this could have been due to need of rehabilitation programs among the Muslims inmates. The two percent (2%) that was not returned could have been due to lack on interest on the sides of the inmates about the subject though' at a very low level. The one percent could have been due to inability of one of the inmates being unable to write as there are possibly cases of illiteracy among the inmates.

4.1 Gender of the Participants

Participants were asked to give their gender and the results are as shown on the following table 1.

Table 1: Gender of the Participants

	Frequency	Percent	Valid percent	Cumulative Percent
Male	39.0	85.0	85.0	85.0
Female	7.0	15.0	15.0	100.0
Total	46.0	100.0		

From the above table, the Male (85%) were the majority participants than female (15%) indicating that males are many in prison and are more active in prison and thus most affected by Islamic based rehabilitation programs than their female counterparts despite male's ratio being more than female.

4.2.1.2 Age of the participants

Age information was very necessary in finding out the impact of Islamic based programs in rehabilitation of Muslims inmates in Shimo La Tewa Main Prison. It was relevant particularly on guidance and counseling process as advocated by person centered theory according to Carl Rodgers.

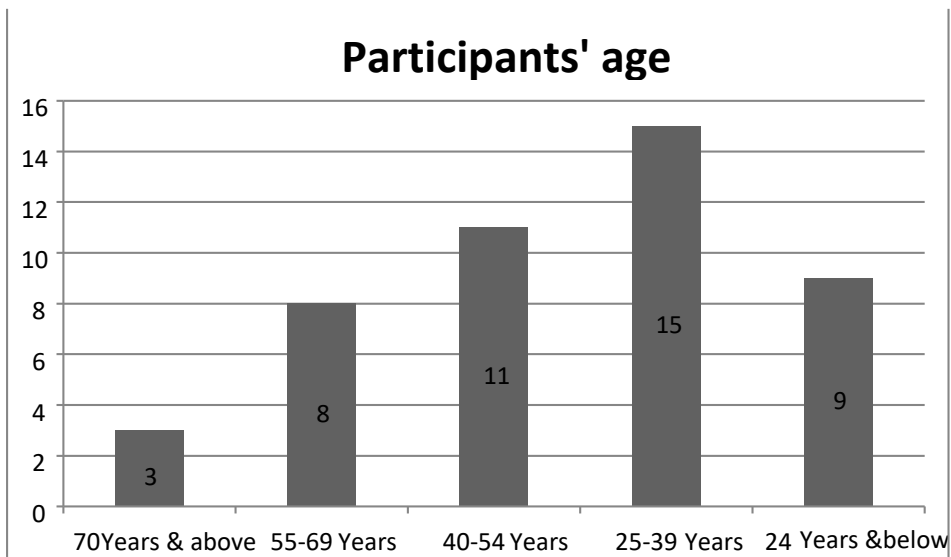


Figure 1: Age of the participants

From the above figure it is clear that majority (32.6%) of the participants from the selected population were aged between 25-39 years, an indication of the ratio of this age in the Shimo La Tewa main prison. This age also communicates the proximal need of Islamic rehabilitation programs among the Muslims inmates as this is the age of hope and real they need rehabilitation and be enjoined back to society for better living. Majority of the inmates at this age were fairly distributed in most of the departments/sections in the prison. The next age bracket in terms of major participation was age 40-54 years (23.9%) this is notably an age that in the society that ought to be at their peak in respective jobs. The inmates at this age contributed on most of the Islamic based rehabilitation programs as some were very regretful on how they wasted their years at the expense of giving the best in the society by being arrested again after serving their sentences at their tender ages.

The third most age bracket was 24 years and below (19.6%), this participation is communicative that even young persons are imprisoned and indeed require to be rehabilitated appropriately. There was also a representation of the aging at age 55 to 69 years (17.4%) and last a small percentage of (6.5) people that were aged 70 years and above that was still significant to this study as it means that the Shimo La Tewa main prison also has very old inmates in Kenya.

4.2.1.3 Marital Status of the Participants

Marital status was established to help determine the history of inmates through the nature of their background. It was also very important in establishing the suitability of the available rehabilitation programs. This is shown on the next table.

