

**INFLUENCE OF INSTITUTIONAL FACTORS ON THE PROVISION OF VALUE-
BASED EDUCATION IN MUSLIM PRIVATE SECONDARY SCHOOLS IN MOMBASA
COUNTY, KENYA**

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**A Thesis Submitted to the School of Education and Social Sciences in Partial Fulfillment of
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DECLARATION AND RECOMMENDATION

Declaration

I declare that this thesis is my original work and has not been presented for examination in any other university.

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Recommendation

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DEDICATION

I dedicate my thesis to late Fethullah Gülen, who has inspired and shaped my life through his speeches, literature, and lifestyle which have defined who I am today. As a prominent member of Turkey's moderate Muslim community, Fethullah Gülen is highly regarded in the academic, intellectual, literary, political, and social spheres of life. He was ardent advocate of peaceful interfaith and cultural coexistence, scientific inquiry, democratic governance, and spiritual growth. He detests the use of religion as a tool for political gain or malicious justification for violence.

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ABSTRACT

Value-based education focuses on instilling core ethical principles and moral values in students, aiming to develop their character and civic responsibility. This approach is fundamental in creating a well-rounded educational experience. This research investigated the institutional factors impacting the delivery of value-based education in Muslim Private Secondary Schools in Mombasa County, with a focus on how parents' academic involvement moderates these factors. The objectives included assessing the influence of teaching materials, teacher values, school physical facilities, and school culture on the provision of value-based education. The theoretical framework incorporated the Socio-Cultural Theory of Cognitive Development, Fethullah Gülen's Theory of Education, Classical Liberal Theory of Equal Opportunities, and Social Learning Theory. Employing a descriptive survey design, the study gathered data depicting the current status of the influence of institutional factors on the provision of value-based education in Muslim Private Secondary Schools in Mombasa County. The population of the study consisted of 366 respondents comprising of 97 Board members, 17 Principals, and 252 Teachers from all 17 private Muslim-based secondary schools in Mombasa County. The study used a stratified random sampling technique to select 30 % of the Board members and 101 teachers and census sampling to select 17 Principals. A total of 124 respondents were included in the study, comprising 29 Board members, 78 teachers, and 17 principals. Data from teachers and principals were collected using questionnaires, while board members were interviewed using a structured interview guide. The researcher employed a drop-and-pick method to distribute and collect questionnaires from the targeted sample of respondents. Both quantitative and qualitative data analysis techniques were utilized. The validity of the research instruments was ensured through expert scrutiny in the field, with adjustments made based on their feedback. Reliability of the data collection instruments was assessed using Cronbach's Alpha coefficient. Thematic approach was used to analyze qualitative data, Quantitative data was analyzed using the Statistical Package for Social Sciences (SPSS) version 27, allowing for the computation of descriptive statistics such as mean, mode, percentages, and standard deviation based on the well-completed questionnaires. Qualitative data were analyzed thematically by reviewing recorded data. The study concludes that institutional factors such as teaching materials, teachers' values, physical facilities, and school culture are crucial for delivering value-based education in Muslim Private Secondary Schools in Mombasa County. Effective alignment with community values, ongoing teacher development, and robust assessment tools are essential for enhancing educational impact. To enhance the provision of value-based education in Muslim private secondary schools, the study recommends that management implement ongoing professional development initiatives to equip teachers with skills aligning their values with community norms. Additionally, school management should serve as role models, consistently demonstrating and communicating the desired values to all stakeholders. To effectively gauge the success of these programs, institutions should develop and utilize assessment tools that measure students' understanding and application of core values, offering valuable insights into the program's impact.

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LIST OF ABBREVIATIONS & ACRONYMS

ALIVE	Association for Living Values Education
CBC	Competence-Based Curriculum
EU	European Union
FCAT	Florida Comprehensive Academic Test
MOE	Ministry of Education
NACOSTI	National Commission for Science, Technology and Innovation
NCRC	National Crime Research Centre
OECD	Organisation for Economic Co-operation and Development
PGT	Path-Goal Theory
PSHE	Personal, Social, Health, and Economic Education
REB	Rwanda Education Board
SAPSQ	School Administrators Perception of Self-reliance Questionnaire
SMSCD	Spiritual, Moral, Social, and Cultural Development Framework
SPSS	Statistical Package for Social Sciences
UK	United Kingdom
UNESCO	United Nations Educational, Scientific and Cultural Organization
VBE	Value-Based Education

CHAPTER ONE

INTRODUCTION

1.1 Background of the Study

Value-Based Education (VbE) encompasses the institutional principles, policies, and cultural ethos upheld within educational settings. It is reflected in a school's inclusion policy manifested through its commitment to equal opportunity for all members and embedded within its organizational structures, interpersonal relationships, and decision-making processes. As Taylor (2021) asserts, schools that implement VbE intentionally integrate core values such as respect into their management systems, policies, terminology, and daily interactions, ensuring that these values are not merely taught but are lived throughout the institution.

At its core, VbE seeks to instill foundational human values including fairness, integrity, cooperation, trustworthiness, respect, and truthfulness. These values serve as pillars for educational reform, contributing to broader societal outcomes such as increased employment opportunities, gender equity, and the establishment of a stable economic foundation. Within Muslim communities, VbE is particularly significant, as it aligns with the dual objective of cultivating individuals who are both proficient in Islamic religious knowledge and exemplary in character and professional competence (Hashim & Jemali, 2020).

The theoretical understanding of values further enriches the conceptualization of VbE. Koutsokis (2023) defines values as normative rules that individuals use to assess the moral appropriateness of actions—both their own and those of others. In this sense, values function as ethical benchmarks, guiding judgments about right and wrong. Hill (2018) expands this perspective by describing values as deeply held beliefs that shape personal priorities and influence life organization. This definition underscores the subjective and intrinsic nature of values, highlighting their centrality to individual identity and behavior.

Schwartz (2018) offers a complementary view, positing that values are aspirational goals that individuals strive to attain. These goals act as guiding principles, informing choices, directing actions, and shaping life trajectories. Collectively, these conceptualizations affirm that values are not merely abstract ideals but are operationalized through behavior, institutional culture, and educational practice making them integral to the design and delivery of value-based education.

Value-Based Education (VbE) represents a pedagogical approach centered on the intentional cultivation of moral values and character development among students. As articulated by Nucci and Narvaez (2018) VbE involves the systematic integration of ethical principles into educational practice, guiding learners toward the internalization of positive moral traits through diverse instructional activities. This approach transcends the mere transmission of knowledge, aiming instead to foster holistic character formation.

The core objective of VbE lies in its commitment to nurturing virtues that contribute to the development of well-rounded individuals. These virtues are not only taught but are embedded within the educational experience, shaping students' dispositions and behavioral responses. Hawkes (2019) emphasizes that VbE extends beyond traditional academic instruction by prioritizing the cultivation of traits essential for personal growth, emotional resilience, and social competence. The pedagogical intent is to equip learners with the moral and psychological tools necessary to navigate complex life challenges with integrity and purpose.

The ethical values promoted through VbE encompass a broad spectrum, including empathy, responsibility, integrity, and adaptability. These traits serve as foundational elements in the formation of ethical judgment and civic responsibility, reinforcing the role of education in shaping individuals who contribute positively to society. By embedding these values into the curriculum

and school culture, VbE positions character education as a central pillar of educational reform and human development.

Value-Based Education (VbE) is deeply rooted in philosophical traditions that emphasize the moral and ethical development of learners. Among these, the Ubuntu principle stands as a foundational ethos, encapsulating the essence of human interconnectedness and communal responsibility. Ubuntu, as articulated by Broodryk (2019) promotes humanity-affirming virtues such as harmony, integrity, kindness, tolerance, generosity, and forgiveness. These values foster caring, respect, and mutual support—elements essential to the cultivation of just and cohesive communities.

The Ubuntu philosophy centers on the concept of the soul and collective well-being, advocating for compassion, shared problem-solving and reciprocal generosity. Its principles deep regard for others, empathy, and emotional sharing form the moral bedrock upon which individuals learn to navigate the complexities of life. Broodryk (2021) further emphasizes that Ubuntu enables communities to thrive in a familial spirit, promoting high-quality living through mutual respect and care.

Within the educational context, VbE serves as a transformative framework that extends beyond conventional academic instruction. It acts as a catalyst for fostering meaningful relationships among students, teachers, and parents. As noted by Du Toit et al. (2018) VbE inspires active student engagement and strengthens parental and teacher involvement in the educational journey. This relational dynamic enhances interpersonal connections and contributes to a supportive learning environment.

Several institutional factors critically influence the effective implementation of VbE. Equally important are the values held by teachers, who serve as moral exemplars within the classroom.

Ahmad (2020) highlight that teachers' personal beliefs and ethical orientations significantly shape students' moral development and the authenticity of VbE practices.

School infrastructure also plays a vital role in facilitating value-based learning. Conducive physical environments support pedagogical effectiveness and reinforce the institutional commitment to holistic education. Moreover, the prevailing culture within the school including its norms, values, and practices acts as a determinant of VbE success (Orchard, 2015). A value-rich school culture reinforces the principles taught and ensures their integration into daily routines and interactions.

In faith-based educational settings, particularly within Muslim private schools, the integration of Islamic cultural values into curricular content is essential. Puad et al. (2022) argue that embedding Islamic spiritual values into social science instruction enhances students' social and emotional competencies. This holistic approach aligns with the broader objectives of Islamic education, which aim to produce individuals who are not only academically proficient but also ethically grounded and emotionally intelligent.

The Association for Living Values Education (ALIVE) is an international initiative committed to fostering the holistic development of learners by promoting the cultivation of positive moral values. As noted by Sahin (2019) ALIVE aims to create nurturing and respectful learning environments where students feel safe, supported, and empowered to embody values such as empathy, integrity, and compassion. Operating across multiple countries, the organization provides training for educators and caregivers working with vulnerable populations including street children, youth in rehabilitation, young offenders, refugees, and children affected by conflict underscoring the transformative potential of Value-Based Education (VbE) in diverse and challenging contexts.

In response to escalating social issues such as school violence, political unrest, domestic abuse, and rising crime rates, scholars have advocated for the integration of VbE into school curricula. Hlatshwayo et al. (2020) argue that embedding values education within formal education systems can serve as a corrective mechanism, fostering social cohesion and ethical citizenship.

Teachers play a pivotal role in the implementation of VbE due to their sustained engagement with students. According to Iyer (2021), educators are instrumental in modeling and imparting values such as peace, respect, honesty, tolerance, humility, and cooperation. VbE may be delivered as a standalone subject or infused across the curriculum as a way of life, emphasizing the importance of moral learning as a continuous and communal process. Successful implementation requires the active participation of multiple stakeholders including parents, teachers, and community members and necessitates targeted professional development for educators. Drakes (2019) emphasizes that teacher training should promote self-awareness and critical reflection, enabling educators to create safe, inclusive spaces where students can explore and internalize ethical principles.

Historically, the evolution of values education has been shaped by socio-political dynamics. In the United States, values education programs introduced in the 1970s were rooted in traditional and religious ideologies (Luckin & Issroff, 2018). However, Ryan (2019) critiques these early efforts for their association with authoritarian practices and racial segregation, which undermined the principles of equity and democratic citizenship. This legislative shift expanded citizenship rights and laid the foundation for more inclusive educational practices.

The broader cultural transformation that followed often referred to as the Cultural Revolution—fostered increased social tolerance and a deeper appreciation for cultural diversity. As Luckin and Issroff (2018) observe, the dismantling of segregation contributed to a more pluralistic society,

reinforcing the importance of values education in promoting mutual respect and intercultural understanding.

The development of Value-Based Education (VbE) has been shaped by diverse cultural, historical, and policy contexts across the globe. In the United States, the evolution of VbE gained significant momentum during the 1970s, catalyzed by shifting societal norms and a growing emphasis on individual expression. As noted by Oeschger et al. (2022) educators began to recognize the importance of helping students articulate their core beliefs, marking a pedagogical shift toward fostering personal autonomy and ethical reflection. This transformation reflected broader societal changes, including increased pluralism and the need to respect diverse perspectives within the classroom.

During this period, teachers faced the complex challenge of reconciling traditional moral philosophies with the evolving values of contemporary society. Kirschenbaum (2021) highlights the caution issued to educators against imposing personal moral standards on students, underscoring the nuanced struggle to balance authority with respect for student agency. This shift signaled a move toward a more dialogic and inclusive approach to moral education, rooted in democratic principles and cultural sensitivity.

In India, VbE is framed as a holistic endeavor aimed at cultivating responsible citizenship, moral integrity, and personal development. According to Curko et al. (2017), the Indian model of VbE emphasizes three core objectives: instilling good manners and responsibility, promoting cooperative citizenship, and supporting the full realization of children's potential across cognitive, emotional, and spiritual domains. Central to this approach is the encouragement of national pride, collective unity, and respect for religious and cultural diversity. The integration of moral education

within parenting practices further reinforces the development of self-confidence, spiritual awareness, and adherence to ethical norms.

Australia's approach to VbE is anchored in the dual goals of fostering democratic values and cultivating personal virtues. As outlined by the Australian Government (2020) values education in Australian schools aims to produce citizens who uphold principles of democracy, justice, and equity. Students are encouraged to develop qualities such as integrity, resilience, and respect for human dignity. The curriculum also emphasizes intercultural competence, particularly with regard to understanding Asian cultures, and promotes environmental stewardship and civic engagement as expressions of shared national values.

In contrast, the European Union (EU) has yet to establish a unified policy framework for ethics and values education. Despite the absence of cohesive strategic documents, recent consultations by the European Commission have underscored the importance of promoting social inclusion and common values through education (United Nations Educational, Scientific and Cultural Organization [UNESCO], 2021). As Arenas et al. (2020) observe, European society is founded on shared values such as fairness, integrity, cooperation, trustworthiness, respect, and truthfulness. The recognition of mutual interdependence and the increasing cultural diversity within Europe have prompted calls for education to play a more central role in transmitting these values across generations.

Collectively, these international perspectives illustrate the multifaceted nature of VbE and its adaptability to varying socio-cultural and institutional contexts. While the specific values emphasized may differ, the overarching goal remains consistent: to nurture ethically grounded individuals capable of contributing to inclusive, just, and resilient societies.

Nepal's recent curricular reforms reflect a strategic commitment to cultivating ethically grounded and socially responsible citizens. The newly introduced framework places significant emphasis on character development, integrating core virtues such as honesty, empathy, respect, and environmental consciousness into the national education agenda (Srivastava, 2023). This value-centric approach is embedded within a broader pedagogical vision that promotes integrated learning, practical application, competency-based development, and inclusive education. The overarching objective is to prepare students not only for academic success but also for meaningful participation in civic and cultural life. While effective implementation demands robust teacher training, adequate resources, and institutional support, the curriculum holds transformative potential for shaping a generation equipped to navigate the complexities of the 21st century and contribute to Nepal's socio-economic advancement (Srivastava, 2023).

Singapore's approach to values education is rooted in its post-independence nation-building agenda. Since the late 1950s, the government has mandated values instruction through subjects such as Civics, Religious Knowledge, and Ethics, with the aim of nurturing morally upright and socially responsible citizens. Over time, the curriculum has evolved in response to shifting national priorities and pedagogical innovations. The introduction of Character and Citizenship Education (CCE) in 2014 represents a contemporary iteration of this long-standing commitment, integrating values education with civic literacy and emotional intelligence. This evolution underscores Singapore's adaptive strategy in aligning educational content with societal needs, ensuring that students are equipped to contribute meaningfully to both familial and national contexts.

Sweden's historical trajectory in values education reflects a transition from religious moral instruction to secular civic engagement. In the nineteenth century, Swedish curricula were heavily influenced by Christian doctrine, emphasizing moral discipline and character formation. However,

as the Church's influence waned in the early twentieth century, educational priorities shifted toward promoting democratic ideals, social justice, and equality (Orlenius, 2008; Svingby, 1995). Contemporary Swedish education continues to embed ethical reasoning and civic responsibility within its curricular frameworks, aligning with broader societal commitments to inclusivity and participatory democracy. This evolution illustrates the dynamic interplay between cultural heritage and progressive educational reform in shaping national values discourse.

Taken together, these national models reveal diverse yet convergent pathways in the pursuit of Value-Based Education. While contextual differences shape the specific content and delivery mechanisms, the shared aspiration remains consistent: to foster morally conscious, socially engaged, and resilient individuals capable of contributing to the collective good.

Sweden's contemporary curriculum policy positions primary educational institutions as pivotal agents in the transmission of democratic ideals and the cultivation of ethical character. This educational vision is further elaborated by Robert and Ebru (2013) who identify key objectives: promoting respect for human dignity, enabling ethical discernment, nurturing a culture of empathy and support, and encouraging active resistance against oppression and harassment. These aims reflect Sweden's holistic approach to education one that transcends academic instruction to embrace the moral and civic development of learners.

Unlike traditional models that isolate values education as a discrete subject, Sweden adopts an integrative framework wherein ethical instruction permeates multiple disciplines, including social studies, religion, history, biology, and physical education. Tirri (2011) emphasizes that values education also extends into the informal dimensions of schooling, encompassing classroom interactions, teacher-student relationships, disciplinary practices, and conflict resolution strategies. This embedded approach ensures that democratic values are not merely taught but lived within the

school environment, reinforcing the role of education in shaping inclusive and equitable social norms.

Israel's Ministry of Education has institutionalized a mandatory core curriculum centered on values education, designed to advance both academic and societal objectives. This curriculum seeks to unlock students' academic potential while simultaneously instilling essential learning competencies and foundational social values. Notably, the curriculum enjoys broad consensus across diverse societal sectors, enabling the delivery of a unified and high-quality educational experience. By adhering to agreed-upon standards, the Israeli education system ensures consistency in both cognitive and ethical domains. The overarching goal is to prepare students to become productive, socially responsible citizens capable of contributing to national development and cohesion.

Morocco's approach to values education is deeply rooted in constitutional principles and national reform initiatives. The Constitution of Morocco and the National Charter of Education and Training serve as foundational documents that articulate the nation's commitment to Islamic values such as tolerance, moderation, citizenship, and the pursuit of knowledge and innovation (Alsalah & Tazi, 2023). These principles are operationalized through systematic integration of civic education, human rights instruction, gender equality, and environmental ethics within both school curricula and teacher training programs. Morocco's values education strategy is closely aligned with broader legal and social reforms, reflecting a comprehensive and culturally embedded vision of ethical development. The emphasis on rights, responsibilities, and collective identity positions education as a transformative force in shaping a just and inclusive society.

Collectively, these national models illustrate diverse pathways toward embedding values within educational systems. While Sweden emphasizes democratic integration across formal and informal

domains, Israel prioritizes curricular consensus and societal cohesion, and Morocco leverages constitutional and religious frameworks to promote ethical citizenship. Despite contextual differences, each approach underscores the centrality of education in cultivating morally grounded individuals equipped to navigate and contribute to complex social landscapes.

South Africa's commitment to Value-Based Education is deeply rooted in its post-apartheid constitutional framework. Building upon the Interim Constitution (1993) and the White Paper on Education and Training (1995) the Constitution of the Republic of South Africa (1996) established the foundational principles of equity, dignity, and democratic participation. A pivotal moment in the institutionalization of VbE occurred in 2000, when a Working Group led by Professor Wilmot James undertook a comprehensive evaluation of values in South African schools. This initiative foregrounded principles such as social honor, transparency, accountability, equality, tolerance, and multilingualism, while explicitly condemning discrimination based on gender, culture, and ethnicity.

Subsequently, the National Department of Education articulated twelve constitutional principles in the Manifesto on Values, Education, and Democracy which included Ubuntu (human dignity), non-racism, non-sexism, and respect for all individuals (Solomons & Fataar, 2021). These principles have been systematically integrated into teacher education programs, including initiatives like the Higher Education HIV/AIDS Program, ensuring that values education permeates both pedagogical practice and institutional ethos. South Africa's model exemplifies a rights-based approach to VbE, aligning educational objectives with constitutional imperatives and fostering a culture of democratic citizenship.

In contrast, Nigeria faces significant challenges in embedding values education within its formal schooling system. Alozie (2022) identifies the erosion of social values as a critical concern, noting

that moral and ethical dilemmas increasingly affect students' interpersonal relationships and societal engagement. The marginalization of moral instruction within Nigeria's curriculum has contributed to uneven character development, impeding students' ability to navigate complex social realities. This gap underscores the need for a more structured and intentional integration of VbE into Nigeria's educational policy and practice.

Ethiopia's historical approach to values education reflects a strong emphasis on intergenerational moral transmission. In traditional Ethiopian society, close relationships between children and adults were considered essential for ethical development. The indigenous curriculum played a central role in preserving cultural norms and moral values. With the spread of Christianity and Islam, religious education became a dominant vehicle for values instruction. This trajectory highlights the tension between preserving indigenous moral frameworks and adapting to contemporary educational demands.

Rwanda presents a more recent and structured model of VbE integration. In 2015, the country transitioned from a knowledge-based curriculum to a Competence-Based Curriculum (CBC), explicitly designed to reflect Rwanda's Basic Values (Ndiwokubwayo & Habiwaremye, 2018). These values Excellence, Ambition, Equity, Inclusivity, Learner-Centeredness, Transparency, and Family serve as guiding principles for curriculum design and implementation. As Nsengimana (2021) notes, Rwandan students are systematically taught civic virtues such as respect for human rights, independence, patriotism, tolerance, peace, and democratic engagement. The CBC framework positions values education as a cornerstone of national development, aiming to cultivate resilient, socially responsible citizens equipped for the demands of a rapidly evolving society.

Together, these national models illustrate the diverse trajectories of Value-Based Education across Sub-Saharan Africa. South Africa's constitutionally anchored approach, Nigeria's moral deficit, Ethiopia's cultural erosion, and Rwanda's competency-driven reform each reflect distinct historical, political, and pedagogical contexts. Yet, they converge on a shared aspiration; to harness education as a transformative force for ethical development and societal cohesion.

In Rwanda, Value-Based Education is deeply intertwined with religious and moral instruction, reflecting a national commitment to the holistic development of youth. The curriculum emphasizes spiritual growth and ethical formation, aiming to instill virtues such as respect, accountability, self-control, honesty, generosity, and fidelity. These qualities are not merely aspirational but are positioned as essential competencies for navigating moral dilemmas and making sound lifelong decisions. By embedding these principles within the educational framework, Rwanda seeks to cultivate a generation of morally grounded citizens capable of contributing to national cohesion and ethical governance.

Kenya's approach to Value-Based Education is anchored in its constitutional and legislative frameworks. Article 10 of the Constitution of Kenya (2010) articulates the nation's core principles commonly referred to as National Values which include patriotism, unity, equity, and respect for diversity. Complementing this, the Basic Education Act of 2013 mandates the integration of specific skills, attitudes, and values into the educational process. These provisions aim to foster a strong sense of nationhood, promote civic responsibility, and nurture a cohesive society rooted in shared ethical standards. The Constitution further delineates moral benchmarks that guide professional and civic conduct. Ethical values such as accountability, transparency, justice, and equal opportunity are emphasized as foundational to a just and inclusive society. Moreover, environmental stewardship is explicitly framed as a civic duty, reinforcing the interconnectedness

of personal integrity, social justice, and ecological responsibility (Constitution of Kenya, 2010). This comprehensive ethical vision positions education as a vehicle for cultivating responsible citizenship across multiple domains.

Despite these robust constitutional and policy frameworks, Kenya's education system faces significant challenges in operationalizing Value-Based Education. Otieno (2018) highlights a disconnect between formal instruction and the broader moral development of learners. While schools focus on academic achievement, values education is often relegated to informal spaces such as families, religious institutions, and media platforms. These environments play a critical role in shaping children's ethical outlooks, yet they lack structured integration with formal schooling.

Mueni (2022) critiques the exam-centric nature of Kenya's educational system, arguing that the emphasis on test performance undermines the cultivation of holistic competencies. Although parents and religious institutions recognize the importance of whole-person development, existing mechanisms for reinforcing values education remain limited and fragmented. This gap underscores the need for pedagogical reforms that prioritize character formation alongside academic excellence, ensuring that learners are equipped not only with cognitive skills but also with the moral discernment necessary for responsible citizenship.

Together, Rwanda and Kenya offer contrasting yet complementary models of Value-Based Education. Rwanda's curriculum foregrounds moral and spiritual growth through integrated religious instruction, while Kenya's constitutional and legislative frameworks provide a robust foundation for ethical education. However, both systems reveal the critical importance of aligning policy, pedagogy, and community engagement to realize the full potential of values education in shaping socially responsible and ethically grounded citizens.

1.2 Problem Statement

Globally, education is recognized as a critical vehicle for imparting values that promote ethical behavior, social responsibility, and holistic human development. Education systems have continued to grapple with balancing academic excellence and value formation, with many countries emphasizing character education as a response to rising moral and social challenges. Any education system acknowledges the importance of value-based education (VbE) in fostering integrity, responsible citizenship, and national cohesion.

In Kenya, however, the persistent occurrence of student unrest and strikes in secondary schools has raised critical concerns about the efficacy of current disciplinary and moral education frameworks. The situation escalated in 2021, when over 200 secondary schools across the country experienced strikes, resulting in significant property damage, injuries, and fatalities. School administrators attributed this unrest to the disorientation caused by the COVID-19 pandemic, which disrupted learning continuity and strained students' emotional resilience (Kathula, 2022). Concurrently, Shahidi (2021) criticized parental disengagement, noting a decline in domestic discipline and moral guidance. Ngesu (2022) further observed a rise in adolescent vices including drug abuse and indiscipline linked to the absence of structured value inculcation and effective behavioral management strategies.