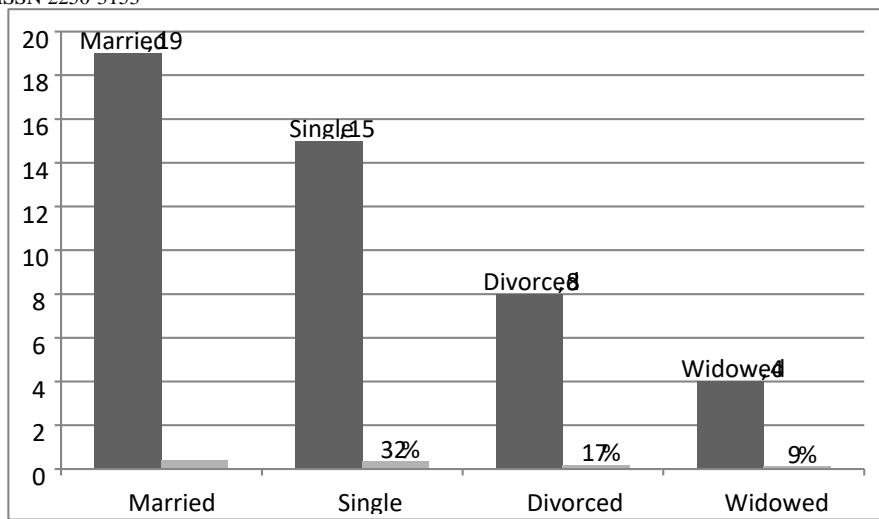


Figure 2: Marital Status of the Participants

From the above figure it is very clear that the participants in this study were married people (41%) quite a huge percentage. This observation implies that Islamic based programs ought to take into consideration of marital counseling to inmates. This representation was followed by the single participants (32%) who cement the fact that there is quite a fair population of the youths in prison either as inmates or wardens. There was 17% of the divorced participants an indicator of dysfunction of inmates marriage prior to imprisonment. There were also 9% of the widowed participants.

4.2.1.5 Level of Education of the Participants

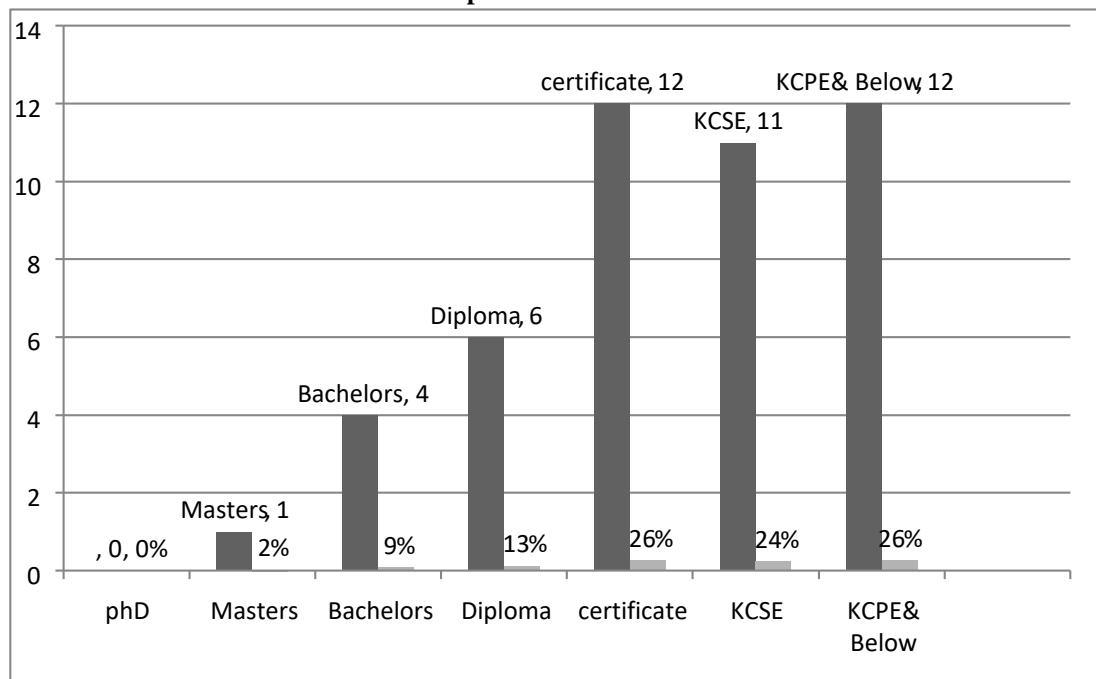


Figure 3: Level of Education of the Participant

Assertively, the above figure 4 shows that there are no PhD holder’s inmates or staff in Shimo La Tewa prison. This is a serious flaw to implementation of the Islamic based rehabilitation programs to Muslims inmates as more educated wardens are expected in the implementation of the programs in the prison. Consequently, the master degree holders are very few (2%) of the participants. There were a significant number of bachelor's degree holders of (9%) implying that there are inmates who are enlightened in prison and therefore can be utilized in the rehabilitation programs. Diploma holders also were many compared to bachelor holders and therefore the inmates in this category can be utilized in

providing solutions to challenges experienced in the prison. The majority of the participants (76%) are certificate holders at post primary to primary levels.