Empirical studies on VbE in Kenyan secondary schools offer valuable insights into the determinants and limitations of current practices. Sahoo and Panda (2021) emphasized the pivotal role of curriculum design, pedagogical methods, and teacher influence in shaping students' moral development. However, Mueni (2022) in her study of public secondary schools in Nairobi County, found that institutional culture and climate alone were insufficient to guarantee character

formation. Students often failed to internalize school values, suggesting a disconnect between formal instruction and personal adoption.

If these challenges are not addressed, the outcome is a generation of learners who may excel academically but exhibit poor discipline, weak moral grounding, and diminished social responsibility. Such deficiencies have already manifested in widespread student unrest, indiscipline, and adolescent vices such as drug abuse. Left unchecked, this threatens not only the stability of schools but also undermines societal cohesion and national development. Conversely, solving this problem can yield learners who are not only academically competent but also morally upright, socially responsible, and emotionally resilient. Effective VbE fosters discipline, integrity, and compassion, leading to peaceful school environments, reduced unrest, and the cultivation of ethically grounded citizens who can contribute positively to society.

This study therefore seeks to examine the institutional determinants influencing the provision of VbE in Muslim private secondary schools in Mombasa County, with particular focus on the moderating role of parental academic involvement. By analyzing how teaching materials, teacher values, physical infrastructure, and school culture interact with parental engagement, the study aims to generate evidence-based insights that can strengthen the implementation and impact of value-based education in Kenya.

1.3.1 Objectives of the Study

The specific objectives guiding this inquiry are:

- i) To determine the influence of availability and utilization of teaching materials in provision of Value-Based Education in Muslim private secondary schools in Mombasa County.
- ii) To examine the influence of teacher values in provision of Value-Based Education in Muslim private secondary schools in Mombasa County.

- iii) To analyze the influence of school physical facilities on the delivery of Value-Based Education in Muslim private secondary schools in Mombasa County.
- iv) To investigate how school culture contributes to or constrains the provision of Value-Based Education in Muslim private secondary schools in Mombasa County.
- v) To determine the moderating effect of parents' academic involvement on the relationship between institutional factors and the provision of Value-Based Education in Muslim private secondary schools in Mombasa County.

1.4 Research Hypotheses

To empirically test the relationships outlined above, the study will be guided by the following null hypotheses:

- H₀₁: The availability and utilization of teaching materials have no significant influence on the provision of Value-Based Education in Muslim private secondary schools in Mombasa County.
- H₀₂: Teacher values do not have a significant role in shaping the implementation of Value-Based Education in Muslim private secondary schools in Mombasa County.
- H₀₃: School physical facilities have no significant impact on the delivery of Value-Based Education in Muslim private secondary schools in Mombasa County.
- H₀₄: School culture does not significantly contribute to or constrain the provision of Value-Based Education in Muslim private secondary schools in Mombasa County.
- H₀₅: Parents' academic involvement does not significantly moderate the relationship between institutional factors and the provision of Value-Based Education in Muslim private secondary schools in Mombasa County.

1.5 Justification of the Study

This research examined the institutional factors affecting the provision of value-based education in Muslim private secondary schools in Mombasa County, with a particular focus on how parents' academic involvement moderates these factors. The choice of Mombasa County was driven by its status as a major urban center with a diverse educational landscape and a significant Muslim population. The county's unique socio-economic dynamics and cultural context provided a pertinent setting for studying value-based education within a religious framework, especially given the rapid urbanization and evolving challenges in the educational sector.

Muslim private secondary schools were selected for this study due to their distinct educational philosophies rooted in Islamic principles. These schools typically offer a holistic approach that integrates moral and ethical teachings with academic subjects. This characteristic allowed for an in-depth exploration of how religious and cultural values influence educational practices. Additionally, private schools, with their greater curricular flexibility compared to public schools, were deemed more suitable for investigating value-based education.

The preference for private over public schools was influenced by the autonomy private institutions have in shaping their curricula and teaching methods. This autonomy often results in a more tailored implementation of value-based education. In Mombasa, private schools are known for their commitment to specific educational philosophies and tend to attract highly involved parents. This high level of parental involvement was crucial for understanding its moderating role on the institutional factors influencing value-based education, making private schools a more fitting context for this research.

1.6 Limitations of the study

This study acknowledges several limitations that arose during the data collection process, particularly in relation to determining the moderating effect of parents' academic involvement on the relationship between institutional factors and the provision of Value-Based Education in Muslim private secondary schools in Mombasa County.

First, the sensitive nature of the topic created apprehension among respondents regarding personal safety and institutional confidentiality. Teachers, parents, and administrators were often cautious about providing candid responses, fearing that their views might be misinterpreted or traced back to them. This concern contributed to delays in response timelines and, in some cases, incomplete or less detailed data.

Second, the study was limited by the potential for social desirability bias. Some respondents may have tailored their responses to align with what they perceived as socially or religiously acceptable rather than expressing their genuine perspectives. This may have affected the objectivity of the data collected.

Third, logistical constraints such as limited access to parents and school administrators, owing to busy schedules and competing institutional priorities, presented additional challenges in achieving timely and comprehensive data collection.

To mitigate these limitations, the researcher implemented several strategies. Assurances of anonymity and confidentiality were strongly emphasized, ensuring that no personal identifiers or institutional names appeared in the research findings. This helped reduce fear and build trust among respondents. Additionally, all participants were informed that their participation was voluntary, and they were free to withdraw at any stage of the study without any consequences. An

introductory letter explaining the objectives of the study, its academic purpose, and the ethical safeguards in place was distributed prior to data collection.

Furthermore, to minimize social desirability bias, the researcher employed carefully structured questionnaires and interview protocols that encouraged honest reflection while avoiding leading questions. Flexibility in scheduling was also adopted to accommodate respondents' availability, thereby improving participation rates and the quality of responses.

Through these mitigation strategies, the study was able to reduce the potential impact of the identified limitations and strengthen the reliability and validity of its findings.

1.7 Delimitation of the Study

This study was geographically and institutionally delimited to 17 Muslim private secondary schools within Mombasa County, thereby focusing on a specific cultural and religious educational context. The selection of Muslim private schools was intentional, aimed at examining institutions with explicit commitments to Islamic values and pedagogical objectives. By excluding public schools and other private institutions, the study ensured contextual relevance and analytical depth within faith-based educational settings.

The research population was further narrowed to include teachers and board members, whose institutional roles directly influence the implementation of Value-Based Education. While this focus provided rich insights into administrative and pedagogical dynamics, it excluded the perspectives of students and parents' stakeholders whose lived experiences and engagement could have enriched the understanding of VbE outcomes and parental involvement. This delimitation was necessary to maintain methodological feasibility and thematic coherence, though it presents opportunities for future research expansion.

1.8 Significance of the Study

The findings of this study hold multifaceted significance for key stakeholders within Muslim private secondary schools and the broader educational community:

School Principals will gain a deeper understanding of their strategic role in shaping students' moral and ethical development, enabling more intentional leadership in character formation initiatives.

Teachers will be equipped with practical strategies to foster compassion, integrity, and community engagement among learners, enhancing the moral climate of the classroom.

Religious Leaders will be able to contextualize the role of faith in education, informing the integration of constructive religious teachings into school programs and curricula.

Parents will receive actionable insights into their role in reinforcing positive behavior and values at home, contributing to their children's holistic moral development.

Students stand to benefit from enriched learning environments that promote ethical awareness, personal growth, and the internalization of positive values.

Board Members will be informed of the institutional factors that facilitate or hinder the adoption of VbE, guiding resource allocation and policy formulation for effective implementation.

Researchers and Academics will find the study a credible reference point for further empirical inquiry, particularly within faith-based educational contexts and value-centered pedagogies.

Overall, the study contributes to the refinement and strengthening of Value-Based Education in Muslim private secondary schools, offering a foundational framework for policy development, institutional reform, and pedagogical innovation.

1.9 Assumptions of the Study

This study was predicated on several fundamental assumptions that were considered necessary for ensuring the validity, reliability, and overall credibility of the research process. First, it was assumed that respondents possessed adequate prior knowledge, practical experience, and contextual awareness of Value-Based Education (VbE), particularly within the framework of Muslim private secondary schools in Mombasa County. This assumption was critical in ensuring that the information provided was informed, contextually relevant, and reflective of the realities within the institutions under study. Without such awareness, the responses would have lacked the depth required for meaningful interpretation. Second, the study assumed that all participants engaged in the research process voluntarily and that their responses reflected honesty, accuracy, and sincerity. The integrity of the data collected depended heavily on the assumption that respondents did not withhold critical information or provide socially desirable answers. The ethical safeguards such as assurances of confidentiality, anonymity, and the clarification that the research was purely for academic purposes were expected to enhance trust, thereby minimizing bias and encouraging candid participation. Third, it was assumed that the research instruments (questionnaires and interview protocols) were well-designed to capture the intended constructs of the study and that participants interpreted the questions consistently. This assumption was necessary to maintain the reliability of responses and ensure comparability across different groups of respondents.

Fourth, the study presumed that the statistical and analytical procedures adopted were robust enough to provide valid, reliable, and generalizable findings. The techniques selected were considered appropriate for capturing both direct and moderated effects, particularly in assessing the role of parents' academic involvement as a moderating variable. It was therefore assumed that the analytical framework would yield credible interpretations and meaningful insights into the institutional factors influencing the provision of Value-Based Education.

Finally, it was assumed that the institutional environment of Muslim private secondary schools was sufficiently stable during the period of the study, such that any changes in policies, practices, or external influences did not significantly alter the dynamics under investigation. This assumption was necessary to ensure that the findings reflected ongoing and consistent patterns rather than temporary or situational anomalies.

1.10 Operational Definition of Terms

Institutional factors	Internal components within a school that affect its efficiency and influence how educational programs are implemented.
Teacher value	Ethical traits exhibited by teachers, including honesty, loyalty, tolerance, trustworthiness, service, and compassion in their professional conduct.
School culture	The collective mindset, values, norms, and practices that define the atmosphere and guide behavior within a school community.
School physical facilities	Physical assets such as classrooms, playgrounds, laboratories, and transportation services that facilitate teaching and learning processes.
Teaching materials	Various instructional aids used by educators to support student learning, including textbooks, teacher manuals, magazines, and value-centered guides.
Value-Based Education	A teaching method that incorporates moral and ethical principles into learning to support academic achievement and foster essential social and interpersonal skills.

CHAPTER TWO

LITERATURE REVIEW

2.1 Introduction

This chapter presents a comprehensive review of literature relevant to the study, organized into four key sections mainly the conceptual foundation of Value-Based Education (VbE), an empirical review of related studies, the theoretical framework guiding the research, and the conceptual framework illustrating variable relationships.

The chapter begins by exploring the concept of Value-Based Education, situating it within contemporary educational discourse and faith-based pedagogical practice. This section defines VbE as an instructional approach that integrates ethical and moral principles into academic learning, aiming to foster holistic development, civic responsibility, and interpersonal competence among learners. Particular emphasis is placed on its relevance within Muslim private secondary schools, where religious values are central to institutional identity and curriculum design.

The empirical review synthesizes findings from previous studies that have examined the implementation, challenges, and outcomes of VbE across diverse educational contexts. This section highlights gaps in the literature, especially regarding the role of institutional factors and parental involvement in faith-based schooling environments, thereby establishing the rationale for the current study.

The theoretical framework is constructed from four interrelated theories that collectively inform the study's analytical lens: Cultural Theory of Cognitive Development Emphasizes the role of sociocultural context in shaping learners' moral reasoning and cognitive growth, particularly within culturally embedded educational settings, Fethullah Gulen's Theory of Education Advocates for the integration of spiritual values, ethical conduct, and academic excellence, aligning with the Islamic ethos of Muslim private schools, Supports the principle that all learners

should have equitable access to value-rich education, regardless of background, promoting fairness and personal development, Classical liberal Theory of Equal opportunities Highlights the significance of modeling, observation, and social interaction in the acquisition of values and behavioral norms, reinforcing the role of teachers and school culture in shaping student character.

The chapter concludes with the conceptual framework, which visually and narratively illustrates the hypothesized relationships between the independent variables availability of teaching materials, teacher values, school physical facilities, and school culture and the dependent variable, provision of Value-Based Education. The framework also incorporates the moderating role of parents' academic involvement, offering a structured basis for empirical testing and interpretation.

Chapter two will contain the concept of value-based education, an empirical review where other related studies done before were put down. The section will also have the theoretical framework which was made up of the Cultural Theory of Cognitive Development, Fethullah Gulen's Theory of Education, and the Classical liberal Theory of Equal Opportunities, and the Social Learning Theory. At the end, the chapter will have the conceptual framework that shows the relationship between the independent variables and the dependent variables.

2.2 Concept of Value-based Education

Value-Based Education (VbE) is widely recognized as a lifelong developmental process that begins at birth and continues throughout an individual's life. In many indigenous African societies, the pursuit of knowledge and moral refinement is metaphorically likened to the art of basket weaving an intricate, continuous, and purposeful endeavor that reflects the intergenerational transmission of values and wisdom (Kamal & Hamzah, 2021). This analogy underscores the cultural embeddedness and enduring nature of values education within traditional African epistemologies.

Mondal (2020) emphasized that the conceptualization of VbE remains contested within academic discourse, owing to its multifaceted nature and the diversity of interpretations across educational and sociocultural contexts. highlights this complexity, noting that for some, Values Education encompasses the entire process through which educators and adult figures transmit moral principles to learners within formal educational settings. This perspective views VbE as a comprehensive pedagogical framework that integrates ethical instruction into all aspects of schooling.

The study conversely, also presents an alternative view wherein values education is understood as a broader social activity that transcends institutional boundaries. In this interpretation, individuals—often guided by elders, authority figures, or experienced mentors—engage in deliberate efforts to articulate and model the values that inform their behavior. These values, deemed essential for personal and communal well-being, become central to the educational process, whether within schools, families, or community organizations.

According to Cox (2019) he offers a more structured definition of Value-Based Education, framing it as a targeted initiative aimed at cultivating desirable conduct and character traits. He emphasizes that VbE is not solely concerned with behavioral outcomes but also encompasses a cognitive dimension. The development of moral reasoning through rational and reflective thought is positioned as a core objective. It is an intentional and systematic process that seeks to nurture both ethical behavior and the capacity for sound moral judgment, thereby contributing to the formation of morally responsible individuals and the advancement of societal well-being.

These perspectives illustrate the conceptual richness and pedagogical significance of Value-Based Education. Whether viewed through cultural, institutional, or cognitive lenses, VbE emerges as a

foundational element of holistic education one that integrates moral development with academic achievement and civic engagement.

Value-Based Education (VbE) is not merely an instructional strategy but a lifelong developmental journey that begins at birth and continues throughout one's existence. In many indigenous African societies, this continuous pursuit of moral and intellectual growth is likened to the art of basket weaving an intricate, enduring process that reflects the intergenerational transmission of values and wisdom (Kamal & Hamzah, 2021). This metaphor underscores the cultural embeddedness and transformative potential of VbE across diverse educational contexts.

Maidin et al. (2024) argue that effective Value-Based Education must be anchored in four foundational pillars: content, pedagogy, environment, and assessment. These elements must collectively foster critical thinking, provide a supportive and inclusive learning atmosphere, and offer regular opportunities for reflection and feedback. The process of values learning, they contend, involves a shift from "must consciousness" to "ought consciousness" a transition from externally imposed moral codes to internally embraced ethical convictions. This evolution enables learners to move from fear-based compliance to pride-driven moral agency, thereby cultivating self-awareness and personal responsibility (Schwartz, 2018).

Otieno-Omutoko (2018) emphasizes the role of VbE in preparing children to navigate the complexities of adulthood. By integrating cultural, moral, and ethical instruction with academic development, VbE fosters well-rounded individuals equipped with social etiquette, emotional intelligence, and civic responsibility. Amaele (2019) further elaborates that the ultimate goal of VbE is to nurture principled and ethical adults through the transmission of core moral, cultural, social, and spiritual values. This holistic approach encompasses mental and physical well-being,

social manners, and civic duties, positioning VbE as a cornerstone of character formation and personal identity.

Despite its transformative potential, the effectiveness of VbE is contingent upon the active involvement of key social agents particularly parents and teachers. Duban and Aydogdu (2016) lament that these foundational figures have increasingly neglected their role in moral instruction, resulting in children adopting behaviors modeled by peers and media influences. While values may be transmitted implicitly through activities and interactions, Otieno-Omutoko (2018) cautions that such indirect methods require skilled educators and intentional design, which are often lacking in practice.

From an Islamic perspective, Value-Based Education is envisioned as a comprehensive paradigm aimed at cultivating holistic human beings. Mulyana et al. (2023) describe this model as one that seeks to unfold the full spectrum of human potential both physical and spiritual while fostering harmonious relationships with Allah, fellow humans, and the natural world. Khoiruddin and Sholekah (2019) identify key Islamic values such as sincerity in worship, tolerance, democratic engagement, and environmental stewardship as integral to this educational vision. Sinaga and Feranie (2017) as cited by Nuryana and Fauzi (2020) frames Islamic religious education as a deliberate and systematic process designed to help learners comprehend, internalize, and embody the teachings of Islam in their daily lives.

These perspectives affirm that Value-Based Education is not a monolithic construct but a dynamic, context-sensitive process. Whether approached through secular pedagogical frameworks or Islamic educational philosophy, VbE remains central to the formation of ethically grounded, socially responsible, and spiritually aware individuals.

Islamic religious education draws its foundational guidance from the primary sources of Islamic knowledge the Qur'an and al-Hadith and employs a multifaceted pedagogical approach encompassing instruction, mentorship, experiential learning, and character formation. As articulated by Sinaga and Feranie (2017) the ultimate aim of Islamic education is to cultivate knowledge, understanding, piety, and noble character, while enabling learners to apply Islamic principles in their daily lives. This transformative process equips individuals with the spiritual and ethical foundations necessary to lead purposeful and virtuous lives, aligning personal conduct with divine guidance.

The effectiveness of Value-Based Education in fostering communal and ethical cohesion is further reinforced through the implementation of shared objectives and consistent practices. Du Toit et al. (2018) emphasize that VbE thrives in inclusive environments where students, teachers, and parents collaborate toward common aspirations. Such environments promote mutual respect, empathy, and collective responsibility, creating fertile ground for holistic development. Iberdrola (2021) supports this view, noting that shared values and goals foster a sense of belonging and purpose within educational communities.

A key feature of VbE is its emphasis on personal growth, which encompasses both academic achievement and moral development. Gamage et al. (2021) argue that the collaborative ethos of VbE provides opportunities for all stakeholders to actively engage in the educational journey, thereby cultivating a cohesive and value-rich learning environment. This participatory model reinforces the interconnectedness of individual development and communal well-being.

Within the Islamic educational framework context, the cultivation of a complete and exemplary personality is paramount. Adi (2020) assert that Islamic education aims to nurture students' attitudes, knowledge, and skills through values grounded in the Qur'an and al-Hadith such as

brotherhood, compassion, forgiveness, and tolerance. These values are integral to social-emotional learning and contribute to the development of balanced emotional well-being and positive interpersonal relationships. Praptiwi et al. (2021) further highlight the importance of social etiquette and psychological maturity, positioning Islamic education as a vehicle for character formation that transcends academic instruction.

The societal construct within Islamic education holds profound significance, serving as a cornerstone for moral and cultural development. Mujahidin et al. (2021) emphasize that morality and value education are deeply embedded in the psyche of individuals, providing a moral compass that guides decision-making and behavior. These principles manifest in societal regulations, cultural norms, and interpersonal dynamics, shaping perceptions of what is deemed essential and virtuous in life.

In sum, Islamic Value-Based Education offers a comprehensive paradigm that integrates spiritual, ethical, and communal dimensions. It seeks not only to impart religious knowledge but also to cultivate morally upright individuals capable of contributing to a just and harmonious society. This model aligns closely with the broader goals of VbE, reinforcing the importance of character, community, and lifelong moral development.

The integration of values into classroom practice is a pivotal strategy for cultivating ethical awareness and social responsibility among students. Avoseh (2018) emphasizes that values can be effectively embedded through diverse pedagogical methods, including biographies, debates, storytelling, essays, and real-life classroom incidents. These approaches not only expose learners to moral dilemmas and ethical reasoning but also foster critical thinking and empathy. Furthermore, experiential learning through realistic simulations enables students to apply prior

knowledge in contextually rich scenarios, thereby enhancing soft skills such as collaboration, problem-solving, and emotional intelligence.

Beyond the classroom, community-based activities serve as powerful conduits for values education. It is advocated for initiatives such as social forestry, school maintenance, and environmental or health literacy campaigns, which allow students to engage with societal issues in meaningful ways. These activities promote civic responsibility and reinforce the practical relevance of values in everyday life, bridging the gap between theoretical instruction and lived experience.

At the national level, the foundations of Value-Based Education (VbE) are often shaped by each country's vision of the ideal citizen. UNESCO (2018) notes that educational systems worldwide design values curricula to reflect societal aspirations, cultural norms, and civic expectations. In the United States, the Department of Education (2017) underscores the importance of cultivating a shared commitment to core moral principles—such as fairness, honesty, mutual respect, and civic engagement—among students, educators, and parents. This collective ethos is seen as essential for fostering inclusive and ethically grounded school communities.

Australia presents a notable example of a structured and government-endorsed approach to VbE. Since 2005, all state ministers of education have unanimously supported a national framework that outlines nine core values for implementation in schools. These include care and compassion, pursuit of excellence, fairness, freedom, honesty, trustworthiness, respect, responsibility, and tolerance (Department of Education, Employment and Workplace Relations, 2019). The framework provides detailed guidance for educators, ensuring consistency and depth in values instruction across diverse educational contexts.

Collectively, these international perspectives underscore the multifaceted nature of Value-Based Education. Whether through classroom discourse, community engagement, or national policy frameworks, VbE emerges as a dynamic and context-sensitive approach to nurturing ethical citizenship. Its emphasis on shared values, experiential learning, and societal relevance positions it as a cornerstone of holistic education in an increasingly complex and interconnected world.

2.2.1 Integration of Value-based Education in schools

The integration of religious education with values-based instruction has emerged as a strategic approach to character formation and moral development in various educational systems. Mulyana et al. (2023) conducted a study examining the implementation of Islamic religious education in vocational high schools in Indonesia, with a particular focus on SMK Syahida. Their findings revealed that values education was effectively embedded within the Islamic religious curriculum, validated through a structured data assessment framework. The study concluded that Islamic religious education provides a robust foundation for the systematic delivery of values education, promoting both faith development and character formation. The researchers advocated for broader institutional efforts to diversify and expand the integration of values education through religious instruction, emphasizing the need for pedagogical strategies that reinforce the synergy between spiritual and ethical learning. These recommendations were positioned as essential to the continued evolution of Indonesia's educational system.

In contrast, Buhigiro et al. (2024) explored the status of Peace and Values Education as a cross-cutting theme in Rwandan schools. Their research identified a significant gap in the explicit incorporation of peace values within classroom planning and instructional practices. The deficiency was attributed to limited teacher expertise and inadequate understanding of peace education principles. Although extracurricular activities occasionally conveyed positive messages

about peace, these efforts were frequently undermined by the persistence of violent behaviors such as bullying and corporal punishment. The study highlighted the urgent need for capacity-building initiatives aimed at equipping educators with the requisite skills and knowledge to embed peace values meaningfully within formal curricula.

Rahman and Dahlan (2019) investigated the transmission of Islamic religious values through physical education in elementary schools in Makassar, Indonesia. Their findings underscored the pivotal role of teachers as moral exemplars in the educational process. Teachers were found to be central figures in instilling religious principles, serving as role models who embodied piety and noble character traits. The study emphasized that the deliberate integration of Islamic values into physical education not only reinforced religious identity but also contributed to the holistic development of students' behavior and ethical orientation. The research affirmed that teacher-led modeling is a critical mechanism for embedding religious values in everyday school activities.

The studies illuminate the diverse modalities through which religious and values education can be operationalized within school systems. While the Indonesian context demonstrates promising models of curricular integration and teacher-led value transmission, the Rwandan case reveals structural and pedagogical limitations that hinder effective implementation. These findings underscore the importance of institutional commitment, educator preparedness, and culturally responsive pedagogies in advancing the goals of moral and spiritual education.

The integration of values-based education into instructional design and curriculum development has gained prominence as a strategic approach to fostering character formation, communal cohesion, and pedagogical resilience. Wijayati and Khafidhoh (2022) explored the development of Islamic-values-based digital learning media for Muhammadiyah kindergarten teachers, employing the ADDIE instructional design model. The study highlighted the adaptability and

enduring relevance of the ADDIE framework, particularly in addressing the challenges posed by dynamic educational environments such as those experienced during the COVID-19 pandemic. By embedding Islamic principles into PowToon-based video content, the researchers demonstrated how digital media can be effectively tailored to support moral and spiritual instruction in early childhood education. The findings underscore the potential of systematic instructional design to enhance pedagogical responsiveness and values integration in online learning contexts.

Rahman and Dahlan (2019) examined the impact of Islamic religious values on the behavior and character development of elementary school students in Makassar. Their study revealed that deliberate efforts to instill religious principles yielded positive behavioral transformations both within the school and family environments. Teachers were identified as central agents in this process, serving as moral exemplars who model piety and ethical conduct. The research affirmed the transformative potential of religious education in shaping students' habits and dispositions, reinforcing the importance of teacher-led value transmission in early education.

In a related thematic extension, Buhigiro and Sibomana (2024) investigated the integration of peace values in Rwandan schools, identifying significant gaps in instructional planning and classroom practice. The study attributed these deficiencies to teachers' limited understanding of peace education, which hindered the systematic incorporation of peace values across subjects. Despite the presence of positive messaging in extracurricular activities, the persistence of school violence manifested through bullying and corporal punishment undermined these efforts. The researchers advocated for comprehensive teacher training and curricular reform to embed peace education more effectively, emphasizing the need for institutional commitment to behavioral management and value cultivation.

Katzew (2020) in the study *Curricularizing Israel: Principles and Themes*, examined the implementation of a values-based core curriculum within the Israeli educational system. The research emphasized the curriculum's role in promoting communal understanding and cooperation across diverse social groups, while simultaneously allowing for the pursuit of individualized cultural and social goals. This dual function fostering collective identity while respecting pluralism—was positioned as essential to the development of a cohesive yet inclusive national education framework. The study highlighted the strategic importance of curricular leadership in embedding shared values that transcend sociopolitical divisions.

The empirical studies illustrate the multifaceted applications of values-based education across different cultural and institutional contexts. Whether through digital instructional design, religious pedagogy, peace education, or national curriculum reform, the integration of ethical and communal principles into educational practice emerges as a critical lever for holistic student development and societal cohesion. The findings advocate for sustained investment in teacher capacity, curricular innovation, and culturally responsive pedagogies to advance the goals of values-based education.

The integration of values-based education into national curricula and instructional practices has emerged as a strategic response to the sociocultural fragmentation and moral ambiguity characteristic of postmodern societies. Katzew (2020) in the study *Circularizing Israel: Principles and Themes*, proposed a values-based core curriculum as a foundational mechanism for fostering social understanding and consensus within Israeli society. The curriculum was conceptualized as a form of “social glue,” capable of mitigating societal disintegration by promoting shared ethical principles while accommodating diverse ideological agendas. The study emphasized the role of educational leadership in embedding communal values that transcend sociopolitical divisions, thereby reinforcing national cohesion.

From an Islamic educational perspective, Sudirman (2023) examined the conception of morality and value education, concluding that morality encompasses both specific traits and overarching principles that delineate virtuous and objectionable behavior. The study positioned values education not as a discrete subject but as the essence of the entire educational process, deeply rooted in the teachings of the Qur'an and Hadith. Moral education, in this framework, serves as a vehicle for cultivating complete and virtuous human beings, with the integration of values permeating all aspects of learning. Sudirman's findings underscore the transformative potential of Islamic moral education in shaping students' character and guiding their ethical development.

Kania et al. (2017) offered a comparative analysis of value education from Western and Islamic perspectives. Their research traced the emergence of value education in the West as a response to existential and moral dilemmas arising from the perceived absence of absolute values. Western conceptions were characterized by subjectivity and rational construction, often dismissing the role of divine revelation. In contrast, Islamic education views revelation as the primary source of values, positioning moral instruction as a divinely guided endeavor. The study advocated for critical engagement with Western educational paradigms, highlighting the epistemological gulf between secular and religious worldviews and calling for a reaffirmation of Islamic principles in educational discourse.

The practical integration of Islamic values into classroom instruction was explored by Puad et al. (2022) in their study at Madrasah Tsanawiyah Al Musaddadiyah Garut. The researchers demonstrated the effectiveness of digital media specifically PowToon videos in conveying Islamic principles in an engaging and accessible manner. Characters modeled Islamic behavior, and introductory prayers were incorporated to reinforce religious identity. The study highlighted the seamless integration of Islamic values into subjects such as English, illustrating how experiential

learning can be aligned with spiritual development. At Muhammadiyah schools, values education was embedded holistically within the curriculum, reflecting a pedagogical commitment to nurturing both academic competence and moral integrity.

As a matter of fact, these studies affirm the centrality of values education in shaping individual character and societal cohesion. Whether through national curriculum reform, religious instruction, philosophical critique, or digital media innovation, the integration of ethical principles into education emerges as a vital strategy for cultivating holistic learners and resilient communities. The findings advocate for contextually grounded, philosophically coherent, and pedagogically adaptive approaches to values-based education across diverse educational landscapes.

The integration of values into educational practice presents both philosophical and operational challenges, particularly when the aspirations of policymakers diverge from the realities of classroom implementation. Ferreira and Schulze (2014) examined this disjunction by analyzing how teachers engage with the concept of values in education. Their findings revealed a significant gap between legislative intentions and educators' understanding and application of value-based instruction. Contributing factors included a lack of reflective engagement with the concept of values, insufficient training to address real-world complexities, and limited consideration of the hidden curriculum. Moreover, the study highlighted the underutilization of diverse pedagogical strategies and the neglect of teacher identity as a formative influence on students' moral development. The authors concluded that educational initiatives had not meaningfully impacted the practical integration of values in the schools studied. To address these shortcomings, they advocated for the establishment of consistent forums for professional dialogue and the incorporation of identity-based reflection in teacher training, emphasizing the need to critically interrogate the philosophical foundations of educational ideals.

In contrast, Biswas (2023) emphasized the transformative potential of value education in contemporary classrooms. The study positioned values instruction as a catalyst for developing key character traits such as self-awareness, discipline, and emotional intelligence. Through the cultivation of values like perseverance, integrity, and resilience, students were found to be better equipped to navigate adversity while maintaining ethical commitments. Additionally, value education was shown to foster responsible citizenship by promoting awareness of environmental sustainability, social justice, and human rights. By emphasizing inclusivity, equality, and stewardship, the study illustrated how value education empowers learners to engage meaningfully with societal challenges and contribute positively to both local and global communities.

Fakhrutdinov et al. (2019) extended this discourse by exploring value orientations among university students preparing for careers in education. Their research provided insights into the motivational structures and ethical dispositions of future teachers, advocating for educational environments that facilitate active value expression. The study emphasized the importance of dynamic and creative scientific engagement, supported by active learning methodologies that promote student participation and self-development. These approaches were identified as essential for enhancing the effectiveness of teacher training programs and fostering a deeper internalization of values. The authors argued that moving beyond passive instructional models toward participatory and reflective learning experiences is critical for cultivating ethically grounded and pedagogically competent educators.

Collectively, these studies underscore the multifaceted nature of value education, revealing both systemic barriers and developmental opportunities. While Ferreira and Schulze (2014) highlight the institutional and conceptual gaps that hinder effective implementation, Biswas (2023) and Fakhrutdinov et al. (2019) offer constructive pathways for embedding values into educational

practice through character formation, civic engagement, and active learning. The findings advocate for a holistic reimagining of teacher preparation and curriculum design one that aligns policy with pedagogical realities and fosters ethical growth across all levels of education.

The integration of values into educational systems is increasingly recognized as a multidimensional endeavor, requiring attention to student motivation, institutional leadership, and sociocultural context. Fakhrutdinov et al. (2019) underscored the centrality of motivation as a catalyst for enhancing student engagement and fostering scientific creativity within university settings. Their research emphasized that when educators actively promote motivation for learning, students exhibit heightened enthusiasm for academic pursuits and demonstrate greater capacity for innovative thinking. Motivation was identified not only as a mechanism for improving instructional efficiency but also as a foundational strategy for cultivating a culture of lifelong learning and personal development. The study advocated for learning environments that stimulate creative self-expression and support dynamic, student-centered pedagogies.

Addressing the broader societal implications of values education, Ukpabio et al. (2023) examined the management of values-based education for reorientation and sustainable development in Nigerian secondary schools. Their findings highlighted the urgent need for ethical recalibration in response to pervasive issues such as corruption, violence, and socioeconomic disparity. The study advocated for the strategic embedding of values education within the secondary school system as a means of national transformation. Effective pedagogical approaches identified included facilitative teaching, metacognition training, cooperative learning, role-playing, and experiential field activities. Central to this framework was the role of teachers as moral exemplars—individuals who share personal narratives, engage in meaningful dialogue, and affirm students' intrinsic worth.

This relational approach was positioned as essential for fostering ethical consciousness and empowering students to become agents of societal change.

The studies illuminate the multifaceted nature of values-based education, emphasizing the interplay between motivation, contextual factors, leadership, and pedagogical practice. They advocate for holistic strategies that not only cultivate individual character and academic engagement but also contribute to institutional coherence and national development. The findings underscore the imperative for educational systems to adopt reflective, inclusive, and context-sensitive approaches to values integration.

The implementation of values-based education (VBE) requires not only curricular integration but also strategic leadership and systemic reform. Yusufali (2021) investigated the institutionalization of a holistic, Islamic faith-based mission at an Islamic school in the United States. The study revealed a lack of procedural and structural mechanisms to ensure consistent application of the school's values-based mission. Using a multi-dimensional framework encompassing social, structural, symbolic, political, and human resource perspectives the research identified moral leadership as a critical lever for overcoming institutional fragmentation. Moral leadership, as conceptualized in the study, entails discernment between right and wrong, advocacy for justice and honesty, and the capacity to unify stakeholders around a shared ethical vision. The findings affirmed that the school's mission aligns with moral leadership principles such as God-consciousness, compassion, responsibility, and excellence, and emphasized that cultivating such leadership is essential for realizing the institution's educational goals.

Van Niekerk and Botha (2017) extended the discourse on leadership by examining how principals' personal beliefs influenced their problem-solving approaches at a Protestant high school in Hong Kong. The study found that variables such as age, gender, religious affiliation, and school

management style shaped the relationship between values and leadership challenges. While Van Niekerk and Botha (2017) concurred that school leaders' values influence institutional principles, they diverged on the extent of this influence. Notably, the literature revealed a gap in understanding how value-based leadership operates across different tiers of school personnel, suggesting the need for further research into collaborative leadership dynamics and value alignment among educators.

In the Nigerian context, Nwafor (2022) examined the effectiveness of VBE programs and identified systemic reform as a prerequisite for success. The study advocated for a shift away from cognitively dominant educational models toward holistic frameworks that integrate values education into both the general curriculum and teacher preparation programs. Additionally, the research emphasized the pivotal role of parents in transmitting core societal and familial values, urging greater parental engagement in the educational process. Nwafor's recommendations included the establishment of dedicated teacher education tracks focused on values pedagogy, reinforcing the need for institutional commitment to ethical instruction.

Sambu (2020) investigated the impact of value-based leadership (VBL) on civic literacy initiatives in preschools within Kajiado North, Kenya. The study found that head teachers' leadership training and experience significantly influenced the effectiveness of citizenship education (CE), whereas preschool teachers' lack of VBL training diminished the impact of CE. To address these disparities, the study proposed retooling the preschool curriculum to include home-based civic activities, enhancing teacher training in VBL methodologies, and providing in-service leadership development for principals. Sambu further recommended longitudinal research to validate the relationship between VBL and CE across a broader sample of Kenyan preschools, highlighting the importance of strategic leadership in early childhood civic education.

Collectively, these studies underscore the interdependence of leadership, institutional reform, and pedagogical innovation in advancing values-based education. They advocate for moral and strategic leadership, curricular redesign, and inclusive stakeholder engagement as foundational elements in cultivating ethical learning environments. The findings affirm that values education must be embedded not only in instructional content but also in the structural and relational fabric of educational institutions.

The transmission of ethical and educational values within institutional settings is central to the sustainability and moral integrity of faith-based schools. Abidin (2020) conducted an in-depth study on strategies for instilling educational values in Islamic Boarding Schools (IBS), identifying three foundational processes: knowledge acquisition, habit formation, and the cultivation of positive attitudes. These mechanisms were found to be instrumental in embedding ethical values across generations, thereby reinforcing the institutional identity and societal esteem of IBS. The study emphasized that each boarding school possesses distinct organizational values, which are actively preserved through formal and informal initiatives. These values serve not only as cultural anchors but also as strategic tools for institutional longevity and community relevance.

Abidin (2020) complementary analysis, explored the foundational principles established by the founders of DIBS, identifying five core values freedom, Islamic brotherhood, honesty, simplicity, and independence as central to the school's ethos. The study highlighted the importance of structured transmission phases, wherein students are not merely taught these principles but are expected to embody them in daily life. Through enrichment activities and symbolic events, students internalize these values, fostering alignment between personal development and institutional philosophy. This approach reflects a holistic model of values education; wherein ethical instruction is seamlessly integrated into the lived experience of learners.

Sanjukta (2019) examined the broader implications of value-based education within teacher training institutions, particularly in response to rising juvenile delinquency and parental concern. The study attributed this trend to a growing emphasis on material success and academic performance, often at the expense of holistic development. It criticized the prevailing curriculum and pedagogical models for their inadequacy in fostering moral reasoning and ethical behavior. Sanjukta argued that both parents and educators share responsibility for this deficit, and called for a recalibration of educational priorities to include the cultivation of human values. The research emphasized that value-based education must begin within the family, with parents playing a foundational role in instilling ethical principles prior to formal schooling. This early moral grounding is essential for shaping responsible, empathetic, and socially conscious individuals.

Together, these studies underscore the multifaceted nature of values-based education, highlighting its institutional, familial, and pedagogical dimensions. They advocate for a comprehensive approach that integrates ethical instruction into both the formal curriculum and the informal cultural practices of educational communities. The findings affirm that values education is not merely an academic supplement but a foundational element of character formation and institutional sustainability.

The feasibility and effectiveness of Value-Based Education (VBE) within national education systems have been the subject of increasing scholarly attention, particularly in contexts marked by structural limitations and evolving societal challenges. Nwafor (2022) conducted a comprehensive study to assess the viability of VBE in Nigeria, concluding that its meaningful implementation necessitates a complete overhaul of the country's educational infrastructure. Central to this reform is the revision of the national curriculum and the integration of values education into teacher preparation programs. The study emphasized that embedding VBE within teacher training is

essential for cultivating educators capable of delivering ethically grounded instruction. Furthermore, Nwafor advocated for a deliberate shift away from cognitively dominant pedagogies toward a more inclusive educational paradigm that prioritizes moral development and character formation.

In addition to institutional reform, the study underscored the critical role of parental engagement in the transmission of core family and societal values. Parents were positioned as foundational agents in the holistic development of children, with the research calling for their active participation in the educational process. To operationalize these recommendations, Nwafor proposed the establishment of a dedicated teacher education pathway focused exclusively on values pedagogy. This specialized training route would serve as a cornerstone for embedding VBE within the fabric of Nigeria's educational system, aligning instructional practice with broader societal goals.

Complementing this perspective, Otieno-Omutoko (2018) examined the implementation of VBE in Kenyan schools as a strategic response to emerging global and national threats. Her findings highlighted the transformative potential of VBE in fostering national pride, global awareness, and critical thinking among students. The study identified key dispositions cultivated through values education including moral commitment, concern for future generations, sustainable development, social justice, and equality as essential for peaceful coexistence and civic engagement. Moreover, Otieno-Omutoko emphasized the importance of equipping learners with negotiation and mediation skills to address contemporary challenges.

However, while the study illuminated the broader benefits of VBE, it did not explore the specific institutional dynamics that influence its implementation within Muslim private secondary schools. Nor did it address the nuanced role of parental academic involvement in shaping students' value

orientations. This omission points to a critical gap in the literature, suggesting the need for further investigation into how school culture, governance structures, and family engagement interact to support or hinder the delivery of VBE in faith-based educational settings.

Collectively, these studies underscore the multifaceted nature of VBE implementation, highlighting the interplay between curriculum reform, teacher training, parental involvement, and institutional context. They advocate for a holistic and context-sensitive approach to values education—one that not only transforms pedagogical practice but also aligns educational systems with ethical imperatives and societal aspirations.

The effective delivery of Value-Based Education (VBE) is contingent not only on curriculum design but also on coherent pedagogical strategies and supportive institutional frameworks. Amollo and Lilian (2017) investigated the implementation of VBE in preschool programs within Nairobi County, revealing significant inconsistencies in how teachers approach values instruction. The absence of a standardized curriculum or pedagogical framework resulted in ad hoc teaching practices, with educators improvising their methods despite the recognized importance of VBE in cultivating responsible and morally grounded citizens. The study highlighted that many students graduate from secondary school lacking the ethical foundation necessary to navigate contemporary societal challenges, pointing to a broader issue of values erosion within the education system.

Further findings indicated that most schools lacked a shared understanding of which values should be nurtured, and that value instruction was generally inadequate. Despite these challenges, VBE was found to contribute positively to social cohesion, teacher retention, and student achievement. The authors recommended regular professional development for teachers to enhance their capacity to deliver values education effectively. However, the study's focus on early childhood education and teacher-level inconsistencies leaves a critical gap in understanding how broader institutional

factors such as school culture, infrastructure, and parental engagement shape the implementation of VBE in secondary schools, particularly within Muslim private institutions where parental involvement may exert a unique moderating influence.

Musungu et al. (2018) extended the discourse by examining the philosophical underpinnings of teacher training for VBE in Kenya, drawing on the educational contributions of Socrates and Dewey. Their study identified substantial disparities between subject-specific teacher preparation and the training required for moral and ethical instruction. The Life Skills Education (LSE) curriculum, offered in secondary schools, was analyzed for its alignment with national VBE objectives. The authors emphasized the need for educators to possess not only pedagogical competencies but also the character traits and professional dispositions necessary for effective values instruction. However, the study revealed that many teachers trained in conventional subjects lacked the requisite skills and attitudes for delivering VBE, underscoring a disconnect between teacher preparation and the demands of values education.

Their study provided valuable insights into the philosophical and pedagogical dimensions of teacher training, their research did not address the influence of institutional resources, school governance, or parental involvement factors that are particularly salient in Muslim private secondary schools. This omission highlights a persistent gap in the literature regarding the comprehensive institutional ecology that supports or constrains VBE implementation in faith-based educational settings.

Together, these studies underscore the need for a more integrated and context-sensitive approach to VBE, one that moves beyond individual teacher competencies to consider the structural, cultural, and familial dimensions of educational practice. Addressing these gaps is essential for

developing a robust framework for values education that is both philosophically grounded and institutionally sustainable.

The implementation of Value-Based Education (VBE) in Kenya has faced significant challenges at both policy and curricular levels, particularly in its capacity to cultivate ethical consciousness among learners. Ominde et al. (2021) critically examined the policy frameworks underpinning VBE in Kenya's primary school curriculum, concluding that the current approach fails to adequately address substantive moral and ethical concerns. Their findings suggest that the assumption that teachers trained in conventional subjects are inherently equipped to deliver values education is flawed. The authors advocate for the establishment of a dedicated ethical education component within the curriculum and emphasize the necessity of specialized pedagogical training for teachers tasked with delivering VBE. While this study provides valuable insights into systemic and policy-level shortcomings, its focus on primary education leaves unexplored the institutional dynamics and parental influences that shape VBE implementation in Muslim private secondary schools a gap that the current study seeks to address.

The study references the Gachathi Report's recommendation to incorporate counseling and guidance into Religious Education as a means of enhancing moral development. However, this strategy proved ineffective in mitigating the widespread ethical challenges observed among students. The analysis underscores the limitations of relying solely on religious instruction for values education, particularly when such efforts are not supported by broader institutional reforms. Yet, the study remains confined to the domain of religious education and does not engage with the structural, cultural, or familial factors that influence VBE in secondary schools. Moreover, it omits consideration of parental involvement a critical variable in the context of Muslim private

institutions where family engagement often plays a formative role in shaping students' moral development.

Ahmad (2020) approached the discourse from a global and philosophical perspective, exploring the potential of Islamic education as a holistic solution to contemporary ethical and socio-environmental challenges. The study identified key issues facing youth today, including moral decline, radical ideologies, and technological misuse, and proposed a comprehensive Islamic educational model grounded in core values. Ahmad emphasized that Islamic education should transcend cognitive instruction to encompass affective and psychomotor domains, advocating for an integrated approach that connects religious principles with other disciplines such as the natural and social sciences. This framework offers a compelling vision for values education that is both spiritually rooted and intellectually expansive. However, while Ahmad's work contributes to the theoretical foundation of Islamic VBE, it does not interrogate the institutional conditions such as school governance, resource allocation, or teacher training that determine its practical implementation. Nor does it address the role of parental academic involvement, which is particularly salient in Muslim private secondary schools and central to the current study's analytical framework.

The studies illuminate critical deficiencies in Kenya's VBE landscape, ranging from policy misalignments and curricular inadequacies to philosophical compartmentalization. Yet, they also reveal a persistent gap in the literature: the absence of empirical inquiry into the institutional and parental factors that shape the delivery and effectiveness of VBE in Muslim private secondary schools. Addressing this gap is essential for constructing a more contextually grounded and operationally viable model of values education one that integrates pedagogical rigor with institutional coherence and familial engagement.

Ideological Tensions and Curricular Limitations in Religious-Based Values Education. The intersection of religious instruction and values education in Kenya has long been a site of pedagogical and ideological contestation. Wepukhulu et al. (2017) critically examined the limitations of Christian Religious Education (CRE), identifying its predominant reliance on Western Christian paradigms as a fundamental flaw that marginalizes indigenous African moral frameworks. Their findings underscore the need for a more inclusive and culturally responsive approach to moral education one that transcends denominational boundaries and offers all students, regardless of religious affiliation, access to a general moral education curriculum. Such a course would serve to complement, rather than replace, existing values education initiatives embedded within CRE.

However, the proposal to differentiate Social Education and Ethics (S.E.E.) from religious education encountered resistance from both religious organizations and educators. Teachers tasked with delivering S.E.E. alongside CRE reported feeling ill-prepared for the subject matter, revealing a gap in pedagogical training and curricular coherence. Religious institutions, particularly the Catholic Church, expressed concern that S.E.E. could undermine religious instruction by introducing controversial topics such as sex education, which they argued contributed to moral decline among youth. This resistance reflects broader anxieties about secularization and the perceived erosion of religious authority in shaping moral discourse within educational settings.

While Wepukhulu et al. (2017) study offers valuable insights into the ideological and curricular tensions surrounding values education in Kenya, its focus remains confined to Christian Religious Education and the broader debates over secular ethics instruction. It does not engage with the specific institutional structures, pedagogical frameworks, or parental dynamics that influence the implementation of Value-Based Education (VBE) in Muslim private secondary schools. This

omission is particularly significant given the unique cultural, religious, and familial configurations within Islamic educational contexts, where parental involvement often plays a formative role in shaping students' moral development and where institutional ethos may differ markedly from public or Christian-affiliated schools.

Thus, although the study contributes to the discourse on values education by highlighting the need for curricular inclusivity and pedagogical preparedness, it leaves unaddressed the nuanced institutional and parental factors that underpin VBE in faith-based Muslim secondary schools. Bridging this gap is essential for developing a contextually grounded and operationally effective model of values education that aligns with the moral and educational aspirations of Muslim communities.

2.3 The Relationship between Teaching Materials and Value-Based Education

Recent empirical studies underscore the transformative potential of Value-Based Education (VbE) when integrated with innovative pedagogical strategies and grounded in Islamic principles. Noor et al. (2021) examined the intersection of social challenges and educational practices in Malaysia, revealing that Islamic values can be effectively embedded within teaching methodologies through creative approaches developed by Islamic educators. Their findings highlight a growing receptiveness among students toward instructional techniques that merge religious principles with contemporary pedagogical innovation. This shift suggests a promising trajectory for nurturing learners who demonstrate both academic excellence and moral integrity.

Expanding on this theme, Khalil et al. (2020) explored the role of Islamic principles in higher education pedagogy. Their study emphasized that educators bear a dual responsibility: to impart disciplinary knowledge and to cultivate students' moral compasses. This involves not only instructional delivery but also mentorship, behavioral modeling, and ethical guidance. The

research affirms that Islamic education can harness innovative teaching methods to instill ethical values, with educators serving as pivotal agents in shielding students from social and moral dilemmas both within and beyond the classroom.

The quality and professionalism of teaching staff also emerge as critical determinants of institutional appeal and student enrollment. Le & Dobele (2019) found that word-of-mouth recommendations and institutional selection are strongly influenced by the perceived expertise and competence of faculty members. Their study concluded that poor teaching quality contributes to declining university enrollments, whereas institutions that prioritize the recruitment of skilled educators tend to attract higher-caliber applicants. This underscores the strategic importance of faculty development in sustaining institutional reputation and student engagement.

Aina and Adedo (2013) further identified systemic barriers to student participation in science education, noting that low enrollment rates are linked to inadequately qualified teaching personnel, insufficient instructional resources, and uninspiring course design. Additionally, diminished student motivation and satisfaction were cited as contributing factors. These findings suggest that pedagogical quality and resource adequacy are essential for fostering interest and retention in specialized academic disciplines.

In a related study, Sang et al. (2019) investigated student satisfaction in a Malaysian private college, revealing that instructional clarity, interactive learning activities, and accessible written materials significantly influence learners' educational experiences. The study also emphasized the importance of teacher-student communication, subject mastery, and innovative teaching practices. Conversely, ineffective instruction was found to correlate with student dissatisfaction and reduced enrollment, reinforcing the notion that pedagogical excellence is central to institutional viability.

In a nutshell, these studies illuminate the multifaceted role of educators in shaping both academic outcomes and moral development. Within the context of Islamic education, the integration of values-based pedagogy and instructional innovation offers a robust framework for addressing contemporary social challenges. Moreover, institutional success is closely tied to the quality of teaching staff, resource provision, and responsiveness to student needs factors that are especially pertinent in faith-based and private educational settings.

The availability and utilization of instructional resources have long been recognized as critical factors influencing academic performance and student satisfaction. Ajari and Robinson (2020) investigated the relationship between students' daily access to instructional materials and their academic outcomes, concluding that a positive and inclusive learning environment is closely tied to the presence of adequate educational resources. Conversely, inefficient teaching and learning environments were associated with lower academic achievement, underscoring the importance of resource-rich settings in fostering student success.

Etim (2021) focused specifically on economics education in Calabar, employing stratified and random sampling to assess the impact of instructional resource availability on student achievement. His findings revealed that institutions equipped with textbooks and relevant learning materials demonstrated markedly better academic outcomes than those lacking such resources. Etim concluded that the provision of curricular materials is essential not only for improving academic performance but also for stimulating interest and engagement among both educators and learners.

Werasinghe and Fernando (2018) extended this inquiry to the university context in Sri Lanka, identifying multiple factors that influence student satisfaction, including qualified lecturers, instructional materials, course offerings, and institutional reputation. Their study found that

substandard classroom facilities contributed to diminished student satisfaction and declining enrollment, highlighting the broader institutional implications of resource inadequacy.