4.2.2.6 Duration of stay in prison by the participants

The level of education was also assessed and the findings were as tabulated in the following figure.

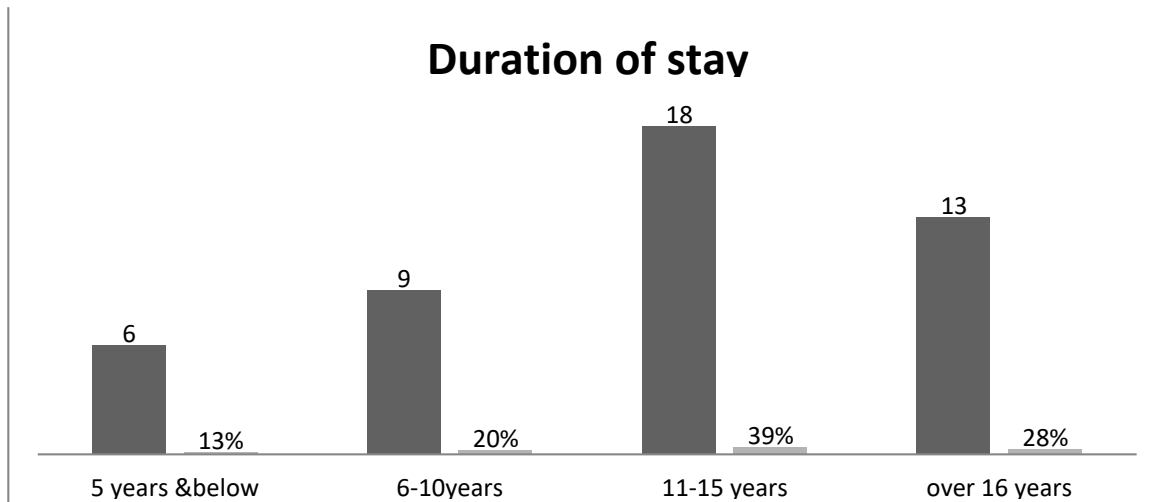


Figure 4: Duration of stay in prison by the participants

From the above figure it is clear that majority of the inmates and prison warders have stayed in the prison for long, the other fact is that there is also quite a number that are new as short stay of less than five years. This could have a negative implication as the Islamic based programs in rehabilitation of inmates are interfered with transfers of inmates and Maalims.

4.2 Historical Incorporation of Islamic Based Programs in Kenyan Prisons

According to several interviews conducted by the researcher, it was noted that the concept of Islamic based programs has not been completely incorporated into rehabilitation of the inmates and particularly the Muslims

As per the officer in charge of records sections, evidence of Islamic based programs being incorporated into rehabilitation of the inmates was lacking and if it was there it was hard to trace. However, according to Maalim, it is argued that currently there are Islamic programs geared towards rehabilitating the Muslims inmates. Key in the case was the availability of Islamic calendar, an indication of the realization of the freedom of Muslim inmates in the prison.

According to one of the long-term inmate in the prison, last year's Eid al Adha were well observed Eid al-Fitr was well celebrated. The inmates were allowed to observe the holy week by carrying out the five daily prayers and breaking the fasting by having a common meal with other non-Islam inmates. This kind of program could aid in rehabilitation of the Muslim inmates generally.

4.3 Islamic Based Programs Being Implemented to Rehabilitate Muslims Inmates in Shimo La Tewa Prison

4.3.1 Internal Islamic Based Programs Being Implemented to Rehabilitate Muslims Inmates in Shimo La Tewa Prison

The researcher asked the respondents to give their views on some of the Islamic based rehabilitation internal programs observed in the rehabilitation of Islam inmates and the results were as follows in the figure on the next page.