Barret and Treives (2019) examined the physical layout and resource distribution within schools, linking inadequate learning environments to student dissatisfaction and elevated dropout rates. Their findings suggest that equitable access to educational resources plays a vital role in promoting student retention and institutional growth, reinforcing the need for strategic investment in school infrastructure.

However, Lavy and Nixon (2017) presented a divergent perspective, finding no significant relationship between the age or condition of school facilities and student enrollment, attendance, or academic performance. Their study, based on a small sample of primary school students, suggests that structural factors alone may not be determinative, and that other variables such as instructional quality and pedagogical practices may exert greater influence.

These studies reveal a complex and context-dependent relationship between instructional resources and educational outcomes. While resource availability is generally associated with improved academic performance and student satisfaction, its impact is mediated by factors such as instructional quality, consistency of access, and pedagogical application. Within value-based and faith-based educational settings, these insights underscore the need for intentional resource planning that supports both cognitive and moral development.

The role of instructional resources particularly laboratories and multimedia tools has been widely examined in relation to student comprehension, retention, and academic performance. Farombi et al. (2024) underscores the efficacy of laboratory-based instruction in science and related disciplines, noting that students demonstrate enhanced understanding and memory retention when engaged in hands-on experimentation and observation. The study suggests that visual and

experiential learning significantly outperform passive verbal instruction, particularly in subjects requiring conceptual clarity and procedural knowledge. Moreover, the availability of adequate laboratory space was found to be a critical determinant of class performance, reinforcing the need for infrastructural investment in science education.

Akpabio (2019) investigated the relationship between instructional material availability and student performance in social studies, testing multiple hypotheses at a 0.05 significance level. His findings revealed a positive correlation between resource accessibility and standardized exam performance, reinforcing the pedagogical value of well-equipped classrooms. He emphasized that consistent access to instructional materials stimulates student interest and facilitates smoother instructional delivery, thereby improving learning outcomes.

The studies reveal a complex interplay between instructional resources, infrastructure, and pedagogical practice. While the availability of materials and laboratory facilities generally supports improved academic performance and engagement, their impact is mediated by instructional quality, teacher behavior, and contextual factors. Within value-based and faith-oriented educational frameworks, these findings underscore the importance of aligning resource provision with pedagogical intent, ensuring that materials serve not only cognitive development but also moral and experiential enrichment.

Multiple studies have illuminated the intricate interplay between student behaviors, teacher dedication, and socio-cultural contexts in shaping academic performance and educational outcomes.

Complementing this perspective, Mart et al. (2019) emphasized the pivotal role of teacher commitment in promoting student success. Teachers who demonstrate genuine concern for their students' development and actively nurture curiosity and enthusiasm for learning are more likely

to sustain high levels of academic engagement. Mart argues that committed educators not only fulfill their instructional responsibilities but also serve as catalysts for holistic student growth. Their passion for teaching and dedication to student welfare contribute significantly to the cultivation of supportive and stimulating learning environments.

Ruddock (2017) explored student perspectives across three secondary schools, identifying nine principles that positively influence learning and classroom participation. These principles, derived from student feedback, include respect for learners as individuals and as a collective, prioritization of teaching and learning, and structured instructional delivery. Metrics such as study time, homework volume, and effective learning periods were highlighted as indicators of educational quality. Ruddock's findings reinforce the importance of student-centered practices and well-organized instruction in fostering academic motivation and classroom engagement.

The influence of familial and cultural contexts on student motivation was examined by Chen et al. (2018) who found that the quality of parent-child relationships significantly affects students' interest in school and their commitment to academic tasks. A nurturing family environment was identified as a key determinant of educational dedication, suggesting that parental involvement and emotional support are essential components of student success. The study also acknowledged the role of cultural norms in shaping behavior, noting that rigid societal expectations can constrain individual agency, while more adaptive cultural frameworks may facilitate educational progress.

Together, these studies highlight the multifactorial nature of educational effectiveness. Student achievement is not solely a function of instructional delivery but is also shaped by personal habits, teacher engagement, institutional priorities, and socio-cultural dynamics. Within value-based and faith-oriented educational settings, these insights underscore the importance of fostering environments that support both academic rigor and emotional well-being. By aligning pedagogical

practices with student needs and cultural realities, educators can cultivate resilient learners equipped to navigate complex educational landscapes.

Similarly, Wambugu (2018) in his study of Igembe North District, identified early relationships, circumcision, and polygamy as socio-cultural factors that hinder entry and cooperation in secondary education. Despite governmental efforts to reduce financial barriers, these cultural norms continue to exert a detrimental influence on educational participation, suggesting that policy interventions must be complemented by culturally sensitive community engagement strategies.

In Tanzania, Komunte (2023) investigated the impact of socio-cultural components on student performance in Mvomero District. The findings indicated that academic outcomes were negatively affected by cultural practices and student behaviors during research activities. This underscores the need for context-aware pedagogical approaches that address both cultural constraints and student agency.

Beyond socio-cultural determinants, the internal climate of educational institutions plays a pivotal role in shaping student performance. Maxwell et al. (2017) explored the relationship between school atmosphere and academic outcomes, finding that teacher perceptions of school climate were predictive of student performance in core subjects such as mathematics, English, and reading. Interestingly, school affiliation did not significantly influence faculty recruitment or retention, suggesting that internal dynamics may outweigh institutional branding in shaping educational quality.

Brown (2020) offers a comprehensive vision of an ideal school environment, emphasizing that students thrive in settings characterized by mutual respect, collaboration, and intellectual curiosity. His depiction includes visible celebration of student achievements, flexible learning modalities, and a culture of inquiry and critical thinking. Such environments foster emotional safety, openness

to experimentation, and communal trust conditions that are essential for unlocking students' full academic potential.

These studies underscore the multifaceted nature of educational access and performance. Socio-cultural practices, economic constraints, and institutional climate interact in complex ways to shape student trajectories. Within the context of value-based and faith-oriented education, these findings highlight the importance of cultivating inclusive, respectful, and inquiry-driven school cultures while addressing external cultural barriers through community engagement and policy alignment.

2.4 The Relationship between Teacher Value and Value-Based Education

The centrality of teachers in shaping students' moral and ethical development has been consistently affirmed across diverse educational contexts. Behera (2020) emphasizes that teachers occupy a revered position in the eyes of their students not merely as academic facilitators but as moral exemplars and sources of inspiration. This esteem is earned through both pedagogical competence and personal integrity. The study underscores that teachers' conduct, within and beyond the classroom, is closely scrutinized by students and parents alike, who hold high expectations for ethical behavior. Teachers thus serve as influential figures in students' lives, guiding them toward becoming individuals of strong character and moral conviction.

Expanding this perspective into the domain of Islamic education, Zulkifli et al. (2022) explored the integration of 21st-century pedagogical strategies in teaching Islamic moral principles. Their findings identified a range of effective methods, including role modeling, structured reward systems, mentorship, and the use of digital platforms. Activities such as critical inquiry, collaborative discussions, and interactive games were found to deepen students' spiritual engagement and moral awareness. The study highlights the need for educators to acquire new

competencies and adapt their teaching practices to address contemporary global challenges while remaining rooted in Islamic ethical frameworks.

In the South African context, Khathi et al. (2022) examined the lived experiences of teachers integrating values education in high schools. Their research revealed that both teachers and parents play a pivotal role in modeling values to counteract societal moral decline. However, several barriers such as overpopulation, single-parent households, and the pervasive influence of social media were identified as impediments to effective moral instruction. To mitigate these challenges, the study advocates for targeted professional development programs that equip teachers with the skills and knowledge necessary to navigate complex socio-cultural dynamics and foster moral growth among students.

Maity et al. (2019) offer a philosophical and pedagogical reflection on the ideal educator's role in value education. Their study portrays the exemplary teacher as a beacon of societal morality, embodying virtues such as optimism, integrity, non-violence, creativity, and unconditional love. The authors argue that educators with strong moral character exert profound influence on students, not only by imparting knowledge but by demonstrating the lived significance of ethical principles. Quoting the maxim, "If wealth is lost, nothing is lost; if health is lost, something is lost; but if character is lost, everything is lost," the study calls for a renewed commitment to moral leadership in education. It envisions a ripple effect whereby morally grounded teachers inspire successive generations, contributing to a harmonious and ethically resilient society.

Collectively, these studies affirm that the teacher's role in value-based education extends far beyond instructional delivery. Teachers are moral architects, cultural mediators, and agents of societal transformation. Their ability to model ethical behavior, adapt to evolving pedagogical landscapes, and respond to socio-cultural challenges is essential for cultivating morally conscious

and socially responsible learners. Within faith-based and value-oriented educational settings, these insights underscore the imperative of investing in teacher development, ethical leadership, and culturally responsive pedagogy.

The role of teachers in shaping students' moral development and institutional culture remains central to the successful implementation of Value-Based Education. In East Gojjam, Ethiopia, Tadege et al. (2022) explored teachers' perspectives on values education, identifying significant challenges in its confident implementation. These included systemic limitations and cultural disconnects between curricular content and local realities. The researchers called for the revision of existing values education systems to incorporate Indigenous and religious affiliations, thereby enhancing contextual relevance. Their findings underscore the importance of teacher engagement in moral instruction, discipline maintenance, and the cultivation of environments conducive to pro-social character development. The study also urged policymakers and curriculum designers to devise strategies that strengthen teacher commitment and capacity for values integration.

Radha (2016) reinforced the notion of teachers as moral exemplars, arguing that students internalize values not only through formal instruction but also by observing teacher behavior. During formative years, the influence of teachers is particularly pronounced, guiding students toward virtuous conduct and away from detrimental habits. The study emphasized that teachers must embody the values they seek to instill, assuming roles that extend beyond knowledge transmission to include mentorship, guardianship, and moral leadership. This holistic view of the educator aligns with the philosophical conception of teachers as “friends, philosophers, and guides.”

Raju and Dirisila (2022) further elaborated on the foundational role of teacher quality in the success of educational systems. Their study in India highlighted that the efficacy of the teaching-

learning process is contingent upon the caliber and ethical orientation of educators. Teachers were portrayed as key agents in interpreting and executing educational policies, not merely through pedagogical techniques but through their personal ethos and conduct. The researchers advocated for a shift from “money-making” to “man-making” education one that integrates both material and spiritual values. This paradigm calls for a reimagining of education as a transformative process rooted in character formation and societal upliftment.

The studies affirm that the success of Value-Based Education hinges on the moral agency, professional integrity, and institutional support afforded to teachers. Their capacity to model values, navigate cultural complexities, and foster ethical learning environments is essential for cultivating students who are not only academically competent but also morally grounded. Within faith-based and value-oriented educational settings, these insights underscore the imperative of investing in teacher development, curricular contextualization, and evaluative mechanisms that honor character formation as a core educational outcome.

The influence of teacher values on student attitudes, behaviors, and academic performance has garnered increasing attention in contemporary educational research. Garcia et al. (2020) through a mixed-methods study in secondary school settings, identified a moderate positive correlation between teachers’ endorsement of specific values and students’ adoption of those same principles. Their qualitative interviews revealed that values are not merely transmitted through formal instruction but are absorbed through nuanced classroom interactions, teacher modeling, and relational dynamics. This underscores the importance of teacher authenticity and consistency in value communication.

Masci et al. (2016) further contend that expanding the role of teacher values can lead to systemic improvements in student performance. Their findings suggest that when teachers actively embody

and promote ethical and pedagogical principles, they contribute to a more coherent and effective learning environment. Valente and Berry (2017) provide a complementary perspective from Brazil, noting that innovations in school administration particularly the decentralization of funding have begun to reshape educational landscapes, albeit at varying rates across regions. These reforms underscore the importance of localized decision-making and resource autonomy in enhancing institutional effectiveness.

Labaree (2018) offers a conceptual framework for understanding the role of teacher values in building school capacity. She emphasizes two dimensions of leadership engagement: breadth and skillfulness. Breadth refers to the inclusion of diverse stakeholder's teachers, parents, students, community members, and university officials in leadership roles. Skillfulness entails the possession of leadership dispositions, domain-specific knowledge, and the ability to apply these competencies effectively. This framework positions teacher leadership as a cornerstone of institutional development, highlighting the need for distributed and skillful participation in school governance.

In the Kenyan context, Kimeu (2018) examined the impact of public-school administrators on teacher productivity, concluding that principals would benefit from targeted in-service training in management techniques. The study found that leadership style significantly influences school success, with collaborative and adaptive approaches yielding better outcomes. Zakaria and Taiwo (2013) reinforce this view, identifying talent and honest self-assessment as key drivers of organizational effectiveness. Their findings align with Rudd et al. (2018) who delineate six core leadership competencies for educational leaders: emotional intelligence, human relations, intellectual acumen, technological proficiency, communication skills, and industry-specific knowledge.

The studies underscore the multifaceted nature of educational leadership and its intersection with teacher values. While structural inputs and administrative reforms remain important, the moral and professional dispositions of educators play a decisive role in shaping student achievement and institutional capacity. Within value-based and faith-oriented educational settings, these insights highlight the imperative of cultivating ethical leadership, fostering inclusive governance, and investing in teacher development to sustain meaningful educational transformation.

The role of school leadership in shaping academic outcomes has been extensively examined, with growing emphasis on the interplay between management style, emotional intelligence, and contextual adaptability.

Spreitzer et al. (2017) expanded this discourse by identifying interpersonal skills rooted in emotional intelligence as key drivers of effective leadership. Their study demonstrated that leaders with strong interpersonal competencies were more successful in fostering collaboration, team cohesion, goal alignment, and communication. These skills, encompassing self-awareness, empathy, and self-regulation, are essential for motivating teams and aligning institutional efforts with educational objectives.

Zakaria and Taiwo (2018) further explored the relationship between leadership competencies and team performance, revealing a significant association between leaders' interpersonal skills and team evaluations. Their findings suggest that technical competence alone is insufficient; rather, internal assessments of leadership quality and emotional maturity play a pivotal role in shaping organizational effectiveness.

Asago (2017) examined the challenges of managing primary schools, emphasizing the importance of context-specific management strategies. His study highlighted that the successful realization of a school's mission and vision depends on the principal's adaptability and responsiveness to local

educational dynamics. This reinforces the need for flexible leadership approaches that accommodate diverse institutional challenges.

Eissa Al-Safran (2018) introduced a comparative lens by analyzing leadership values in Kuwaiti and American schools, with additional data drawn from the Zambian context. The study revealed contrasting leadership styles assertive in Kuwait and integrative in the U.S. yet found that cooperative school environments, regardless of style, were associated with improved academic outcomes. These findings underscore the importance of cultural sensitivity in educational leadership, suggesting that effective management must be attuned to local norms and expectations.

Hardman (2018) investigated teachers' perceptions of principal values in both improving and non-improving schools, concluding that student achievement can be elevated across all institutional contexts. His study advocates for increased investment in principal training, particularly in value-based leadership, to enhance classroom effectiveness. In an era of heightened accountability, Hardman calls for state and district-level support for administrators who prioritize teacher-centered decision-making and demonstrate capacity to raise student achievement.

These studies affirm that educational leadership is a multidimensional construct, shaped by emotional intelligence, cultural awareness, and strategic adaptability. Within value-based and faith-oriented educational settings, such as Muslim private schools, these insights highlight the imperative of cultivating emotionally intelligent, context-responsive leaders who can foster inclusive, high-performing learning environments.

The evolution of educational leadership has prompted a re-examination of head teacher roles, leadership styles, and their impact on institutional performance and teacher satisfaction. Webb et al. (2017), through a case study of six elementary schools in England, explored the transformation of head teacher leadership following the Education Reform Act (ERA) of 1988. Their analysis

employed three theoretical models to assess shifts in leadership practice, particularly the emergence of pedagogical leadership. The study found that pedagogical leadership as demonstrated by two principals enhanced opportunities for professional development and educational improvement. While some tensions were noted between pedagogical and instructional leadership, both models shared foundational traits with broader educational leadership paradigms, emphasizing the centrality of teaching and learning.

In the Nigerian context, Adeyemi (2016) identified three dominant leadership styles among school administrators: autocratic, democratic, and laissez-faire. His critique of autocratic leadership highlighted its self-serving nature and negative impact on staff morale. Democratic leadership, by contrast, was characterized by participatory decision-making and decentralized authority, fostering a more inclusive and responsive school culture. Laissez-faire leadership involved significant delegation of decision-making to staff, though it was associated with uncertainty and lack of direction.

Adeyemi and Adu (2018) further investigated the relationship between leadership values and teacher job satisfaction in Ekiti State, Nigeria. Their correlation analysis across 350 primary schools revealed that democratic leadership principles were positively associated with teacher satisfaction. Although the study did not employ a theoretical framework or explore the nuances of teacher morale, it reinforced the importance of leadership style in shaping institutional climate and staff well-being.

Kenya, found that democratic leadership was linked to superior academic outcomes, while autocratic leadership showed no significant correlation with student achievement. Seni and Onyango (2021) added nuance by demonstrating that a balanced leadership approach integrating

both autocratic (task-oriented) and democratic (relationship-oriented) values was associated with higher KCSE scores, suggesting that hybrid models may offer optimal results.

In a nutshell the studies affirm that leadership style is a critical determinant of school effectiveness, teacher morale, and student achievement. Pedagogical leadership, democratic engagement, and emotional intelligence emerge as key components of successful school governance. Within value-based and faith-oriented educational settings, such as Muslim private schools, these insights underscore the need for leadership models that are both ethically grounded and contextually responsive, capable of fostering inclusive, high-performing learning environments.

Recent scholarship has increasingly emphasized the role of head teacher values and leadership styles in shaping institutional performance and student outcomes within Kenyan educational settings.

Kitavi (2018) examined the relationship between school principals' values and student performance in the Kenya Certificate of Primary Education (KCPE). His findings revealed that democratic leadership was more commonly associated with higher academic achievement, while autocratic leadership correlated with lower performance rankings. This suggests that participatory and inclusive leadership practices may enhance institutional effectiveness and student success, particularly in primary school contexts.

Muchira (2019) extended this inquiry to primary teacher colleges, uncovering a strong correlation between head teacher values and student academic achievement. A notable finding was the link between educational qualifications and leadership efficacy: head teachers holding master's degrees demonstrated superior performance compared to those with bachelor's degrees. This observation implies that advanced academic training may cultivate relational leadership competencies, contributing to more effective school management and improved educational outcomes.

The evolving landscape of school leadership increasingly emphasizes the role of motivational and collaborative management strategies in fostering academic excellence and institutional responsiveness. Silins (2018) in her investigation of Australian schools, identified the principal's motivational leadership style as a critical factor in advancing schools as learning organizations. Her findings revealed that institutions with higher academic performance were more likely to engage in sustained organizational learning characterized by ongoing collaboration among teachers and the practical application of acquired knowledge to address societal and environmental challenges. This underscores the transformative potential of motivational leadership in cultivating dynamic, adaptive, and knowledge-driven school cultures.

Csikszentmihalyi and Wong (2014) contributed to this discourse by demonstrating a positive correlation between the experience of school directors and student achievement. Their study highlighted that directors' teaching backgrounds and administrative conduct significantly influenced academic outcomes. Importantly, institutions led by administrators who valued faculty input and community engagement in curriculum planning tended to perform better, suggesting that inclusive leadership practices enhance institutional effectiveness.

Orphanos and Orr (2014) reinforced these findings by noting that headmasters selected through participatory mechanisms such as teacher and parent nomination or public service examinations achieved stronger academic results than those appointed through administrative channels. Their research implies that democratic selection processes may yield leaders with greater alignment to institutional values and stakeholder expectations, thereby improving school performance.

Harris and Jones (2017) expanded the scope of leadership impact by examining the role of school administration teams in shaping academic outcomes. Their study identified key areas influenced by administrative policies, including teacher retention, pedagogical innovation, student discipline,

and classroom pairing strategies. They concluded that adherence to democratic principles not only enhances academic achievement but also promotes equity across diverse socioeconomic student populations. This finding affirms the importance of ethical and inclusive governance in achieving both excellence and fairness in education.

Hallinger (2018) provided further empirical support through his evaluation of a pilot educational management program in Sao Paulo, Brazil. His research revealed that active participation in structured management initiatives such as performance monitoring, goal setting, and incentive schemes led to measurable improvements in students' mathematical performance, including among those with severe learning impairments. These results underscore the efficacy of targeted management interventions in addressing diverse learner needs and enhancing overall academic achievement. These studies affirm that motivational leadership, collaborative governance, and inclusive management practices are pivotal in driving educational success. Within value-based and faith-oriented educational settings, such as Muslim private schools, these insights highlight the necessity of cultivating leadership models that prioritize teacher empowerment, stakeholder engagement, and adaptive learning cultures. By aligning leadership strategies with ethical principles and institutional goals, schools can foster environments that support both academic excellence and holistic student development.

Teacher motivation remains a critical determinant of instructional effectiveness and student achievement, shaped by a complex interplay of personal, social, and institutional factors. Allarm and Farrid (2018) in their study on factors influencing teacher motivation, identified widespread dissatisfaction among educators regarding their socioeconomic status, career choice, student behavior, and exam-related stress. Their findings emphasized that personal and social standing significantly affect classroom dynamics, teacher confidence, and the overall educational

atmosphere. The study underscores the need for holistic interventions that address both intrinsic and extrinsic motivators to sustain teacher engagement and performance.

Davison (2017) provided further insight into the economic dimensions of teacher motivation, revealing that delayed and inadequate salaries compel educators to seek financial support to meet basic needs. This financial instability not only undermines teachers' psychological well-being but also detracts from their instructional focus, resulting in disengaged and ineffective teaching practices. The study highlighted the detrimental impact of such conditions on student learning, particularly for vulnerable learners, and advocated for timely salary disbursement and improved compensation structures to enhance teacher morale and instructional quality.

Odhiambo (2018) examined the teacher performance rating system in Kenyan secondary schools, identifying significant procedural deficiencies that hindered its effectiveness. The study called for urgent reforms to establish a robust and transparent evaluation framework capable of accurately assessing teacher performance and promoting professional excellence. By strengthening evaluation mechanisms, schools can better align instructional practices with student achievement goals, thereby enhancing educational outcomes.

The effectiveness of teacher performance evaluation systems remains a critical concern in educational reform, particularly within developing contexts such as Kenya. Datche (2017) examined the structural dynamics of performance evaluation in public secondary schools, revealing that principals and department heads predominantly define performance criteria, with minimal input from teachers themselves. Although the criteria were generally perceived as reasonable, the lack of participatory standard-setting was identified as a systemic flaw. This exclusion undermines the legitimacy and efficacy of the evaluation process, potentially diminishing teacher engagement and ownership of professional growth.

David et al. (2019) explored the influence of performance assessment on teacher development, identifying several positive outcomes. His study found that evaluations foster professional growth, enhance motivation, and encourage pedagogical innovation. Teachers reported adopting new instructional strategies and refining curriculum delivery in response to appraisal feedback. However, the study also highlighted irregular implementation of performance assessments, suggesting that inconsistent practices limit the transformative potential of evaluation systems. Regular and structured appraisals are therefore essential to sustain momentum in teacher development and instructional improvement.

Wanzare and Ward (2000) conducted a broader critique of teacher evaluation methodologies in developing countries, with Kenya as a focal case. His findings echoed concerns about systemic shortcomings and questioned the overall effectiveness of existing assessment frameworks. In a related study, Wanzare and Ward (2000) emphasized the value of formative evaluation in enhancing staff development. Their research advocated for developmental and reflective appraisal models, wherein principals engage teachers in continuous feedback cycles aimed at improving instructional quality. This approach positions evaluation not as a punitive measure but as a collaborative tool for professional enrichment.

The studies underscore the need for reforming teacher evaluation systems to promote inclusivity, consistency, and developmental impact. Participatory standard-setting, regular appraisal cycles, and diversified supervision methods are essential for cultivating a culture of continuous improvement. Within value-based and faith-oriented educational settings, such as Muslim private schools, these insights highlight the importance of aligning evaluation practices with ethical principles and pedagogical goals, ensuring that teacher assessments contribute meaningfully to institutional excellence and student success.

Motivation remains a central construct in understanding teacher performance and institutional productivity across educational levels. Geoffrey (2018) extended the inquiry into motivational dynamics within higher education, focusing on faculty performance at Makerere University in Uganda. His study revealed an inverse relationship between motivation and performance in the university context, suggesting that heightened motivational pressures may not uniformly translate into improved academic output. The research examined various motivational factors across teaching, research, and community engagement domains, highlighting their differential impact. While certain motivators significantly influenced teaching and research activities, others had negligible effects on faculty involvement in community service, pointing to the nuanced and context-dependent nature of motivational influences.

2.5. The Influence of school physical facilities on the delivery of Value-Based Education

In the context of Islamic education, Zulkifli et al. (2022) explored the integration of moral values through 21st-century educational activities. Their study emphasized that Islamic educators bear a dual responsibility: delivering academic content and cultivating students' moral character. Effective implementation of moral instruction requires teachers to acquire diverse pedagogical skills and adapt to contemporary educational advancements. The study highlighted that teaching methods must evolve to remain relevant and impactful, with the ultimate goal of shaping students into morally upright individuals. This reinforces the notion that Islamic education is inherently holistic, aiming to nurture both intellect and character.

The integration of Value-Based Education (VbE) in early and secondary schooling remains uneven, often hindered by policy gaps, resource limitations, and insufficient institutional coordination. Amollo and Lilian (2017) in their study of early learning institutions in Nairobi County, revealed significant disparities in how teachers approach VbE. Despite its critical role in

shaping responsible and morally grounded children, many educators overlook values instruction due to the absence of a standardized curriculum or policy framework at the preschool level. This lack of structural guidance contributes to the erosion of moral principles within communities, as children complete foundational education without acquiring essential ethical competencies. The study further noted that schools often lack consensus on which values to prioritize, prompting a call for institutions to actively cultivate personal value attributes through deliberate and structured interventions.

Mal and Duari (2020) provided a theoretical analysis of the teacher's role in promoting values amidst rapid technological and scientific advancement. While acknowledging the benefits of modernization, the study cautioned against the ethical void that may accompany such progress. Teachers were identified as key agents in bridging this gap, tasked with instilling values that align with societal norms and regulations. The researchers advocated for a proactive and sustained effort by educators to embed ethical principles in students, thereby contributing to the development of a morally resilient and socially harmonious society.

Sianipar (2019) examined the implementation of VbE at the high school level, highlighting the use of modern technologies and updated instructional materials to facilitate values integration. The study emphasized the "imitating method," wherein teachers model the nine identified roles of value educators ranging from moral instructors to ethical exemplars. Success in VbE was measured through indicators such as Moral Knowing, Moral Perception, and Moral Action. However, the study also identified key barriers, including the absence of government-issued value education materials and the lack of professional development opportunities for teachers. To address these challenges, Sianipar recommended embedding VbE into the academic calendar, signaling institutional commitment and ensuring consistent implementation.

Beyond classroom instruction, the governance of educational institutions plays a pivotal role in shaping the success of VbE initiatives. Bloom et al. (2017) conceptualized management as a multifaceted construct involving both procedural control and the personal attributes of administrators. The complexity of educational management makes it difficult to isolate its direct impact on outcomes, yet its influence remains undeniable. Their findings suggest that shared leadership fosters a more inclusive and responsive educational environment, enhancing the institutional capacity to implement values education effectively.

Downey and Condrón (2016) referencing the Coleman Report, revisited the broader institutional context in which teacher values operate. Their study emphasized that the learning environment comprising physical infrastructure, peer dynamics, and teacher presence plays a significant role in shaping student outcomes. Among these variables, teacher values emerged as a critical determinant of academic achievement. The findings advocate for maximizing the influence of teacher values within the classroom, suggesting that ethical leadership and value modeling are indispensable components of effective education.

The studies affirm that teacher values are not peripheral but foundational to educational success. Whether in secular or faith-based contexts, the alignment between teacher conducts and curricular values enhances student engagement, moral development, and academic performance. Within value-oriented educational frameworks, particularly in Muslim private schools, these insights underscore the imperative of investing in teacher formation, ethical training, and pedagogical coherence to foster transformative learning environments.

Following the publication of Downey and Condrón (2016) report, a wave of scholarly inquiry has sought to establish the relationship between school administration and student achievement. Despite these efforts, many studies have failed to yield the anticipated outcomes, prompting the

emergence of alternative hypotheses. Epstein (2018) posits that the marginal utility of school inputs diminishes once a threshold is reached suggesting that beyond a certain point, additional investments in infrastructure or resources do not translate into improved student performance. Another hypothesis attributes academic success more directly to individual student behaviors, such as the number of hours spent studying, rather than institutional inputs.

Amid these debates, a growing body of research has shifted focus toward the role of teacher values in shaping student outcomes. Allen et al. (2017) argue that teacher values constitute the most significant variable influencing academic performance. Their study emphasizes inclusive school governance, wherein decision-making involves stakeholders such as students, parents, and administrative staff. This participatory model enhances institutional responsiveness and aligns educational practices with community expectations.

These findings suggest that while motivation is a critical determinant of educational performance, its effects are mediated by institutional context, role expectations, and individual dispositions. In primary education, intrinsic and extrinsic motivation appear to reinforce teacher efficacy, whereas in higher education, the relationship is more complex and may vary across functional domains.

Within value-based and faith-oriented educational settings, such as Muslim private schools, these insights emphasize the need for tailored motivational strategies that honor both personal commitment and institutional recognition. By fostering environments that support internal fulfillment and external validation, educational institutions can enhance teacher morale, instructional quality, and broader institutional effectiveness.

2.6 The Relationship between School Culture and Value-based Education

A growing body of empirical research underscores the critical role of cultural and environmental factors in shaping students' educational trajectories and academic outcomes. Mbatia et al. (2019)

conducted a study in Nakuru County that examined the influence of cultural elements on pupils' transition from primary to secondary education. Their findings revealed that cultural variables significantly affect pupils' decisions regarding educational continuity. The study emphasized that cultural norms, expectations, and familial beliefs are pivotal in shaping students' perceptions of secondary schooling, thereby highlighting the necessity of integrating cultural considerations into policy and practice aimed at facilitating smooth educational transitions.

Complementing this perspective, Akintoye and Saliu (2020) investigated the relationship between students' cultural backgrounds and their academic performance in senior secondary school physics. Their analysis demonstrated that parental educational background exerted the most substantial influence on students' academic achievement, surpassing other variables such as gender and peer or personal attitudes toward schooling. The study established a statistically significant correlation between students' sociocultural contexts and their performance in physics, suggesting that cultural capital and familial educational resources are critical determinants of academic success.

The role of school environment as a mediating factor in academic performance was further explored by Tus (2020) who analyzed the impact of school atmosphere on students' learning outcomes. The study concluded that a positive and nurturing school climate serves as a motivational catalyst, enhancing students' engagement and academic inclination. Importantly, students' emotional attachment to their school emerged as a salient factor influencing their academic performance in core subjects such as reading, writing, and arithmetic. This emotional bond was found to moderate the pressure to succeed, thereby shaping students' perceptions of the school environment and their overall academic disposition.

Collectively, these studies affirm the multifaceted impact of cultural and environmental factors on students' academic journeys. They underscore the imperative for educational stakeholders to recognize and address these influences in order to promote equitable and effective learning experiences.

A range of empirical studies conducted across Kenya and beyond have illuminated the profound influence of sociocultural contexts on students' academic performance and their decisions regarding educational progression.

In a related study, Odhiambo et al. (2018) examined the influence of demographic and cultural variables on students' transition from primary to secondary education in Narok County. Their findings identified a constellation of sociocultural barriers including criminal behavior, emotional distress, and limited parental support that impeded students' ability to successfully navigate educational transitions. The study advocated for the implementation of targeted interventions, including enhanced counseling services and parental sensitization programs, to mitigate these challenges and reinforce the value of education among both learners and their families.

Kowot (2017) extended this line of inquiry by analyzing the impact of social and cultural factors on the academic performance of primary school pupils in Turkana County, with a specific focus on Kenya Certificate of Primary Education (KCPE) outcomes. The study highlighted several adverse conditions including low parental education levels, nomadic lifestyles, domestic violence, early marriage pressures, and burdensome household responsibilities that collectively undermined students' academic success. Moreover, the absence of supportive family structures and societal endorsement of value-based education further exacerbated these challenges, particularly within the Kangitit zone. These findings point to the need for culturally responsive educational policies that address the unique sociocultural realities of marginalized communities.

Gendered dimensions of cultural influence were explored by Saya (2017) in Navakholo Sub-County, where the study revealed that entrenched cultural norms contributed to lower KCPE scores among female students compared to their male counterparts. The persistence of traditional gender stereotypes was identified as a key determinant of this disparity, with cultural expectations limiting girls' academic engagement and performance. The study emphasized the importance of challenging discriminatory norms and promoting gender equity through inclusive educational practices and community-based advocacy.

Beyond the Kenyan context, Cornelius-Ukpepi et al. (2019) conducted a study in the Calabar Education Zone of Nigeria to examine the impact of cultural background on students' academic performance in social studies. Their findings revealed significant disparities in achievement levels among students from diverse economic and cultural backgrounds, highlighting the pervasive role of cultural capital in shaping educational outcomes. The study called for a more nuanced understanding of cultural influences within educational settings, advocating for pedagogical approaches that are sensitive to students' sociocultural identities.

Collectively, these studies affirm the centrality of sociocultural factors in shaping both academic performance and educational continuity. They underscore the imperative for educational stakeholders to develop contextually grounded interventions that address cultural barriers, promote equity, and foster inclusive learning environments.

The influence of cultural norms and school practices on students' academic performance has been extensively documented across diverse educational contexts. Yalew et al. (2018) examined the cultural landscape of Ethiopian primary schools, identifying a range of detrimental practices including chronic absenteeism, academic dishonesty, poor concentration, inflated assessment scores, and general disinterest in learning. These behaviors, though pervasive across both primary

and secondary levels, were paradoxically associated with improved classroom performance in some cases, leading the authors to advocate for a nuanced approach that distinguishes between adaptive and maladaptive cultural habits. Nonetheless, the study emphasized the urgent need to eradicate harmful cultural patterns that undermine educational integrity and long-term learning outcomes.

Anthony (2018) further explored the prevalence of toxic cultural practices within school environments, particularly focusing on academic misconduct such as plagiarism and the purchasing of assignments. The study posited that such behaviors constitute significant barriers to educational advancement, impeding efforts to enhance academic achievement across communities. Despite these challenges, Anthony reaffirmed the pedagogical value of structured academic tasks—homework, classwork, and projects as foundational to the development of students’ cognitive and academic capacities. This duality highlights the tension between institutional expectations and cultural realities within school systems.

In the Kenyan context, Njuguna (2021) conducted an in-depth study in Murang’a South Sub County to assess the impact of students’ sociocultural backgrounds on academic performance in public elementary schools. The research revealed widespread parental disengagement from academic responsibilities, particularly in relation to homework supervision, which contributed to demotivation among both students and staff. Moreover, the study identified culturally embedded practices such as initiation rites (e.g., circumcision and clitoridectomy), adolescent sexual relationships, and the infiltration of banned groups like the Mungiki cult as sources of psychological, moral, and social disruption within classrooms. These factors were found to significantly impair students’ academic focus and performance, underscoring the need for culturally sensitive interventions and robust school-community partnerships.

Harper (2019) offered a more constructive lens by emphasizing the dual role of students as both recipients and contributors to school culture. The study advocated for collaborative leadership models wherein educators and learners co-create positive cultural environments characterized by shared goals, emotional stability, and mutual respect. Harper identified success, happiness, and fulfillment as core attributes of thriving school cultures, noting that emotionally and mentally stable students are more likely to engage meaningfully with academic content and exhibit personal growth. Teachers operating within such cultures demonstrated heightened enthusiasm and a deeper understanding of their pedagogical roles.

School Culture and Sociocultural Barriers to Educational Access and Performance. The role of school culture and sociocultural dynamics in shaping students' academic experiences has garnered increasing attention in educational research. Tus (2020) conducted a study examining the influence of school culture on students' academic performance, with findings indicating that students embedded within a positive school culture not only acknowledged academic pressures but interpreted them constructively. These students perceived the school as a supportive institution, equipped to assist them in navigating academic challenges. Tus emphasized that such environments foster a sense of purposeful pressure, wherein students are motivated to succeed while simultaneously trusting in the school's support mechanisms. This dual perception of challenge and support was found to contribute to a more conducive learning atmosphere, enhancing students' academic engagement and performance. The study underscores the pivotal role of school culture in shaping students' attitudes toward academic rigor and resilience.

The studies illuminate the dual influence of internal school culture and external sociocultural contexts on students' academic trajectories. While Tus (2020) highlights the transformative potential of supportive school environments, Adan and Orodho (2017) draw attention to the

structural and cultural barriers that undermine educational access and retention. These findings collectively suggest that efforts to improve academic outcomes must be multidimensional, addressing both the internal dynamics of school culture and the broader sociocultural landscapes in which students are situated.

2.7 Parents Involvement.

The foundational role of parents and society in shaping children's moral development and academic success has been widely affirmed in educational literature. Abdulazi et al. (2022) in their study *The Role of Parents in Early Childhood Education According to the Qur'an*, emphasized the Qur'anic imperative for parents to actively participate in the moral and spiritual upbringing of their children. The research identified key domains of parental responsibility, including moral guidance, attitude formation, social development, and the cultivation of prayer practices. The study warned that insufficient parental involvement during early childhood may predispose children to behavioral challenges in later years, thereby underscoring the necessity of embedding religious and ethical instruction within the family unit from the outset.

Expanding on the theme of familial influence, Yasarolu (2021) examined the importance of collaboration between schools and families in the transmission of moral and ethical values. The study traced the origins of value education to the earliest forms of general education, asserting that moral instruction begins within the home, where parents serve as primary role models. The proverb “Children see, children do” encapsulates the study’s central thesis: that lived values and consistent role modeling within the family are critical to the internalization of ethical principles. While schools play a complementary role through structured educational activities, the study emphasized that the family remains the cornerstone of moral development.

Marzuki and Saputri (2021) further explored the dual influence of family and community in the domains of value education and civic education. Their findings highlighted the formative impact of adult figures within the family on children's personality development and educational success. The community, meanwhile, was portrayed as both a facilitator and executor of value-based learning in everyday life. The study cautioned that barriers within either the family or community such as neglect, lack of cooperation, or absence of corrective guidance pose significant threats to the effective transmission of civic and moral values. The authors advocated for collective efforts that promote pro-social behaviors, discourage misconduct, and foster a culture of shared responsibility in value education.

In a more empirical context, Darko-Asumadu and Sika-Bright (2021) investigated the relationship between parental involvement and students' academic performance in Cape Coast, Ghana. Contrary to conventional assumptions, the study found that parental educational background did not significantly predict student achievement. However, the lack of parental engagement manifested in low attendance at Parent-Teacher Association meetings and minimal support with homework was identified as a major impediment to students realizing their academic potential. The study attributed this disengagement, in part, to parent's limited educational attainment, which constrained their ability to participate meaningfully in their children's academic lives.

Parental involvement in children's education has consistently emerged as a critical factor influencing both academic achievement and moral development. A study conducted in the metropolitan area of Cape Coast revealed a statistically significant relationship between students' academic performance and the degree of parental involvement, as well as parental occupation and family size. Based on these findings, the researchers recommended that Parent-Teacher Associations (PTAs) actively promote parental engagement in educational activities. By

emphasizing the importance of parental participation, PTAs can serve as strategic platforms for enhancing student achievement and fostering a culture of academic excellence within the region.

In a related context, Kayombo (2019) investigated the influence of parental engagement on academic success in Tanzanian public primary schools. The study documented various institutional strategies aimed at involving parents and guardians in their children's educational journeys. These methods were designed to strengthen academic outcomes through collaborative efforts. Furthermore, Kayombo advocated for rigorous quantitative research to validate emerging hypotheses and recommended comparative analyses between public and private schools. Such investigations would provide a more nuanced understanding of the effectiveness of parental involvement across diverse educational settings, thereby informing policy and practice.

Azahari (2020) explored the role of parents in imparting value education to primary school children in urban settings. The study emphasized that parents, due to their sustained proximity and influence, bear the primary responsibility for instilling moral and ethical values in their children. This process includes teaching children to distinguish between right and wrong and to apply appropriate values in their interactions with others. Azahari argued that children, as successors to their parents, must internalize and enact these values, which are foundational to both personal development and societal cohesion. The study reaffirmed that value education is most effectively initiated within the family and subsequently reinforced through formal schooling.

The studies affirm the indispensable role of parents in shaping both the academic and moral trajectories of children. They highlight the need for structured collaboration between families and educational institutions, supported by culturally responsive policies and community engagement strategies. The findings suggest that enhancing parental involvement both in academic support and

value transmission is essential for fostering holistic student development and improving educational outcomes across varied contexts.

Parental involvement in children's education has been consistently linked to positive academic outcomes, yet its manifestation and effectiveness vary significantly across cultural and socioeconomic contexts. Cheung and Pomerantz (2019) in a longitudinal study conducted in the United States and China, investigated the developmental mechanisms through which parental participation influences children's valuation of academic success. The study introduced the "experience route" framework, positing that children internalize the importance of academic achievement through repeated interactions with parents who actively engage in their learning. These experiences foster the perception that parents value education, which in turn cultivates a personal commitment to academic excellence among children. The findings underscore the formative role of parental behavior in shaping students' intrinsic motivation and long-term academic orientation.

In contrast, Seni and Onyango (2021) examined parental roles in public secondary schools within Tanzania's Nyamagana District, revealing significant deficiencies in parental engagement. While some parents participated in school-level decision-making processes, the majority demonstrated limited involvement in core educational activities such as supervising homework, volunteering for school initiatives, or maintaining regular communication with teachers. The study concluded that many parents were not adequately fulfilling their responsibilities, thereby impeding their children's academic progress. Moreover, parental participation in community-based educational efforts was notably weak, suggesting broader systemic challenges in fostering collaborative educational cultures.

Noor (2021) focused on parental support among nomadic families in Wajir County, Kenya, highlighting unique patterns of engagement. The study found that parental involvement typically commenced at the secondary school level, with financial contributions particularly the payment of school fees serving as the primary form of support. Despite the limited scope of engagement, the research identified a statistically significant correlation between parental support and students' academic achievement. Notably, parental participation in household affairs and school-related matters was found to positively influence learners' performance, suggesting that even minimal forms of involvement can yield meaningful educational benefits in resource-constrained settings.

Further insights were provided by Ayimbila et al. (2022) who investigated parental engagement in senior high schools across a Ghanaian municipality. The study reported alarmingly low levels of parental monitoring of students' academic progress, attributing this trend to a range of socioeconomic and structural barriers. Key impediments included poverty, low parental education, single-parent households, and demanding work schedules. Additionally, the study identified strained relationships between parents and teachers often marked by hostility as a significant obstacle to effective collaboration. Large family sizes further compounded the challenges, limiting parents' capacity to provide individualized academic support.

These empirical studies illuminate the multifaceted nature of parental involvement and its implications for student achievement. While active parental engagement fosters positive academic attitudes and outcomes, structural and cultural barriers often constrain its effectiveness. The findings underscore the need for context-sensitive strategies that promote inclusive parental participation, strengthen school-family relationships, and address socioeconomic disparities that hinder educational collaboration.

Evolving Dimensions of Parental Engagement and Their Impact on Academic Achievement

parental engagement remains a pivotal determinant of students' academic success, particularly during transitional educational phases such as senior high school. Ayimbila et al. (2022) comprehensive study highlighted the multifaceted barriers impeding effective parental involvement in Ghanaian senior high schools. The research identified socioeconomic constraints including poverty, low parental education, and single-parent household dynamics as significant obstacles to sustained engagement. Additionally, demanding work schedules and strained parent-teacher relationships, often marked by hostility, further limited parental participation. Large family sizes were also cited as a contributing factor, reducing the capacity of parents to monitor and support individual children's academic progress. The study emphasized the urgent need to address these structural and relational barriers to foster a more inclusive and supportive educational environment.

Complementing this perspective, Ilya (2020) explored the influence of parental engagement on academic performance among middle and high school students, with a particular focus on Russian and mathematics achievement in preparation for the Unified State Examination (U.S.E.). The study found that family characteristics and the degree of parental involvement were the most significant predictors of student success. Specific practices such as providing supplemental reading materials, hiring tutors, and attending parent-teacher conferences were identified as beneficial for students transitioning into grades 10 and 11. However, the research also underscored the importance of consistent academic progression from grade 9 through grade 11, suggesting that early and sustained parental support plays a foundational role in shaping students' readiness for high-stakes examinations and university admission. Notably, while the nature of parental influence may evolve over time, its cumulative impact remains critical to students' long-term academic trajectories.

In a nutshell these studies underscore the dynamic and context-dependent nature of parental engagement. They reveal that while early involvement lays the groundwork for academic resilience, continued support adapted to the developmental and institutional demands of later schooling is essential for optimizing student outcomes. Addressing socioeconomic and relational barriers to parental participation is therefore imperative for educational systems seeking to promote equity and excellence.

2.8 Theoretical Review

This study utilized the Socio-cultural theory of cognitive development, Fethullah Gulen's Theory of Education and the Classical liberal Theory of Equal opportunities.

2.8.1 Socio-Cultural Theory of Cognitive Development

Socio-Cultural Theory was created by Vygotsky (1978). According to Vygotsky (1978), children and adults acquire knowledge and develop by engaging in social and cultural interactions. Put simply, a person's cognitive abilities are shaped by the social interactions they participate in and the cultural environment they are surrounded by. Sociocultural theory may be defined as a theory that focuses on the processes of social and cultural transformation, specifically analyzing the changes in individuals' behaviors and practices as they go through different stages of development, with particular emphasis on the transitions from infancy to adulthood (Vygotsky, 1978). The theory is highly regarded in the area of applied linguistics due to its endeavor to elucidate the intangible processes of cognitive growth, language acquisition, and the development of advanced thinking abilities. These advancements have significant implications for the field of education as a whole (Scott & Palincsar, 2019).

A child's most important skills, according to the sociocultural approach, are honed through interactions with adults such as parents, teachers, and other adults. The social and cultural setting

in which a person grows up has a significant impact on his or her cognitive development. As opposed to the cognitivist school of thought, which argued that an individual's cognitive development was the key to understanding learning and a precondition for engaging with the outside world, the socio-cultural way of thinking emphasized the importance of the context in which a person learned (Vygotsky, 1978).

It is common practice to consider sociocultural theory to be, first and foremost, a developmental theory. The primary focus of this research, which looks at shifts in behavior throughout one's lifetime, is the individual development that occurs beginning at birth and continuing through childhood, adolescence, and finally adulthood. The theory seeks to explain the hidden processes that occur during the development of cognition, language, and higher-order thinking skills. Its application could have repercussions for education more broadly (Watson & Reigeluth, 2016). It is particularly useful in the field of applied linguistics, where it has been applied to a wide variety of issues, and this is where it has shown its greatest value. As a result of the fact that the theory places a strong emphasis on the growth of a child, it is essential to refer a child or children whenever it is feasible to do so while explaining the theoretical underpinnings throughout the book. However, when implications are presented, the object of discussion is typically a learner or a group of learners rather than an individual. This is because many of the implications and practical applications associated with sociocultural theory apply to learners of all ages (Allman, 2018).

The sociocultural theory takes into account a diverse assortment of ideas and points of view. This chapter will provide a brief overview of the theory's origins, establish the key principles of the theory and their general implications, evaluate the strengths and limitations of the theory, and analyze the implications for instructional design in the context of the theory (Watson & Reigeluth, 2016). According to Wertsch (1991), when learners study Vygotsky's work, they engage in a wide

variety of cooperative activities and internalize the results of working together as they progress through their education. As a direct consequence of this, they pick up new strategies and develop a deeper comprehension of the world and the society in it (Lantolf, 2000). On the other hand, Tudge and Scrimsher (2014) believe that Vygotsky was interested not only in what others brought to the conversation that was more knowledgeable, but also in how the wider culture and historical background influenced the relationship. According to Vygotsky's sociocultural theory, which was developed in 1978, the mental functioning of individuals is related to their culture, history, and the institutional environment in which they find themselves. As a consequence of this, an individual's level of mental functioning is dependent on the social interactions they have with the people and places around them, which are in turn influenced by their culture. Furthermore, participation in social activities contributes to the individual's psychological development.

The sociocultural theory has several benefits that are generally acknowledged by the academic community. It emphasizes the significance of the larger social, cultural, and historical context of any human endeavor, which is the first and most important point that it makes. It does not view individuals as autonomous entities but rather as components of a larger worldview that is concerned with the porous boundary that exists between oneself and the rest of society (Miller, 2018). It illustrates the process by which a child absorbs information and abilities from their culture, and then, in turn, the child influences the environment in which they live through the choices that they make. Second, sociocultural theory is sensitive to the differences that exist not only between individuals but also between different cultures (Miller, 2018).

This theory recognizes the fact that there are both individual differences within a culture and cultural distinctions between people, in contrast to many others that focus on the universal qualities of development. Sociological theory acknowledges both intracultural and intercultural

heterogeneity. This proclamation recognizes the fact that "different social and cultural settings may promote distinct developmental routes to any given developmental endpoint," which means that different people, depending on their upbringing, environment, and resources, may reach different developmental milestones through different means.

As a major theoretical contributor to our knowledge of how our minds grow and change through time, sociocultural theory is deeply rooted in the idea of learning and development. The notion that learning drives growth, rather than being governed by a learner's developmental stage, drastically modifies our perspective of the learning process and has significant consequences for instructional and educational methods, as well as for research. The ramifications of shifting our focus from a learner's developmental stage as the primary determinant of growth to learning as the primary driver of growth are profound (Miller, 2018).

The fact that the sociocultural approach can't be used in every circumstance is one of the sociocultural approach's biggest drawbacks. The first limitation is due to the untimely passing of Vygotsky, which caused many of his theories to remain unfinished after his passing. This is the primary cause of this limitation. Aside from that, his work was largely forgotten until very recently, due to political reasons as well as difficulties in translating it. As was mentioned earlier, the ZPD suffers from one of the most significant shortcomings due to the ambiguity of its provisions. Depending on the specifics of the situation, it is possible for the existence of vast zones or narrow zones within an individual's sphere of influence to be desirable as well as undesirable (McLeod, 2017).

Socio-Cultural Theory posits that cognitive development is deeply influenced by social interactions and cultural contexts. In the context of the research, this theory provides a valuable framework to understand how institutional factors within these schools contribute to the cognitive

and socio-cultural development of students. The study, guided by Socio-Cultural Theory, delves into how the social environment and cultural context within Muslim private secondary schools shape the cognitive processes and development of students. It examines institutional practices that facilitate social interactions, collaborative learning, and the transmission of cultural values, all of which are central to Vygotsky's theory.

The Socio-Cultural Theory of Cognitive Development by Lev Vygotsky (1978) offers valuable insight into two key objectives of this study: examining the impact of teaching materials and school culture on value-based education. This theory emphasizes that learning is inherently a social process, shaped by interaction with others and through the use of culturally meaningful tools such as books, language, and digital resources. In this context, teaching materials act as instruments that facilitate not just the transfer of knowledge, but also the development of moral understanding through teacher-student and peer collaboration. Likewise, the overall culture of the school including its traditions, routines, and shared values forms an essential environment for nurturing ethical behavior. By engaging in such a socially rich and morally informed setting, students gradually form their own sense of values, which reinforces the goals of value-based education.