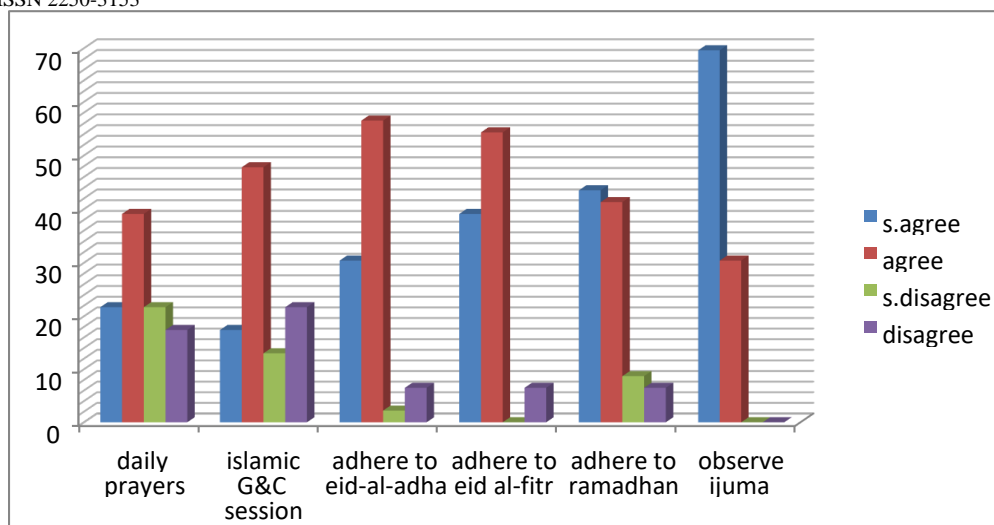


Figure 5: Internal Islamic Based Programs Being Implemented to Rehabilitate Muslims Inmates in Shimo La Tewa Prison

From the above figure, according to likert scale of strongly agree, agree, strongly disagree disagree 69.6% strongly agree and 30.4% agree that Friday sermon/ijuma is well adhered to by the inmates, 43.5% strongly agree and 41.3% agree that Ramadan is adhered to and 8.7% and 6.5% strongly disagree and disagree respectively that that Ramadan is adhered to. On adherence to Eid Al Fitr 39.1% and 54.3% strongly agree and agree respectively that the feast is observed there was 6.5% on disagree and 0% on strongly disagree. About adherence to Eid Al Adha 30.4% strongly agree 56.5% agree 2.2% strongly disagree and

6.5% disagree that it is observed. On matter Islamic guidance and counseling session 17.45% strongly agree, 47.8% agree 13% strongly disagree and 21.4% disagree that the session is observed. Finally on Islamic daily prayers 21.7% strongly agree 39.1% agree, 21.7% strongly disagree and 17.4% disagree that is adhered to. The above response shows that there are Islamic based rehabilitation programs observed internally, however there are some that are not completely adhered to. The examples of these are Islamic daily prayers and adherence to guidance and counseling sessions. This response was in line with the observation made by the researcher and report from interview.

The reality observed was that on daily prayers the isha prayer is not often observed as the inmates are not allowed to pray from the mosque due to security reason however there is room for them to pray as there is provision for water points and mats that are necessary for prayers in the dorms. Special diet was also given to inmates as asserted by most of the inmates and warders during the feasts such as end of Ramadhan

4.3.2 External Islamic Based Programs Being Implemented to Rehabilitate Muslims Inmates in Shimo La Tewa Prison

On the next figure the external Islamic based programs were raised through the questionnaire and the response was as follows.