2.8.2 Fethullah Gulen's Theory of Education

Educational theory according to Gülen (2004) rests on three presumptions: The name Rabb or God is the foundation upon which education is built (pedagogue and supporter). Good deeds stem from a sincere desire to become a valuable contributor to society and cross the boundary into authentic humanity. Gülen's approach to education can be broken down into four categories: first, Gülen argues that education is the long-term answer to all of society's ills and humankind's requirements. Parents look up to teachers to model the kind of behavior they like to see in their children, so it makes sense that teachers should be the first line of civic engagement. Second, we must instill in

students a sense of compassion and a commitment to serving their communities as part of their formal education. The third, it is the social aspect which involves a tripartite interaction between the teacher, the parent, and the sponsor in the name of doing good for society through the medium of learning. Lastly, in the epistemological sphere, the spiritual and the intellectual, as well as the traditional and the contemporary, come together in harmony (Saritoprak, 2017).

Gülen (2010) argues that leading by example is more effective than lecturing when it comes to imparting morals and ethics. According to Gülen (2004), it is the fight for discipline that ultimately defines mankind and having free will comes with the responsibility of disciplining it. When compared to constructing a mosque, Gülen considers a school to be a nobler endeavor. Many would assume that a religiously motivated movement would prioritize teaching its religion over scientific subjects in its educational institutions. However, Gülen argues that knowledge of any kind, whether religious or scientific, is an Islamic value in and of itself provided that it is accompanied by ethical instruction.

In his extensive publications, Gülen emphasizes the qualities of the prophet, which include spirituality, honesty, relief, self-discipline, accuracy, compassion, patience, tolerance, and the demands of leadership, such as realism, responsibility, and long vision. Ethics classes on these topics can also be found in Hizmet Movement classrooms. The students would be better prepared to devote themselves to living in accordance with these human qualities and moral principles. Love for one's parents, respect, and candor are examples of such moral principles. Since they are held in common by Muslims, Christians, and Jews, Gülen concludes that they are universally admirable.

Furthermore, the moral foundations of Gülen's paradigm include things like deep ideas, clear thoughts, intense sentiments, cultural appreciation, and spiritual values. These concepts should be grounded in modern secular education that incorporates traditional spiritual values. He thinks that

this form of education offers the best chance for someone to grow as a Muslim. Also included are the secular arts of teaching, as well as the natural and physical sciences (Gülen & Smith, 2009). The educational initiatives of the Hizmet Movement spread universal principles including morality, discipline, selflessness, responsibility, idealism, and hard work (Levinskaya, 2017).

Even if the teacher does not explicitly instruct on religion, they demonstrate religious principles in their daily lives. Although there is no moralizing or preaching, important moral lessons are covered. The application of moral principles is emphasized more. Neither does the teacher hide his identity outside of school when teaching Islamic subjects. When it is prayer time, for instance, he prays. Rather, he will focus on teaching students to act morally in and out of the classroom. There is an emphasis on principles like responsibility, accountability, self-control, and forgiveness.

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Gülen argues that teachers should model the ideals they teach in the classroom. It all begins with the individual; if you want to change the world, you have to change yourself. His training is grounded in the "who knows himself, knows God" hadith originating from the Sui school of thought (Sakhawi, 2013).

Gülen's educational philosophy, rooted in Islamic values, places a strong emphasis on holistic development, moral virtues, and a commitment to serving humanity. Gülen's Theory of Education serves as a guiding principle to evaluate how institutional factors within Muslim private secondary schools align with the core tenets of his educational philosophy. The study, influenced by Gülen's principles, seeks to uncover how these factors contribute to or hinder the realization of his vision for education. This includes an exploration of whether the institutions prioritize character development, ethical values, and a sense of social responsibility in their educational practices. Furthermore, Gülen's emphasis on fostering dialogue, tolerance, and understanding among diverse communities provides a lens through which the research can examine how institutional factors influence the creation of an inclusive and harmonious educational environment within Muslim private secondary schools.

Fethullah Gülen's Theory of Education emphasizes the vital role of teachers as moral role models who cultivate students' character and values through ethical conduct, empathy, and spiritual guidance. According to Gülen, the personal values held by teachers deeply influence how students absorb and embrace moral principles, positioning teachers as central figures in delivering value-based education. Additionally, Gülen underscores the importance of active parental involvement, advocating for a cooperative relationship between families and schools to reinforce the moral lessons imparted. When parents actively support and participate in the school's value education efforts, they help create a consistent and nurturing environment that promotes students' ethical growth. This collaboration between educators and parents enhances the success of value-based education by ensuring that institutional teachings and family influences are closely aligned.

2.8.3 Classical liberal Theory of Equal opportunities

Horace Mann is credited with developing the classical liberal theory of equal opportunity. According to the theory, people can't significantly boost or lower their innate abilities because they're fixed at birth. As a result, schools should be designed to remove any barriers whether they be related to students' backgrounds their gender or race, or location their age, or the policies that govern them that prevent students from making the most of their innate talents.

Fundamental rights should be granted to all people, and discrimination should be avoided, according to liberal ideals. When it comes to procedural liberalism, people are free to pursue their ideas about what they want to do with their lives within the limitations of the state's legal framework.

Equal educational opportunities, according to the classical liberal concept of equal chances, will increase social mobility by allowing more people to pursue higher education. According to the American Declaration of Independence, all people, regardless of race or ethnicity, are endowed by nature with the same inherent dignity and the same inalienable rights. This concept stems from the idea that public organizations like schools should treat all people fairly regardless of their socioeconomic status. Numerous people from low-income backgrounds have taken advantage of educational opportunities and gone on to achieve greater success in life, both in terms of employment and financial reward, than they would have been able to achieve without those opportunities. These people would not have had the chance to succeed if the state had not provided them with accessible and affordable educational options. Because of this, we were able to attain more equality of opportunity, in which everyone will have access to the types and amounts of education that are appropriate for their innate skills as a result of eliminating economic barriers. Before the passage of the Equalization Act, there was a widespread consensus among people that

education had the potential to serve as a tool for achieving social equality. It was also generally assumed that an increase in public spending on education, which helps to achieve this goal, would lead to a decline in the number of students who did not complete their education, as well as in rates of repetition and absenteeism (Dorrien, 2019).

Observing that classical liberalism places a great emphasis on the individual, Wolfe (2019) says that society must be built in such a way that the individual can live a fulfilling life in the manner of his or her choosing. Because of this, society (in this case, stakeholders in the provision of education) must take deliberate steps to "organize education in a way that is accessible to all learners, including those with disabilities."

The notion of equal opportunity for all people occupies a central place in the classical liberal philosophical tradition. A person's natural abilities, skills, and talents are all passed down to them from their parents and cannot be changed considerably by the individual. Because of this, educational institutions should be designed in such a way that obstacles that prevent men from making use of their inborn potential through education are removed (Orodho, 2004).

Kenya must make every effort to ensure that all of its citizens have access to quality education. Income-rich families see a greater share of the educational benefits because their children are more likely to continue their education past the secondary level than those from lower-income families. Psachoropolous and Woodhall (2017) found that low-income families' inability to pay for their children's education negatively affects their completion rates in public day schools through factors such as increased dropouts, absenteeism, and repetition. Moreover, they discovered that low-income families' inability to pay for their children's education has a negative impact on their graduation rates from public day schools due to higher rates of dropouts, absenteeism, and retaking failed courses.

In poor countries, unequal educational opportunities are frequent, and this is especially true for young women. As a consequence of this, educational opportunities are not distributed fairly, with higher-income families being more likely to reap the benefits of education than lower-income families. As a consequence of this, Children who are raised in households with greater incomes have a considerably higher chance of completing their formal education (Psacharopulos & Wodhall, 2017).

Since its inception in 2018, the free secondary education funding plan has been an integral part of the Kenyan government's effort to reduce financial barriers to secondary education. This follows the government's announcement from the previous year that high school is considered an essential part of a well-rounded education for all students. Intending to make secondary education more accessible to all students, regardless of their financial origins or the conditions of their families, the government's purpose was to make secondary education cheaper. Hopefully, the disadvantages that are passed on from generation to generation as a result of being underprivileged have been reduced. When it comes to educational policy in particular, the problem is primarily seen as one of providing subsidies for economically disadvantaged students who demonstrate exceptional ability, most notably at the secondary school level in Kenya (Njeru & Orodho, 2018).

Recently, Gintis (2017) wrote an article in which he criticized the classical liberal concept of equal opportunity. In it, he argued that to be truly free, one must be aware of the dangers that threaten it, as well as familiar with the full range of possible human endeavors. This calls for familiarity with cultural differences and social evolution. As a result of the rapid social transformation, there is a new trend of teaching students the skills they will need to be adaptable workers. Therefore, this pattern does not offer any recommendations for how society should alter its ways; rather, it leaves

the student without a secure foundation upon which to base an analysis of the social transformations taking place around them.

He criticized the classical liberal idea of equal opportunity and argued that being genuinely free needs the ability to recognize risks to freedom as well as a knowledge of the range of human activities that are feasible. Understanding of cultural diversity as well as knowledge of social change is required for this. A growing number of schools are emphasizing the importance of teaching students to be adaptable in the workplace as a result of the rapid pace at which society is evolving. However, this trend doesn't offer any recommendations for improving society, and it doesn't give students a safe place to find their own voice and critique the world around them.

The availability and condition of school physical facilities play a vital role in supporting value-based education, as they significantly influence students' academic experiences and personal development. Drawing from the Classical Liberal Theory, which emphasizes equal educational opportunities for all learners regardless of their socio-economic or cultural contexts, it is essential that every student has access to the resources necessary for comprehensive growth academically, morally, and ethically. Facilities such as clean and secure classrooms, functional libraries, inclusive recreational spaces, and accessible infrastructure foster a supportive learning atmosphere that upholds comfort, safety, and equality. When these amenities are adequate and thoughtfully designed, they minimize inequalities and ensure that even learners from disadvantaged or marginalized communities can engage fully in moral and values-based learning. For instance, infrastructure that accommodates learners with disabilities promotes inclusivity and respect for human dignity.

Moreover, an inviting school environment nurtures positive peer relationships, cooperative learning, and ethical behavior all central to value-based education. On the other hand, inadequate

or poorly maintained facilities can obstruct the delivery of such education by negatively affecting students' motivation, participation, and overall well-being. Therefore, ensuring the availability and upkeep of quality physical resources is not only fundamental to academic achievement but also essential for reinforcing the ethical and social values taught in schools. In essence, school infrastructure becomes a practical expression of the Classical Liberal Theory's commitment to fairness and equal access, thereby strengthening the implementation of value-based education for all learners.

2.8 .4 Relationship between the theories and value-based education.

By applying Vygotsky's socio-cultural theory, your study situates value-based education within a dynamic interplay of tools, relationships, and cultural contexts. Each objective reflects a facet of this theory whether through the mediation of materials, the modeling of values by teachers, the structuring of physical environments, the shaping of institutional culture, or the reinforcement of learning through parental involvement. This theoretical grounding not only strengthens your analytical framework but also aligns your investigation with a well-established paradigm in educational psychology.

Fethullah Gülen's Theory of Education offers a spiritually grounded, ethically rich framework for understanding how institutional factors shape value-based education. Each of your objectives reflects a dimension of Gülen's philosophy, from the moral authority of teachers to the sanctity of school culture and the integrative role of families. This theory not only complements the study's focus on Muslim private schools but also provides a compelling lens for analyzing how values are cultivated through educational structures and relationships.

The Classical Liberal Theory of Equal Opportunities provides a compelling lens through which to examine the institutional dynamics of value-based education. By emphasizing fairness, access, and

individual merit, the theory supports your study's focus on how teaching materials, teacher conduct, infrastructure, school culture, and parental involvement shape students' moral and academic development. In Muslim private schools, where ethical formation is central, this framework reinforces the imperative that all students regardless of socioeconomic or cultural background are given equal opportunities to flourish.

Availability of teaching materials: Teaching materials especially culturally relevant and value-oriented resources serve as cultural tools that mediate learning. It shapes students' cognitive and moral development. Materials such as spiritual texts, visual aids, and multimedia resources scaffold students' understanding of values, allowing them to internalize ethical principles through guided engagement.

Through teachers' value: Teachers function as more knowledgeable others, modeling ethical behavior and guiding students through moral dilemmas. Their personal values and instructional strategies provide scaffolding that supports students' progression from externally guided behavior to internalized moral reasoning.

School Physical Facilities: Physical spaces such as worship rooms, mentorship centers, and counseling offices create social contexts for value transmission. These environments facilitate shared cultural practices and structured interactions that support cognitive and moral development. The theories underscore the importance of context in learning well-designed facilities foster collaborative learning and reinforce institutional values.

School Culture: School culture embodies the collective norms, language, and practices that shape students' identity and behavior. Through participation in rituals, routines, and value-laden activities, students internalize cultural meanings. The theories view culture as the medium through

which cognition is formed; thus, a cohesive school culture acts as a scaffold for ethical development and social learning.

Parent's Academic Involvement: Parents contribute to the social environment that influences learning both at home and in school. Their involvement enhances the interpersonal scaffolding available to students, bridging institutional and familial contexts. The theories recognize the role of intergenerational transmission of values and the importance of collaborative learning across settings. Parental engagement moderates institutional impact by reinforcing or extending the value-based messages students receive.

2.9 Conceptual Framework

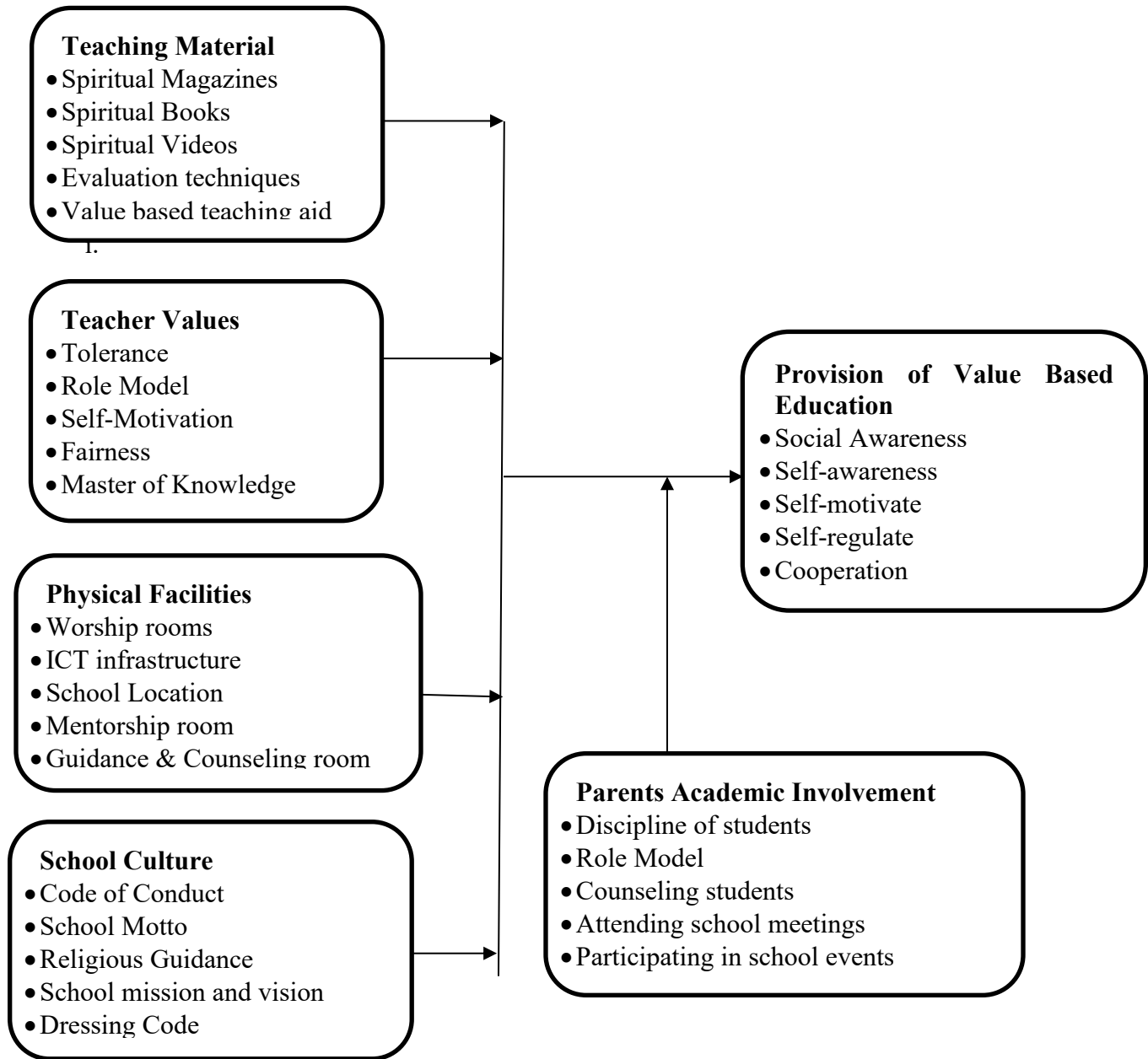
The study is guided by a conceptual framework that illustrates how institutional factors influence the provision of value-based education in Muslim private secondary schools in Mombasa County, with parents' academic involvement serving as a moderating variable. The institutional factors considered include the availability of teaching materials, teacher values, school physical facilities, and school culture.

This framework demonstrates the interconnected nature of institutional factors and parental engagement in achieving the study's objectives, which aim to assess each factor's contribution and the overall combined effect on the delivery of value-based education in the target schools.

Figure 2.1

Influence of institutional factors on the provision of value-based education in Muslim private secondary schools in Mombasa County

Conceptual Framework



Independent Variables

Moderating Variable

Dependent variables

2.9.1 Operationalization of conceptual framework

The study focused on the influence of the institutional factors on provision of value-based education in private Muslim secondary schools in Mombasa County. The independent variables of the study were; influence of teaching-learning materials, teacher values, physical facilities and school culture. The dependent variable of the study was provision of value-based education. The two variables were moderated by parental involvement on provision of value-based education.

The availability of teaching materials ensures that learners have access to adequate resources, which enhances lesson delivery and reinforces moral and ethical values grounded in Islamic principles. Teacher values, encompassing attitudes, beliefs, and professional ethics, shape how these values are modeled and transferred to students. School physical facilities, such as classrooms, libraries, and prayer spaces, provide an enabling environment that supports both academic and moral development. School culture, which includes traditions, norms, and behavioral expectations, fosters a value-oriented learning atmosphere consistent with Islamic teachings.

Parents' involvement is positioned as a moderating variable, influencing the strength and direction of the relationship between these institutional factors and value-based education. High levels of parental engagement can enhance the effectiveness of teaching resources, reinforce teacher efforts, support facility utilization, and sustain a positive school culture, ultimately improving the implementation of value-based education.

CHAPTER THREE

RESEARCH METHODOLOGY

3.1 Introduction

This chapter covers the location of the study, research philosophy, research approach, research design, the unit of analysis, target population, sampling procedures and sample size, data collection instruments, validity and reliability of research instruments, data analysis, and presentation, and lastly research ethics.

3.2. Location of the Study

This study was conducted in Muslim private secondary schools situated across Mombasa County, Kenya. Mombasa County, located along the Indian Ocean coastline, is renowned for its historical significance and its appeal as a major tourist destination, offering scenic beaches, wildlife parks, a marine park, and a vibrant cultural and recreational landscape. Despite these attractions, the region has recently experienced a downturn in economic activity, which has contributed to rising levels of crime, drug and substance abuse, and engagement in commercial sex work.

The socio-economic challenges facing Mombasa have had a direct impact on the youth population, particularly secondary school students. Many are vulnerable to recruitment into gangs and exposure to gang-related violence. This vulnerability is exacerbated by factors such as domestic violence, familial gang involvement, limited educational attainment, unemployment, and pervasive poverty. Additionally, financial constraints and teenage pregnancy have led to increased dropout rates among secondary school students.

Muslim private secondary schools were selected as the focal institutions for this study due to their dual emphasis on academic excellence and the inculcation of Islamic values. These schools aim to nurture learners who embody TAQWA (God-consciousness) and IKHLAAS (sincerity), guided by pedagogical principles rooted in the Holy Qur'an and the Prophetic Sunnah. From admission through graduation, students are exposed to a moral framework that promotes ethical conduct and personal integrity. Many graduates from these institutions progress to higher education or assume roles as Islamic teachers, Imams, scholars, and professionals contributing positively to society.

3.3 Research Philosophy

The philosophical foundation of this study was grounded in positivism, a paradigm that asserts knowledge is best acquired through empirical observation, systematic measurement, and the identification of causal relationships within social phenomena. As articulated by Burrell and Morgan (2019), research philosophy encompasses the underlying beliefs and assumptions that guide the generation of knowledge, including the processes by which researchers gather, analyze, and synthesize facts, ideas, tests, and observations. The selection of an appropriate research philosophy is therefore critical, as it informs the methodological choices and interpretive frameworks employed throughout the study.

In this research, positivism provided the most appropriate lens for examining institutional factors influencing the provision of value-based education in Muslim private secondary schools in Mombasa County. The study focused on measurable constructs such as teacher values, availability of teaching materials, adequacy of school infrastructure, and school culture factors that lend themselves to empirical investigation. By adopting a positivist stance, the study emphasized objectivity and neutrality, minimizing personal bias and ensuring that the findings were grounded in observable data rather than subjective interpretation.

The deductive approach, characteristic of positivist inquiry, guided the formulation and testing of hypotheses concerning the influence of institutional variables on value-based education. Quantitative methods were employed to collect and analyze data, enabling the identification of patterns, relationships, and causal linkages. For example, the study assessed the impact of teaching resources and institutional culture using standardized indicators and statistical analysis, thereby allowing for generalizable conclusions across the targeted school context.

Furthermore, the study examined the moderating effect of parental academic involvement on the relationship between institutional factors and the delivery of value-based education. This analytical step reflected positivism's emphasis on testing theoretical models against observable evidence to refine explanations of social dynamics. By investigating both direct and interaction effects, the study advanced a more comprehensive understanding of how institutional and parental factors collectively shape educational outcomes.

Overall, the positivist framework provided methodological rigor and strengthened the internal validity and reliability of the study. By prioritizing quantifiable evidence, systematic measurement, and hypothesis testing, the study was able to generate practical insights for educators, policymakers, and faith-based school administrators. The adherence to positivist principles of objectivity, deductive reasoning, and empirical validation ensured that the research contributed credible, replicable, and evidence-based knowledge on the provision of value-based education within Muslim private secondary schools.

3.4 Research Approach

The research approach delineates the strategic plan employed to conduct the investigation, encompassing the procedures for data collection, observation, and interpretation. As outlined by Creswell (2014) research methodologies are typically classified into three categories: qualitative,

quantitative, and mixed methods. This study adopted a mixed-methods approach, integrating both qualitative and quantitative techniques to enhance the depth and breadth of inquiry into the provision of value-based education in Muslim private secondary schools.

The rationale for employing a mixed-methods design was grounded in the need to capture the multifaceted nature of the research problem. By combining numerical data with narrative insights, the researcher was able to probe the subject matter more comprehensively. A concurrent triangulation strategy was utilized, wherein both data types were collected simultaneously and analyzed in parallel. This methodological integration facilitated the corroboration of findings across data sources, thereby strengthening the validity of the conclusions drawn.

The mixed-methods approach proved particularly viable in the initial phase of the study, offering flexibility in exploring complex social phenomena and enabling the formulation of nuanced interpretations. The educational experiences of boys in Mombasa County are shaped by a constellation of factors including cultural norms, community values, religious practices, socio-economic support systems, and the influence of extremist ideologies. Understanding these dynamics required engagement with diverse stakeholders and the use of multiple data collection strategies.

Triangulation was instrumental in capturing the interplay among these variables, many of which bear significant implications for socio-economic development. The complementary nature of quantitative and qualitative data allowed the researcher to derive balanced and unbiased conclusions. Deductive reasoning was applied to test hypotheses derived from the theoretical constructs presented in Chapter Two, while inductive analysis facilitated the emergence of themes from qualitative narratives.

The contextual realities of the study marked by socio-cultural complexity and educational vulnerability further justified the adoption of a mixed-methods design. This approach enabled the researcher to generate a holistic understanding of institutional influences on value-based education, thereby contributing to a more robust and actionable body of knowledge.

3.5 Research design

This study adopted a descriptive survey design, a methodological approach well-suited for examining the current status of variables within a defined research context. As noted by Blumberg et al. (2018) descriptive survey designs are instrumental in capturing "what exists" by facilitating the systematic collection and analysis of data. This design was particularly appropriate for investigating institutional factors influencing the provision of value-based education in Muslim private secondary schools in Mombasa County.

The descriptive survey framework enabled the integration of both quantitative and qualitative data, thereby enriching the scope and depth of the inquiry. Data collection instruments comprised a standardized questionnaire and a semi-structured interview guide, each meticulously developed to ensure consistency, reliability, and alignment with the study's objectives. The use of concurrent triangulation allowed for the simultaneous collection and analysis of both data types, enhancing the validity and comprehensiveness of the findings through methodological corroboration.

Sampling procedures were rigorously applied to ensure the selection of a representative and credible cohort of respondents. This methodological rigor supported the generalizability of the results and reinforced the integrity of the data. The design further facilitated systematic data analysis, enabling the researcher to test the hypotheses formulated in the preliminary stages of the study and to draw empirically grounded conclusions.

3.6 Target Population

The target population for this study consisted of 366 respondents drawn from all 17 Muslim private secondary schools in Mombasa County. As defined by Schwab (2019) a population comprises individuals who meet specific criteria relevant to the objectives of a given study. In this context, the population included 97 board members, 17 principals, and 252 teachers each selected based on their direct involvement in the governance, leadership, and instructional delivery within the institutions under investigation.

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Teachers were purposively included due to their pivotal role in shaping students' moral and ethical development. Through structured classroom instruction, group-based learning activities, and individualized pedagogical engagement, teachers serve as daily exemplars of the values promoted within the school environment. Their perspectives were therefore essential in assessing the operationalization of value-based education at the instructional level.

Principals, as institutional leaders, were incorporated into the study for their strategic role in cultivating a school culture grounded in Islamic values and moral responsibility. Their leadership practices influence the relational dynamics within the school and contribute to the formation of responsible, value-oriented learners.

Board members were included due to their governance responsibilities, particularly in policy formulation and oversight. Their decisions directly shape the institutional frameworks that support the integration of values, knowledge, and skills necessary for student success and meaningful societal engagement.

3.6.1 Inclusion Criteria

The study targeted key institutional actors within Muslim private secondary schools in Mombasa County, specifically board members, principals, and teachers. These individuals were purposively selected based on their direct involvement in the governance, leadership, and instructional delivery of value-based education. Teachers were included for their pivotal role in modeling moral and ethical values through pedagogical practices such as classroom instruction, group activities, and individualized learning engagements. Principals were selected for their strategic leadership in cultivating a school culture anchored in Islamic values and moral development. Board members were incorporated due to their policy-making responsibilities, which shape the institutional frameworks that support the integration of values into the educational experience.

By engaging these three categories of respondents, the study captured a comprehensive institutional perspective on the mechanisms and practices that underpin value-based education within the selected schools.

3.6.2 Exclusion Criteria

Students were deliberately excluded from the study population. This decision was guided by the study's focus on institutional factors influencing the provision of value-based education, rather than on learners' perceptions or experiences. The exclusion of students ensured that the research remained concentrated on individuals responsible for designing, implementing, and overseeing the

educational structures, policies, and cultural practices that define value-based education within the institutional context.

The inclusion of these three respondent categories ensured a comprehensive understanding of the institutional ecosystem influencing value-based education, capturing perspectives from policy, leadership, and instructional domains.

Table 3.1

Target Population

No.	School Name	Board Members	Principals	Teachers	Total
1	Iyale Academy	4	1	20	25
2	Qubaa Muslim	5	1	23	29
3	Abu Hureira Muslim	7	1	17	25
4	Memon Academy	6	1	25	32
5	Sheikh Khalifa	6	1	17	24
6	Eman Girls	7	1	14	22
7	Al-Hijra Muslim	5	1	11	17
8	Bhadala Muslim	5	1	13	19
9	Swalhina Secondary	7	1	10	18
10	Burhanina Secondary	5	1	12	18
11	Istiqama Secondary	7	1	13	21
12	Basharahil Secondary	5	1	10	16
13	Binuru Secondary	4	1	12	17
14	Qadriya Secondary	6	1	15	22
15	Al Miraj Secondary	5	1	13	19
16	Darul-Ululm	6	1	15	22
17	Likoni Muslim School	7	1	12	20
Total		97	17	252	366

3.7 Sampling Procedure and Sample Size

The target population was first stratified into three distinct groups based on institutional roles: board members, principals, and teachers from the 17 Muslim private secondary schools in Mombasa County. Stratified random sampling was applied to the board members and teachers,

whereby each subgroup was clearly defined by shared characteristics, and 30% of individuals were randomly selected from each stratum. This yielded a sample of 29 board members and 78 teachers, ensuring proportional representation and enhancing the generalizability of the findings.

For the principals, census sampling was employed, incorporating all 17 individuals into the study. This approach was justified by the relatively small number of principals, allowing for comprehensive coverage of school leadership perspectives. The total sample size of 124 participants falls within the recommended sampling range of 10% to 50% for descriptive research, as advised by Mugenda and Mugenda (2003). Here's a more polished justification tailored to a thesis style:

The combination of stratified random sampling and census techniques strengthened the internal validity and reliability of the study outcomes. Stratified random sampling was applied to categories of respondents such as teachers and parents, ensuring that all relevant subgroups were proportionately represented. This minimized bias and enhanced the precision of estimates, since each stratum contributed fairly to the overall sample. In contrast, a census approach was adopted for relatively smaller and manageable groups such as principals and members of the Board of Management, ensuring that the views of every individual in these categories were captured. This eliminated the risk of omitting key perspectives that could influence the study findings. The integration of these two techniques not only promoted representativeness and inclusiveness but also reduced sampling error, thereby increasing the credibility, validity, and reliability of the data collected.

Table 3.2

Sample Size

No.	School Name	Board Members	Teachers	Principals	Total
1	Iyale Academy	1	6	1	8
2	Qubaa Muslim	1	7	1	9
3	Abu Hureira Muslim	2	5	1	8
4	Memon Academy	2	8	1	11
5	Sheikh Khalifa	2	5	1	8
6	Eman Girls	2	4	1	7
7	Al-Hijra Muslim	1	3	1	5
8	Bhadala Muslim	1	4	1	6
9	Swalhina Secondary	2	3	1	6
10	Burhanah Secondary	2	4	1	7
11	Istiqama Secondary	2	4	1	7
12	Basharahil Secondary	2	3	1	6
13	Binuru Secondary	1	4	1	6
14	Qadriya Secondary	2	5	1	8
15	Al Miraj Secondary	2	4	1	7
16	Darul-Ululm	2	5	1	8
17	Likoni Muslim School	2	4	1	7
	Total	29	78	17	124

3.8 Research Instruments

Research instruments refer to the tools and techniques employed to collect data for the purpose of confirming or refuting research hypotheses (Hakim, 2017). In this study, two primary instruments were utilized: an interview guide and a structured questionnaire. The interview guide was administered to board members to elicit qualitative data, allowing for rich, in-depth responses that captured policy-level insights into value-based education. For quantitative data collection, structured close-ended questionnaires were distributed to principals and teachers. These

instruments featured predetermined response options, facilitating consistency and comparability across respondents.

A drop-and-pick-later approach was adopted to administer the questionnaires, providing participants with adequate time to complete them at their convenience. This method enhanced response accuracy and minimized disruption to institutional routines.

3.8.1 Questionnaire

The use of questionnaires was particularly appropriate for this study due to their ability to ensure respondent anonymity and enable efficient data collection from a relatively large sample. Questionnaires allowed for straightforward construction, quantification, and analysis using SPSS, and facilitated the comparison of responses across participants. Their design enabled the collection of measurable and analyzable data while offering respondents the flexibility to complete them in their preferred time and setting.

The questionnaire was structured into six sections aligned with the study's conceptual framework. Section A captured biographical information of the respondents. Sections B through E addressed the independent variables: teaching materials, teacher values, school physical facilities, and school culture. Section F focused on the dependent variable value-based education. The items included were derived from prior empirical studies reviewed in Chapter Two, ensuring relevance, validity, and alignment with the study's objectives.

3.8.2 The Interview Guide

Interviews were employed as a primary data collection method to obtain original and context-specific insights from board members of Muslim private secondary schools in Mombasa County. This technique was selected for its capacity to elicit detailed, nuanced responses directly from participants who play a strategic role in institutional governance and value-based policy

formulation. The flexibility inherent in interviews allowed the researcher to tailor questions to the respondent's context, facilitating the collection of comprehensive and targeted information.

The interview process enabled the researcher to pose precise questions that yielded in-depth responses on specific institutional dynamics. Moreover, the interpersonal nature of face-to-face interviews fostered rapport with participants, enhancing the quality of engagement and enabling the researcher to observe non-verbal cues such as body language, which enriched the interpretive depth of the data. The method also allowed for the identification of spontaneous, biased, or non-responses, contributing to a more nuanced understanding of the data.

To support the administration of interviews, trained research assistants were engaged. The interview guide was structured into three sections: demographic information, independent variables (e.g., teaching materials, teacher values, school facilities, and school culture), and the dependent variable value-based education. Interviews were conducted verbally, with respondents providing concise, explanatory responses. With informed consent, research assistants recorded responses using electronic devices and supplemented them with handwritten notes where necessary.

3.9 Piloting of Research Instruments

Piloting is a critical phase in the research process, aimed at evaluating the clarity, consistency, and effectiveness of data collection instruments prior to their full deployment. As emphasized by Kothari (2004) pre-testing helps identify ambiguities in design, content, and language, thereby guiding necessary revisions to enhance instrument quality. In this study, a pilot test was conducted with a sample of 10 teachers from Muslim private secondary schools in Kwale County. This sample size aligns with the recommended 1% to 10% range for piloting, as suggested by Mugenda and Mugenda (2017).

The piloting exercise provided valuable feedback on the structure and relevance of both the questionnaire and interview guide. Insights gained during this phase informed refinements to question phrasing, sequencing, and thematic alignment, ensuring that the instruments were contextually appropriate and methodologically sound.

The pilot involved a purposive sample of ten teachers drawn from private Muslim secondary schools in Kwale County. This location was selected due to its institutional similarities with Muslim private secondary schools in Mombasa County, the primary site of the main study. These similarities included comparable administrative structures, curricular frameworks, and religious orientation, thereby ensuring contextual relevance.

The selected teachers were actively involved in the implementation of school programs related to value-based education, making them well-positioned to provide informed feedback on the research instruments. Structured questionnaires were administered to evaluate the clarity, relevance, and internal consistency of the items designed to measure institutional factors and parental academic involvement.

The responses obtained from the pilot study were subjected to reliability analysis using Cronbach's Alpha coefficient. The results indicated satisfactory reliability across all constructs, with alpha values exceeding the acceptable threshold of 0.70. Based on the feedback and statistical outcomes, minor revisions were made to refine ambiguous or unclear items. These adjustments ensured that the instruments were both contextually appropriate and methodologically sound for the main study, which aimed to examine institutional factors influencing the provision of value-based education, moderated by parents' academic involvement, in Muslim private schools within Mombasa County.

3.9.1 Validity of Research Instruments

Instrument validity was rigorously assessed to ensure that the tools accurately measured the constructs under investigation. According to Tavakol and Dennick (2018), content validity refers to the extent to which the items within a research instrument represent the full domain of the concept being measured. In this study, content validity was established through critical review by subject matter experts, who evaluated the instruments for completeness, relevance, and alignment with the study's objectives.

Face validity was achieved by ensuring that the instruments appeared, on the surface, to measure the intended variables. This was confirmed through supervisory review, during which academic advisors provided feedback and recommended revisions to enhance clarity and focus.

Construct validity was addressed by aligning the instruments with the theoretical frameworks underpinning the study. Each item was mapped to specific constructs derived from the literature reviewed in Chapter Two, ensuring that the instruments captured the conceptual dimensions of value-based education and its institutional determinants.

3.9.2 Reliability of Research Instrument

According to Ary et al. (2018), reliability refers to the consistency with which a research instrument produces consistent outcomes or data upon repeated examinations. To ensure the reliability of the questionnaires, piloting of the research instruments was conducted. This pilot aimed to assess whether the instruments effectively served the study's purpose, identify any ambiguities, and ensure alignment with the research objectives.

During the pre-test, reliability was assessed using Cronbach's Alpha coefficient. A Cronbach's Alpha of 0.6 or higher indicated that the data exhibited strong internal consistency, allowing for

the generalization of respondents' perspectives to the entire population under study. One of the advantages of using Cronbach's Alpha was its ability to provide a single, proportional value, rather than a range of potential reliability estimates. This coefficient served as a robust measure in safeguarding the reliability of research instruments, ensuring the consistency and validity of the data collected (Ary et al., 2018).

Reliability in qualitative data was ensured by maintaining consistency in data collection techniques, ensuring that interviews were conducted uniformly across all participants. The researcher used triangulation method which involved using multiple sources of data to cross-check findings. This approach ensured that the data remained consistent and dependable across different perspectives. By comparing data collected through interviews the researcher verified the accuracy and stability of the findings.

3.10 Data Collection Procedure

The researcher acquired letters permitting the undertaking of this research from Kenya Methodist University, where they were enrolled, and from the National Commission for Science, Technology, and Innovation (NACOSTI), which oversees research in Kenya. Subsequently, the researcher visited selected private secondary schools in Mombasa County. Written approvals were obtained in advance in the form of authorization letters to facilitate research in these institutions and to guarantee confidentiality to the respondents. These letters clarified that the study was for academic purposes.

In order to get quantitative data, the researcher administered close-ended questionnaires to both Principals and teachers. A drop and pick method were used to effectively gather data from the respondents. This included the researcher physically visiting the chosen schools and distributing the closed-ended questionnaires to the respondents. After explaining the purpose of the study and providing necessary instructions, the researcher left the questionnaires with the respondents,

allowing them sufficient time to fill them out at their convenience. Once completed, the researcher returned at an agreed-upon time to collect the filled questionnaires.

The researcher collected qualitative data by using interview guides which were subjected to board members. Prior to the interviews, appointments were scheduled with the participants to ensure their availability and convenience. During the interviews, semi-structured questions from the guide were used to facilitate open-ended discussions, allowing the board members to provide in-depth responses. The researcher conducted the interviews face-to-face in a quiet and private setting to minimize distractions and create a comfortable environment for the participants. The conversations were recorded with the consent of the respondents to capture the exact responses for further analysis. Additionally, notes were taken during the sessions to document key points and non-verbal cues. Follow-up questions were asked to clarify certain responses and explore deeper insights related to the study's objectives.

3.11 Data Analysis Procedures

Data analysis refers to the systematic process of examining, organizing, and interpreting data collected through surveys or experiments to generate meaningful findings and conclusions (Kombo & Tromp, 2016). In this study, both quantitative and qualitative data were collected and analyzed to provide a comprehensive understanding of the institutional factors influencing the provision of value-based education in Muslim private secondary schools in Mombasa County.

3.11.1 Quantitative Data Analysis Procedures

Quantitative data were derived from structured questionnaires administered to principals and teachers. Upon collection, the questionnaires were compiled and meticulously reviewed to ensure completeness and proper sequencing. Valid responses were then entered into the Statistical Package for the Social Sciences (SPSS), version 27, for analysis.

Descriptive statistics including mean, mode, median, percentages, and standard deviation—were computed to summarize and interpret the data. These statistical measures provided insights into the distribution and central tendencies of responses related to the study’s independent variables: teaching-learning resources, teacher professionalism, school infrastructure, and school ethos.

To test the study’s hypotheses, inferential statistical techniques were employed using SPSS. Pearson’s product-moment correlation was utilized to examine the strength and direction of linear relationships between each independent variable (teaching materials, teacher values, school physical facilities, and school culture) and the dependent variable (value-based education). Correlation coefficients ranging from -1 to $+1$ were interpreted to assess the magnitude and direction of associations, with statistical significance determined at the conventional threshold of $p < 0.05$.

Additionally, regression analysis was conducted to explore the predictive power of the independent variables on the dependent variable. This enabled the researcher to identify which institutional factors had the most significant influence on the implementation of value-based education, thereby contributing to evidence-based recommendations for policy and practice.

Multiple linear regression analysis was then conducted to identify the collective and individual predictive power of the independent variables on the dependent variable. The regression model used was expressed as.

$$Y = B_0 + B_1X_1 + B_2X_2 + B_3X_3 + B_4X_4 + e, \text{ Where:}$$

Y = Value -Based Education

β_0 = Constant

$\beta_1, \beta_2, \beta_3 \dots \beta_5$ = regression coefficient weights for x_1, x_2, x_3, x_4 as shown below:

X_1 = Teaching Materials

X_2 = Teacher Value

X_3 = School Physical Facilities

X_3 = School Culture

ε = The estimated error of the model.

3.11.2 Qualitative Data Analysis Procedures

Qualitative data obtained through interviews with board members were analyzed using a thematic approach. This method involved systematically identifying, organizing, and interpreting patterns within the data to uncover meaningful insights related to institutional factors influencing value-based education. The interview schedule served as the primary instrument for soliciting responses, which were transcribed and reviewed for recurring themes.

Both deductive and inductive analytical techniques were employed. Deductive analysis was guided by pre-established theoretical constructs and research objectives, allowing the researcher to map responses onto existing frameworks. Concurrently, inductive analysis facilitated the emergence of new themes directly from the data, ensuring that unanticipated but relevant insights were captured. The integration of these approaches enabled a comprehensive and nuanced interpretation of the qualitative findings, contributing to the study's depth and contextual relevance.

3.12 Ethical Considerations

Ethical integrity is fundamental to the conduct of research involving human participants. As emphasized by Fouka and Mantzorou (2011) ethical principles safeguard human dignity and ensure that research is conducted with respect, transparency, and accountability. Throughout this study, the researcher adhered to rigorous ethical standards to protect the rights and welfare of all participants.

Prior to data collection, informed consent was obtained from each participant. The consent process clearly outlined the voluntary nature of participation, the purpose of the study, and the measures

in place to ensure confidentiality and anonymity. Participants were assured that their responses would be used solely for academic purposes and that no personally identifiable information would be disclosed.

During data collection, particular attention was paid to preserving respondent anonymity. Participants were not required to provide names or other identifying details, and all data were aggregated during analysis to prevent individual responses from being isolated. Interviews were conducted in private settings to ensure comfort and privacy, and recordings were made only with explicit consent.

The researcher maintained a neutral and respectful stance throughout the study, ensuring that all interactions upheld the dignity of participants. Ethical compliance was observed at every stage from recruitment and data collection to analysis and reporting thereby reinforcing the credibility and integrity of the research process.

CHAPTER FOUR

RESULTS AND DISCUSSIONS

4.1 Introduction

This chapter presents a comprehensive analysis of the survey findings as reported by the respondents. The primary objective of the study was to examine institutional factors influencing the provision of value-based education, with a particular focus on the moderating role of parents' academic involvement in Muslim private schools within Mombasa County.

The chapter begins by outlining the preliminary results, including the reliability test, response rate, and demographic characteristics of the respondents. These foundational elements establish the credibility and representativeness of the data collected.

Subsequently, the chapter explores the influence of key institutional factors on value-based education. These factors include: assessing the adequacy, relevance, and integration of instructional resources, evaluating teachers' commitment to ethical instruction and their role in modeling values, examining the impact of infrastructure and learning environment on value transmission. analyzing the ethos, norms, and practices that shape the moral climate of the institution. investigating the extent and nature of parental engagement in their children's education and its moderating effect.

The chapter culminates with an evaluation of the overall provision of value-based education in the sampled schools. This includes a synthesis of how the aforementioned factors collectively contribute to or hinder the realization of value-based educational goals.

Finally, the chapter concludes by contextualizing the findings within the broader academic discourse. It draws comparisons with previous studies, highlighting consistencies, divergences, and potential implications for policy and practice in faith-based educational settings.

4.2 Response Rate

To assess the level of participation and the reliability of the data collected, the researcher distributed a total of 124 questionnaires to selected respondents across Muslim private secondary schools in Mombasa County. The researcher distributed a total of 124 questionnaires to the respondents in the study, which included board members, teachers, and principals. Upon completion of the data collection process, 95 responses were successfully achieved, representing a response rate of 77%. Table 4.1 provides a summary of the distribution and response rates across the three respondent categories

Table 4.1

Response Rate

Respondents	Number of Questionnaires issued/ interviews conducted	Questionnaires Returned	Response Rate (%)
Board Members	29	21	72%
Teachers	78	63	81%
Principals	17	11	65%
Total	124	95	77%

Out of the 29 interviews conducted, there were only 21 BoM members who availed themselves for the interview. This represented a response rate of 72%. In the case of the teachers, 78 questionnaires were distributed, and 63 (81%) were returned. Similarly, of the 17 questionnaires sent to the principals, 11 (65%) were returned completed.

According to Mugenda and Mugenda (2003), a response rate of 50% is considered adequate for data analysis and reporting, with 60% deemed good and any response rate exceeding 70% considered excellent. In this study, the overall response rate was 77%, which is well above the minimum threshold. This high response rate indicates that the data collected is highly suitable for thorough analysis and reporting.

Thus, based on the overall response rate of 77%, it can be concluded that the response rate for this study was excellent and highly appropriate for fulfilling the objectives of the research.

According to Cooper and Schindler (2015), response rates below 40% are considered unreliable, while those between 40% and 50% are deemed unacceptable for rigorous academic research. Rates within the 60% to 70% range are indicative of good participation, and those between 70% and 80% are classified as highly commendable or very good. Response rates exceeding 80% are regarded as exceptional.

Given that the response rate for this study falls within the 70% to 80% bracket, it can be concluded that the level of participation was very good. This high rate of engagement reflects a strong willingness among respondents to contribute to the study and enhances the credibility and reliability of the data collected. The substantial return of completed questionnaires provides a robust foundation for subsequent analysis and interpretation of institutional factors influencing the provision of value-based education, moderated by parental academic involvement.

4.3 Demographic Information of Respondents

The study sought to establish the demographic characteristics of the respondents. These characteristics are vital in providing context to the findings and in assessing how background factors may influence the observed outcomes. The demographic information captured included age, gender, education level, years of teaching, and professional experiences.

4.6.1 Age of Respondents

The age of respondents is a key demographic variable that can shape perceptions of institutional factors in the provision of value-based education. Different age groups may hold varied experiences and attitudes that influence how they view the role of institutions in fostering moral and ethical values. Table 4.2 shows the distribution of target population by age.

Table 4.2

Age Bracket of Respondents

Respondents	Age Bracket (Years)	Frequency	Percentage (%)
Teachers	20 – 29	21	22
	30 – 39	35	37
	40 – 49	26	27
	50 and above	13	14
	Total	95	100
Principals	20 – 29	21	22
	30 – 39	35	37
	40 – 49	26	27
BOM	20 – 29	5	24
	30 – 39	8	38
	40 – 49	8	38

In terms of age distribution, majority of the respondents were aged 30-39 years. The respondents were drawn from different age brackets, reflecting a balanced representation of both younger and older participants. This diversity in age distribution ensured that the views captured represented a wide spectrum of experiences and generational perspectives.

4.6.2 Gender of Respondents

The gender of respondents is an essential demographic characteristic that helps to capture the diversity of perspectives in a study. It also provides insights into how male and female respondents may differently perceive the influence of institutional factors in the provision of value-based education. Table 4.3 shows the results.

Table 4.3

Gender Respondents

Respondents	Gender of Respondent	Frequency	Percentages (%)
Teachers	Male	41	43
	Female	54	57
Total			
Principals	Male	7	64
	Female	4	36
Total			
BoM members	Male	11	52
	Female	10	48
Total			

The study considered gender representation among respondents. Gender balance is important in understanding whether male and female perspectives differ in relation to the research variables.

With regard to gender distribution, the study revealed that majority of the respondents were females. This implies that there was gender disparity in favor of females in relation to institutional management of Muslim secondary schools in Mombasa County. This agrees with Aringo (2021) that in the 40 secondary schools in Kisuani and Likoni sub-counties 12 (83%) of headteachers were males while 12(17%) were females. This could be attributed to cultural beliefs that women are supposed to be led by men and that women do have a lot of work in terms of household chores hence are not suitable to take headship posts.

4.6.3 Level of Education

The level of education of respondents is an important demographic factor that reflects their academic background and knowledge base. It also helps to determine how educational attainment may shape perceptions of institutional factors in the provision of value-based education. The data was collected from the teachers, Principals and BoG members in Muslim Private Secondary schools in Mombasa County. The results are presented in Table 4.4.

Table 4.4*Level of Education*

Respondents	level of Education	Frequencies	Percentages
Teachers	Doctorate Degree	7	11
	Master's degree	10	16
	First degree	46	73
	Certificate	0	0
	Others	0	0
Total		63	100
Principals	Doctorate Degree	0	0
	Master's degree	4	36
	First degree	7	64
	Certificate	0	0
	Others	0	0
Total		11	100
BOM Members	Doctorate Degree	1	5
	Master's degree	4	19
	First degree	12	57
	Certificate	4	19
Total		21	100

Regarding the level of education, majority of the participants, had a Bachelor's degree, Master's degree and Doctoral degree. Hence, the following conclusion can be deduced: The participants' educational qualification was good sufficient for them to understand and evaluate concern issues on implementation of value-based education in Muslim private secondary schools in Mombasa County. Respondents reported varied levels of education. This factor is critical in interpreting the

results, as the level of training and academic exposure may influence professional practices and attitudes towards innovation in the education sector.

4.6.4 Years of Experience

Years of experience is a key demographic factor that highlights the duration respondents have spent in their professional roles. It helps to show how levels of exposure and accumulated knowledge may shape their views on institutional factors influencing the provision of value-based education. Data was collected from the teachers, principals and BoM members from Muslim private secondary schools in Mombasa County. The results are shown in Table 4.6

Table 4.5***Years***

Respondents	Respondents working experience	Frequency	Percentage (%)
Teachers	Between 1 to 5 years	11	17
	Between 6 to 10 years	13	21
	Between 11 to 15 years	15	24
	Between 16 to 20 years	15	24
	20 years and above	9	14
	Total	63	100
Principals	Between 1 to 5 years	0	0
	Between 6 to 10 years	3	27
	Between 11 to 15 years	5	46
	Between 16 to 20 years	3	27
	20 years and above	0	0
	Total	11	100
BOM Members	Between 1 to 5 years	3	14
	Between 6 to 10 years	5	24
	Between 11 to 15 years	6	29
	Between 16 to 20 years	7	33
	20 years and above	0	0
	Total	21	100

The findings indicated that participants had different experiences. This variation is significant because years of practice are often associated with accumulated expertise, professional confidence, and openness to new approaches.

When exploring the respondents' work experience it was found that more than half of them (66%) had a work experience of over 11 years. This level of experience means that the participants had the required content knowledge and experience that can offer useful suggestions on provision of valued education in the perspective of the Muslim private secondary schools in Mombasa County. Respondents' professional experiences, both within and outside their current roles, provided valuable insights into how exposure to diverse working conditions can shape opinions and practices.

In summary, the demographic results demonstrated that respondents were diverse in terms of age, gender, education level, teaching experience, and professional backgrounds. These characteristics enriched the study by providing a comprehensive understanding of the participants, thus allowing for a more nuanced interpretation of the research findings.