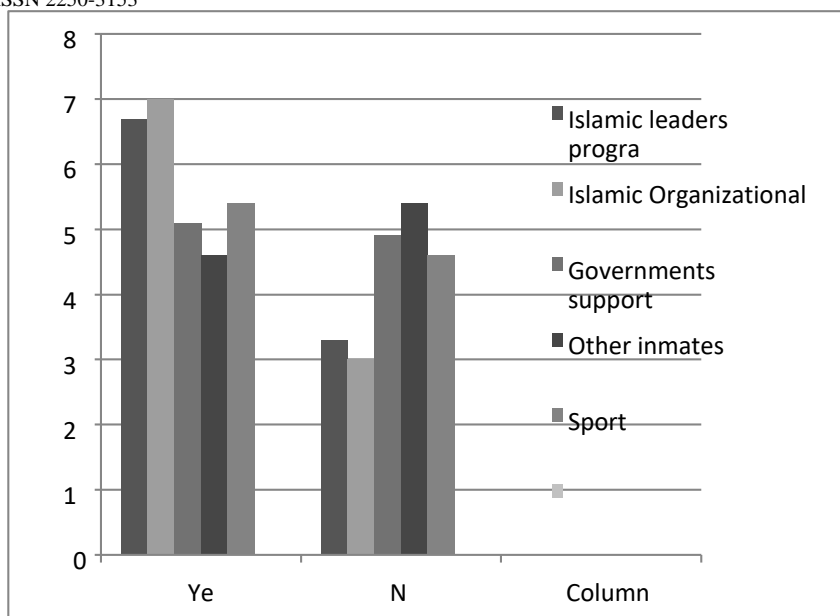


Figure 6: External Islamic Based Programs Being Implemented to Rehabilitate Muslims

From the above figure it is clear that most of the external Islamic based programs are observed by the prison. They are observed at varied level as confirmed with mixed responses of yes and no. The no response indicates partial attendance as well as lack of attendance to those programs. This is in line with KNCH (2012) which observed that some of the rehabilitation programs of inmates are not fully observed due to stiff challenges experienced during implementation of those programs. As noted some of the challenges are beyond institution control. Interpretively, Islamic organizational support was leading at 70% followed by Islamic leaders/maalim exchange program in adherence to with a yes

response of 67% other external Islamic programs that rated high was sports at 54% and governments organization support at 51% the least was other inmates visit at 46%. The no response at all programs indicates that the available programs was not being efficient. This is conspicuous with high rates as further as above average. The Islamic based rehabilitation programs therefore have to be streamlined in Shimo La Tewa main prison.

In addition to information collected through the questionnaire, interview schedules indicates that there are other programs either internally or externally that are Islamic based in helping to rehabilitate Muslims inmates in Shimo La Tewa Main Prison. Some of these programs are Islamic peer counseling, family member visits for Muslims inmates and the president's pardon that is always welcomed by the reforming inmates as Allah having answered their prayers.

4.4 Challenges Facing the Implementation of Islamic Based Programs in Shimo La Tewa Prison

The challenges facing were established and results distribution were as follows. This helped to clearly bring forth the findings.

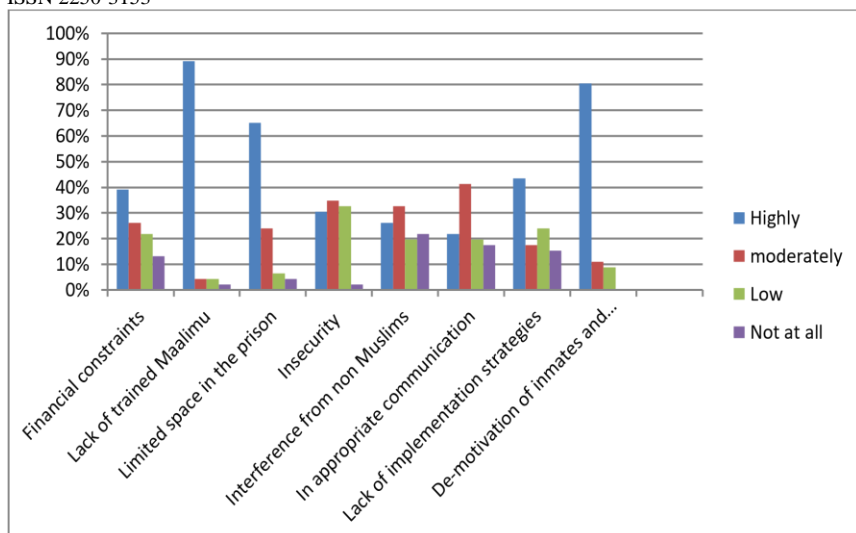


Figure 7: Challenges Facing the Implementation of Islamic Based Programs in Shimo La Tewa Prison

As shown in the figure 8 the response indicates that there are challenges facing the implementation of Islamic based programs in rehabilitation of Muslim inmates in Shimo La Tewa main prison. Based on the rating of highly, moderately, low and not at all, the response on highly and moderately dominated the findings, this was a positive response to the factor affecting the programs. Among the factors that were scored above average on the rate of highly and moderately were: lack of trained maalims, demotivation of inmates and warders in implementing the Islamic based rehabilitation programs and finally limited space in the prison.

Significantly, other factors in order of high level to low were financial constraints, lack of implementation strategies, insecurity, interference from non-Muslim inmates and lastly inappropriate communication.

Arguably, the two major factors that is lack of trained maalims and demotivation of inmates and warders are in line with what most of the inmates mentioned during the interview. The observation by the researcher is that the prison had not done enough to utilize the Islamic warders as Maalims to enhance the Islamic ministry in the prison. Hither to, it is encouraging with reports of low, moderately and not at all despite at low levels. The assertion of this response is the existence of Islamic based rehabilitation programs to Islamic inmates in the Shimo La Tewa main prison and even other prisons subject to further studies.

4.5 Impact of Islamic Based Programs on Rehabilitation of Muslims Inmates in Shimo La Tewa Prison

On the impact of Islamic based rehabilitation programs on Islam inmates, several details were obtained from the participants and the analysis on some of the impact was as shown below.

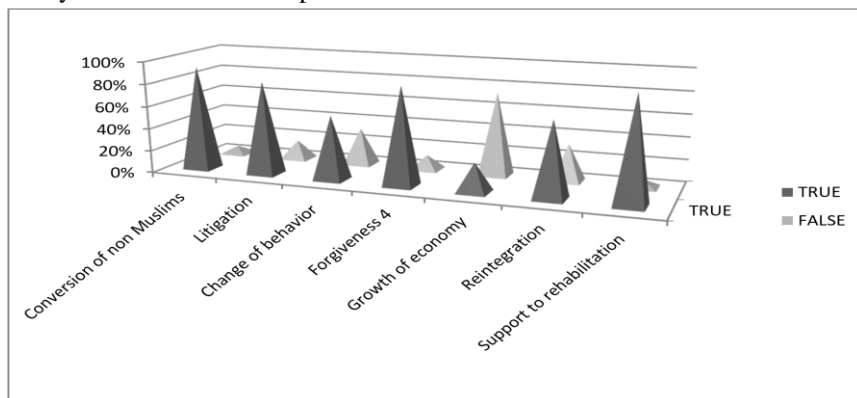


Figure 8: Impacts of Islamic Based Programs on Rehabilitation of Muslims Inmates in Shimo La Tewa Prison

From the above figure it is clear that Islamic based rehabilitation programs on Muslim inmates have an impact. This is deduced from the evidence shown by the response of true as an admission of the impact. Statistically quite a big number of true response is above 50%. The highest response rate was 93% an acceptance that these programs results to support of inmate rehabilitation, conversion of non-Muslims into Muslims, it was followed by forgiveness of the enemies of the inmates, litigation of Muslim inmates, reintegration of

Muslim inmates back into society, and lastly change of behavior respectively. This response was an indication that there varied impact of Islamic based rehabilitation programs. On the other hand the least recorded was growth of the country's economy, this recorded high on the rate of not true at 74%. This rate could mean that the inmates economic projects are not geared on Islamic doctrine of halaal therefore the Muslim inmates are not comfortable together with Muslim warders. Here there is need to utilize Carl Rodgers 1940s theory ,that is the therapist in this case the implementers of Islamic based rehabilitation programs should communicate with deep and genuine caring for the impact of the therapy to be felt (Corey 2009).

CONCLUSION

Conclusively, adherence to Friday sermon/khutuba ,Ramadan ,Eid Al Fitr, Eid Al Adha, Islamic guidance and counseling session, Islamic prayers in order of high level to low is adhered to as some of the internal Islamic based rehabilitation programs. The external Islamic based rehabilitation programs are Islamic organization supports to Muslim inmates, Islamic leaders exchange programs, sports and music activities, government organization support and finally other inmates visits. Lack of trained maalims/Islamic teachers to give sermon to inmates sufficiently ,demotivation of the inmates and warders in implementing the programs, limited space in the prison so that Muslim inmates are not able to say their prayers, lack of implementation strategies of the programs, financial constraints in rolling out those programs, interference from non-Muslims inmates and warders in the Islamic rehabilitation programs, and insecurity are the challenges facing the implementation of Islamic based rehabilitation programs in Shimo La Tewa Main prison.

Support to rehabilitation, conversion of non-Muslims or non-religious inmates into Muslims, forgiveness of the accusers of the inmates to heal their souls, litigation of the inmates, reintegration of former prisoners into the society after serving the sentence or pardoned on basis of successful rehabilitation, positive change of behavior holistically and eventual growth of the economy as the reformed inmates would have acquired the expertise to earn a living after prison were the impacts of Islamic based rehabilitation programs to Muslim inmates.

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