4.4 Reliability Test

To ensure the dependability of the research instruments, internal consistency was assessed using Cronbach's alpha coefficient. Reliability is a critical component in determining the quality and trustworthiness of measurement tools, particularly in social science research where constructs are often abstract and multidimensional.

Lampard and Pole (2015) assert that a reliability rating of 0.70 or above is generally considered sufficient to conclude that an instrument is dependable. Similarly, Cho and Kim (2015) emphasize that a Cronbach's alpha value exceeding 0.70 is appropriate for most research objectives, indicating that the items within a scale are adequately correlated and measure the same underlying construct.

In this study, the computed Cronbach's alpha values for the various constructs ranged from 0.78 to 0.91, suggesting a reasonable to high level of internal consistency across the measurement

scales. Specifically, alpha values above 0.80 are indicative of strong reliability, while values approaching or exceeding 0.90 reflect a very high degree of consistency, often desirable in contexts requiring precise measurement or high-stakes decision-making.

Conversely, alpha values below 0.70 may signal insufficient internal consistency, potentially undermining the validity of the instrument. However, none of the constructs in this study fell below this threshold, thereby affirming the robustness of the instrument and its suitability for the main data collection phase.

These reliability outcomes provided confidence in the integrity of the data collection tools and supported their continued use in evaluating institutional factors influencing the provision of value-based education, as moderated by parental academic involvement in Muslim private schools in Mombasa County.

Table 4.6

Reliability Test Outcome

Variable	Teachers Cronbach's Alpha	Principals Cronbach's Alpha
Teaching materials	0.795	0.837
Teacher value	0.872	0.792
School physical facilities	0.831	0.868
School culture	0.774	0.727
Parents' academic involvement	0.717	0.756
Provision of value-based education	0.820	0.845

To assess the internal consistency of the measurement instruments used in this study, Cronbach's Alpha coefficients were computed for each construct across the two respondent groups: teachers and principals. Cronbach's Alpha is a widely recognized statistical measure that evaluates the extent to which items within a scale are correlated, thereby indicating the reliability of the

instrument in measuring a specific construct. Values above 0.70 are generally considered acceptable, with higher values reflecting stronger internal consistency.

As presented in Table 4.6, all measured variables demonstrated satisfactory reliability, with Cronbach's Alpha values ranging from 0.717 to 0.872. Among the teacher responses, the construct "Teacher Value" exhibited the highest reliability at $\alpha = 0.872$, indicating a high level of internal consistency. The construct "Parents' Academic Involvement" recorded the lowest reliability at $\alpha = 0.717$, which nonetheless meets the minimum threshold for acceptable reliability.

In the principal responses, the construct "School Physical Facilities" showed the strongest reliability at $\alpha = 0.868$, while "School Culture" yielded the lowest reliability score at $\alpha = 0.727$. Although slightly lower, this value still reflects moderate consistency and is deemed sufficient for the purposes of this study.

These findings affirm the robustness of the research instruments and support their suitability for further statistical analysis. The consistency across both respondent groups enhances the credibility of the data and reinforces the validity of the conclusions drawn regarding institutional factors influencing the provision of value-based education in Muslim private schools in Mombasa County.

4.5 Model Diagnostic Tests

In research, a diagnostic test refers to an analytical procedure used to examine whether a statistical model adequately fits the data and meets the underlying assumptions required for valid inference. These tests carried out in this study were normality test, multicollinearity, autocorrelation test, multicollinearity test and heteroskedasticity. The was to test any form of violations in regression and other analytical models. By applying model diagnostic tests, researchers can detect weaknesses in their models, make necessary adjustments such as transforming variables, refining specifications, or adopting alternative estimation techniques and thereby improve the reliability,

validity, and accuracy of their findings. The results of the diagnostic tests revealed that the data satisfied all the assumptions of the analytical models employed, and no violations were observed.

4.5.1 Normality Test

The normality test was conducted to determine whether the residuals of the data followed a normal distribution, an essential assumption for regression analysis. According to Hatem et al. (2022), a normally distributed dataset ensures that statistical inferences drawn from regression models are valid. The study employed both the Kolmogorov-Smirnov (K-S) and Shapiro-Wilk tests, which are widely recommended in social science research (Midway & White, 2025).

The K-S test compares the sample distribution to a normal distribution, while the Shapiro-Wilk test evaluates how closely the data fit a normal curve, making it particularly reliable for smaller sample sizes such as the 95 respondents in this study. The results of both tests are summarized in

Table 4.7

Test for Normality

Test for Normality	Kolmogorov-Smirnova			Shapiro-Wilk		
	Statistic	Df	Sig.	Statistic	df	Sig.
Standardized Residual	0.073	95	0.2	0.987	95	0.071

The findings in Table 4.7 show that the Kolmogorov-Smirnov test yielded a statistic of 0.073 with a significance value of 0.200, while the Shapiro-Wilk test produced a statistic of 0.987 with a significance value of 0.071. Since both p-values are greater than the threshold of 0.05, the null hypothesis of normality is not rejected. This indicates that the standardized residuals are normally distributed, thereby satisfying the assumption of normality required for regression analysis.

4.5.2 Autocorrelation Test

The study tested for autocorrelation of residuals to determine whether the error terms were independent across observations. Autocorrelation violates regression assumptions and may bias standard error estimates, leading to unreliable significance tests (Field, 2018). The Durbin–Watson (DW) statistic was used to check for the presence of autocorrelation. A DW statistic value close to 2 indicates no autocorrelation, values approaching 0 suggest positive autocorrelation, while values toward 4 indicate negative autocorrelation (Gujarati & Porter, 2020).

Table 4.8

Autocorrelation Test

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Durbin–Watson
1	0.721	0.52	0.511	0.412	1.892

Table 4.8 presents the autocorrelation test results. The correlation coefficient (R) of 0.721 indicates a strong positive relationship between the independent and dependent variables. The R Square value of 0.52 shows that 52% of the variation in the dependent variable is explained by the model, while the adjusted R Square of 0.511 confirms the model’s stability and reliability. The standard error of the estimate, 0.412, reflects relatively low prediction errors. Lastly, the Durbin–Watson statistic of 1.892 falls within the acceptable range, suggesting no serious autocorrelation issues in the residuals. The findings indicates that the residuals are **not autocorrelated**, and therefore, the assumption of independence of error terms is satisfied. Consequently, the regression estimates in this study can be considered reliable and unbiased with respect to autocorrelation.

4.5.3 Multicollinearity Test

Multicollinearity arises in regression analysis when independent variables are strongly correlated, making it difficult to distinguish their unique influence on the dependent variable (Singh et al., 2023). To assess this, the Variance Inflation Factor (VIF) and Tolerance were applied. VIF values above 5 (or 10) and Tolerance values below 0.2 indicate multicollinearity concerns. VIF measures how much the variance of a regression coefficient is inflated due to correlation among predictors, while Tolerance reflects the proportion of variance not explained by other independent variables (Kyriazos & Poga, 2023).

Table 4.9

Test for Multicollinearity

Model	Collinearity Statistics	
	Tolerance	VIF
Teaching Materials	0.73	1.37
Teachers' Values	0.69	1.46
School Physical Facilities	0.71	1.41
School Culture	0.67	1.49
Parents' Academic Involvement	0.75	1.33

The collinearity analysis shows that multicollinearity is not a concern among the independent variables in this study. All tolerance values exceed 0.65, and all VIF values are below 2, indicating acceptable levels of independence. Specifically, Teaching Materials recorded a tolerance of 0.73 and a VIF of 1.37, Teachers' Values had a tolerance of 0.69 and a VIF of 1.46, School Physical Facilities reported a tolerance of 0.71 and a VIF of 1.41, while School Culture demonstrated the lowest tolerance of 0.67 but still acceptable with a VIF of 1.49. Parents' Academic Involvement showed the highest tolerance of 0.75 and the lowest VIF of 1.33. These findings suggest that the institutional predictors and the moderating factor are not highly correlated, thus each can

independently contribute to explaining variations in the provision of value-based education in Muslim private schools in Mombasa County. Consequently, the regression analysis results are reliable and valid for interpretation.

4.5.4 Heteroscedasticity Test

Heteroscedasticity occurs when the variance of the error terms in a regression model is not constant across observations, potentially leading to biased standard errors and unreliable statistical inferences (Gujarati & Porter, 2020). Detecting heteroscedasticity ensures the validity of regression estimates. In this study, the Breusch–Pagan (BP) test was conducted to assess the presence of heteroscedasticity among the institutional factors influencing the provision of value-based education in Muslim private schools in Mombasa County, with a response rate of 95 participants.

Table 4.10

Results

Test Statistic	Df	Sig. (p-value)
5.27	5	0.382

The results of the Breusch–Pagan test presented in Table 4.10 show a test statistic of 5.27 with 5 degrees of freedom and a p-value of 0.382. Since the p-value is greater than the conventional threshold of 0.05, the null hypothesis of homoscedasticity cannot be rejected. This indicates that

the variance of the residuals is constant across observations, meaning that heteroscedasticity is not present in the model. The absence of heteroscedasticity suggests that the regression estimates are efficient and unbiased. Therefore, the analysis of institutional factors and parents' academic involvement remains statistically reliable in explaining value-based education.

4.6 Influence of Teaching Materials on Provision of Value-Based Education

The objective of this study was to analyze the impact of teaching aids on the provision of value-based education. Teaching aids were identified as essential tools in the teaching and learning process, as they enhance the delivery of knowledge while also playing a crucial role in instilling values among learners. By transforming abstract concepts into more concrete and relatable experiences, teaching aids foster learner engagement and participation, thereby contributing to both intellectual and moral development.

4.6.1: Teachers' Response on Influence of teaching materials on the provision of value-based education

Teaching materials are a central component in the delivery of value-based education, as they provide the tools through which abstract values are illustrated, contextualized, and reinforced in the classroom. The choice, quality, and appropriateness of these materials determine how effectively teachers can integrate moral lessons into academic content and influence learners' attitudes and behavior. Table 4.11 shows the teacher's response on the influence teaching learning materials in provision of value-based education in private Muslim secondary schools in Mombasa County.

Table 4.11

Teachers' Response on Influence of teaching materials on the provision of value-based education

Questions	Mean	Std. D
	3.58	0.607
Teachers use magazines with real life stories to teach students values		
Teachers use teaching guides to provide students with assignments for them to evaluate their values on a personal level	4.77	0.583
I teach using use of print materials containing value-based content	3.54	0.703
I use spiritual books when teaching students about values	4.48	0.725
I show students videos containing stories aligned with Muslim values	3.33	0.805
I use dance, songs, and drama to teach students key values they need to know	3.25	0.279

The study sought to establish the extent to which different teaching aids and materials are utilized in promoting value-based education. The findings revealed that teaching guides were the most frequently used instructional resource, particularly in assigning tasks on self-evaluation concerning personal values. This was reflected in a relatively high mean score of 4.77 with a standard deviation of 0.583, indicating that teachers heavily relied on these guides to facilitate learners' personal assessment of values.

Similarly, spiritual books were found to be important in value formation, with a mean score of 4.48. These texts play a significant role in imparting moral principles and spiritual growth among learners, thereby serving as a vital tool in the teaching of values.

Other materials were moderately used. Magazines containing real-life stories ($M = 3.58$) and printed materials with value education content ($M = 3.54$) were applied occasionally in classroom practice. Although they provide contextual and relatable experiences, their usage was comparatively lower than that of teaching guides and spiritual books.

The least utilized teaching aids included videos with storytelling elements that depict Muslim values ($M = 3.33$), as well as creative methods such as dances, songs, and drama ($M = 3.25$). While these approaches have the potential to enhance learner engagement and make value-based education more interactive, they were not widely adopted in practice.

The findings revealed that the use of teaching aids goes beyond supporting the acquisition of academic knowledge; they also serve as a medium through which values are communicated and reinforced. This dual role underscores their significance in promoting value-based education, where character formation is integrated with knowledge acquisition. These are consistent with the study by Etim (2021) who conducted a quantitative study in Calabar to examine the relationship between the availability of instructional resources and the academic success of students majoring in economics. Employing a combination of stratified and simple random sampling techniques, the study engaged a total of 200 student participants. The findings revealed a pervasive lack of instructional materials specific to economics across the majority of educational institutions surveyed. However, institutions that did provide access to textbooks and other curricular resources demonstrated markedly better academic outcomes among their students.

Based on these observations, Etim concluded that the provision of instructional materials is essential for fostering academic engagement and improving learning outcomes in economics education. He emphasized that such resources not only enhance student performance but also stimulate interest and motivation among both learners and educators.

Similarly, the study findings are consistent with a study by Werasinghe and Fernando (2018) who investigated the key determinants influencing student satisfaction within Sri Lankan universities. Their research identified several critical factors contributing to students' overall educational experience, including the presence of qualified lecturers, availability of instructional materials,

diversity of course offerings, effectiveness of non-teaching staff, institutional location, and institutional reputation.

The study further highlighted that inadequate classroom infrastructure and poor learning environments were directly associated with diminished levels of student satisfaction. These deficiencies were found to negatively impact student retention and contribute to declining enrolment rates. The authors underscored the importance of maintaining high-quality facilities and resources to ensure sustained student engagement and institutional viability.

Understanding this impact is critical, as the effectiveness of value-based education largely depends on the instructional methods and resources employed by teachers. Consequently, examining the role of teaching aids offers valuable insights into how educators can utilize instructional resources to promote holistic learning that nurtures both cognitive development and ethical growth.

In general, the findings indicate that the principal sources of value education consist primarily of teaching guides and spiritual books, as stipulated within the meaning of Article 8, point 10 of the Charter. Other instructional resources are employed as supplementary rather than core tools. This demonstrates a strong dependency of teachers on structured teaching guides, particularly in facilitating learners' self-evaluation of values.

The findings underscore the importance of structured teaching materials in facilitating student reflection, particularly in relation to the evaluation of personal values and objectives. This is consistent with Yates and Hirsh (2022) who highlighted the significance of utilizing structured guides during one-to-one career talks as a means of engaging learners in meaningful reflection and self-assessment. Similarly, Bassaw et al. (2022) established that form-specific tools such as field trips and structured teaching resources significantly enhance learners' interest and deepen their understanding, especially in subjects such as social studies.

In addition, the findings emphasize the broader importance of utilizing a diverse range of teaching resources including structured guides, spiritual books, multimedia tools, and creative arts to effectively convey values in educational settings. Structured guides were particularly effective in enabling students to engage in self-assessment and reflection on their personal values, thereby fostering a deeper understanding of moral concepts.

The study underscored the importance of instructional intentionality, suggesting that the effectiveness of educational materials should be measured by their capacity to stimulate intellectual development rather than by their presence alone.

Farombi et al. (2024) explored the role of laboratory environments in enhancing student comprehension and retention within science and related disciplines. The study demonstrated that students who engaged in hands-on experimentation and observational learning within laboratory settings exhibited superior understanding and memory retention compared to those exposed solely to verbal instruction. These findings affirm the pedagogical efficacy of experiential learning models in scientific education. These findings are consistent with the study findings. Farombi further argued that visual and tactile engagement significantly improves students' ability to internalize complex concepts. The research concluded that the adequacy of laboratory space directly influences academic performance in science classrooms, thereby reinforcing the necessity of well-equipped facilities for effective instruction. The widespread adoption of laboratory-based teaching across scientific domains was cited as evidence of its enduring relevance and impact.

The findings indicate that the school effectively integrates a wide range of resources and strategies to promote values education. The use of visual aids, drama, and a structured curriculum reflects a comprehensive approach, consistent with literature emphasizing the importance of diverse and engaging teaching methods. Such a multifaceted strategy ensures that values are not merely

presented theoretically but are conveyed in ways that resonate with learners' experiences. In addition, the provision of textbooks and multimedia resources was found to support a learner-centered approach, enhancing students' ability to connect with and internalize the values being taught. This approach underscores the centrality of aligning instructional materials with learners' cognitive, emotional, and cultural contexts to achieve meaningful outcomes in moral education.

The findings also highlight the significance of continuous evaluation and adaptation of educational resources to meet the evolving needs of students. Ensuring flexibility in the choice and application of teaching materials allows educators to respond effectively to changing contexts while maintaining the relevance of value-based education.

The findings further identified spiritual books as essential resources for imparting ethical and religious values, particularly in contexts where faith-based teachings form the foundation of the curriculum. Their use provides learners with culturally and spiritually relevant frameworks that reinforce moral formation and strengthen their understanding of ethical principles.

Furthermore, the results provided evidence of the use of multimedia tools, with videos portraying Muslim values recording a mean score of 3.33. Although their utilization was comparatively lower than that of printed materials, such resources were nonetheless significant in the teaching of values.

The study revealed that the incorporation of creative arts i.e. dances, songs, and drama in communicating values recorded a mean score of 3.25. Although their usage was relatively less frequent compared to other instructional resources, these approaches underscore the significance of experiential and artistic methods in the teaching and learning process. Research by Bassaw et al. (2022) supports this observation, indicating that experiential learning techniques, including drama and role-playing, are particularly effective in helping students internalize social values. Through active participation, learners are not only engaged in creative expression but are also

presented with opportunities to witness and practice values in action. This form of experiential engagement enhances both comprehension and retention, as students are able to connect the values being taught with real-life experiences.

Overall, while creative arts were not among the most commonly utilized tools, the findings highlight their value in enriching value-based education. Their potential to foster interactive and participatory learning environments positions them as an important complement to more structured instructional resources.

The study highlighted that creative arts including songs, dance, and drama serve as interactive and culturally resonant approaches that capture students' interest and strengthen their emotional connection to lessons. By actively engaging learners in participatory activities, these artistic methods contribute to a more memorable and meaningful value-based learning experience. Such approaches ensure that values are not only taught but also experienced, thereby fostering deeper internalization among students.

Overall, this integrated and adaptable approach not only enriches the educational experience but also fosters deeper engagement with values, thereby contributing to the holistic development of students. By combining structured, experiential, and multimedia resources, schools can cultivate both intellectual growth and moral formation in a balanced and impactful manner.

The findings reaffirm that teaching materials are not only instructional aids but also critical vehicles through which values are communicated and reinforced within the classroom context. Understanding teachers' perceptions regarding the adequacy, relevance, and effectiveness of these materials is therefore essential in assessing whether the intended outcomes of value-based education are being realized. By examining these perceptions, the study provides valuable insights into the extent to which teaching resources contribute to the holistic development of learners, as

well as how they might be improved to strengthen value-based education in Muslim private secondary schools in Mombasa County.

The results further emphasize that the employment of a diverse range of resources addresses varied learning styles and preferences, thereby ensuring that students are able to internalize values in ways that resonate with their unique contexts. This diversity supports more meaningful moral development and contributes to the broader objectives of value-based education.

Taken together, these findings highlight that the effective use of structured materials, complemented by culturally relevant resources, is pivotal in shaping holistic educational outcomes. When instructional materials are contextualized within learners' realities, the teaching of values ceases to be abstract and instead becomes a lived experience. This approach strengthens both moral and intellectual development, thereby advancing the overarching goal of holistic education.

Several respondents revealed that the school boards have made deliberate efforts to allocate resources specifically for teaching materials that support value-based education. They affirmed that the boards consistently provide such resources across all schools under their jurisdiction. One respondent noted that a significant portion of the budget is directed toward the acquisition of religious texts and supplementary materials that promote moral development. Another emphasized that the allocation process is carefully reviewed on an annual basis to ensure that schools receive adequate materials tailored to the specific needs of their student populations.

Additionally, one board member highlighted that funding is distributed across both traditional and digital platforms, thereby ensuring that teaching resources remain accessible and relevant to diverse learners. These findings imply that the boards place strong emphasis on integrating values into the educational framework. By dedicating resources to this end, the schools demonstrate their

commitment to fostering ethical and moral growth alongside academic success, ensuring that learners receive a holistic education that nurtures both intellect and character.

When asked about the specific types of teaching materials employed in the delivery of values education, most respondents indicated that a wide variety of resources are utilized. These include religious texts, moral education books, and digital tools. One respondent specifically mentioned that traditional Islamic texts serve as core instructional materials, while another highlighted the integration of modern digital platforms into the curriculum to make value-based learning more engaging. In addition, case studies and real-life examples are frequently used to illustrate ethical principles in everyday contexts. Another respondent pointed out that schools frequently update their teaching materials to maintain both relevance and adaptability in response to evolving educational needs.

The findings imply that the schools are strongly committed to delivering value-based education through diverse methods, thereby ensuring that students are exposed to a wide spectrum of ethical teachings. This variety not only enhances learner engagement but also ensures that values are taught in ways that resonate with contemporary students, ultimately preparing them to apply moral principles in real-world contexts.

When board members were asked whether teaching materials for value-based education were readily available, the majority of respondents indicated that the resources were generally accessible. One respondent highlighted that most schools maintain well-stocked libraries containing both printed and digital resources essential for moral instruction. Another respondent acknowledged that while basic materials were consistently available, there were occasional delays in accessing updated versions of digital resources due to logistical challenges. However, one board member reported that schools have established partnerships with local suppliers to mitigate such

challenges and ensure the timely delivery of materials. These findings suggest that schools are largely well-equipped with the resources necessary to deliver value-based education, thereby ensuring that students can access instructional materials with relative ease. Nonetheless, the minor logistical issues encountered in updating digital resources highlight the need for schools to strengthen supplier relationships or increase investment in digital platforms to enhance efficiency and reduce delays.

When asked whether values could be effectively taught through the formal curriculum, most respondents agreed that the curriculum provided an ideal platform for imparting moral principles. One board member explained that values were seamlessly integrated into subjects such as Islamic Studies, Social Studies, and Life Skills Education. Another respondent emphasized that value-based education was not confined to specific subjects but was embedded across the entire curriculum, with ethical principles incorporated even in core subjects such as science and literature. Additionally, one respondent pointed out that extracurricular activities and community service initiatives played a supplementary role in reinforcing moral lessons delivered in the classroom.

These findings imply that the formal curriculum serves as a powerful vehicle for value transmission, enabling schools to consistently integrate moral education into students' daily learning experiences. By embedding values across subjects, the schools ensure that learners develop holistically both academically and morally thus shaping responsible and ethical individuals.

The findings of this study reinforce the critical role of culturally embedded curricula and resource selection in fostering value-based education. Consistent with Bakuludan et al. (2023) investigation into the Integration of Islamic Values in the Curriculum and Pupils' Learning Behavior, the results

demonstrate that embedding religious and cultural values within instructional frameworks significantly enhances student motivation and engagement. Participants reported observable improvements in classroom behavior, including increased respect for teachers, enhanced peer cooperation, and strengthened self-discipline. These behavioral shifts were accompanied by a decline in disruptive conduct and a marked improvement in academic performance, suggesting that value-enriched environments cultivate both moral and intellectual growth.

The study further emphasized the necessity of balanced curriculum design and comprehensive teacher training in ensuring the effective implementation of value-based education. Their study underscores the importance of cultural relevance in shaping meaningful student behavior and promoting positive learning outcomes. Within the context of Muslim private schools, such alignment between curriculum content and students lived experiences fosters deeper engagement and facilitates the internalization of ethical principles.

The current study also highlights the strategic use of spiritual books in value instruction, with an average rating of 4.48 out of 5. This high score reflects the intentional integration of culturally resonant materials by educators as a core strategy for moral development. The use of spiritual texts not only reinforces religious values but also serves as a conduit for personal reflection and ethical reasoning.

This finding aligns with the work of Naisiano et al. (2020) who advocate for the selection of instructional resources based on students' cultural, religious, and personality characteristics. Their research illustrates that when learning materials are closely aligned with learners' sociocultural contexts, they contribute meaningfully to both moral formation and intellectual advancement. Such alignment ensures that educational content is not only pedagogically sound but also personally relevant, thereby enhancing its transformative potential.

Collectively, these findings affirm the importance of culturally responsive pedagogy in value-based education. By integrating religious values into curriculum design and selecting resources that resonate with students' identities, educators can foster environments that support holistic development. This approach promotes ethical awareness, academic motivation, and behavioral integrity, positioning students to become morally grounded and socially responsible individuals.

4.6.2 Principals' response influence of teaching materials on the provision of value-based education

The objective of this study investigated how teaching materials impact the provision of value-based education in Muslim private secondary schools in Mombasa County, Kenya, focusing specifically on the perspectives of school principals. It aimed to evaluate how the availability, relevance, and quality of teaching resources including textbooks, digital tools, and supplementary readings either facilitate or obstruct the effective delivery of value-based education. The study also examined the extent to which these materials incorporate Islamic values alongside academic content, contributing to the moral and ethical development of students. Table 4.12 shows the principals' response on influence of teaching materials on the provision of value-based education

Table 4.12

Principals' response on influence of teaching materials on the provision of value-based education

Questions	Mean	Std. D
The school buys enough magazines used by teachers to teach values	3.23	0.137
The school formulates and frequently reviews value-based curricula to be used by teachers	4.16	0.371
The school provides teachers with pictures and charts that promote good values	4.32	0.61
The school provides teachers with videos with stories aligned with Muslim values	3.53	0.463

The school conducts drama completion in the school to instill value-based education in students	4.21	0.551
As a way of promoting learner-centered learning, each student has a copy of the book required for teaching values	4.01	0.627

The data presented in Table 4.12 reveals a range of initiatives undertaken by the school to foster value-based education. Among these, the most highly rated strategy is the use of visual materials—specifically, the provision of pictures and charts that promote good values achieving a mean score of 4.32. This suggests that visual aids are perceived as particularly effective in reinforcing moral and ethical principles among learners.

Drama competitions designed to instill values received a mean rating of 4.21, indicating strong support for experiential and performative methods in value transmission. The formulation and periodic review of a value-based curriculum followed closely with a mean of 4.16, underscoring the importance of structured and intentional curriculum design in embedding values within the educational framework.

Furthermore, the study found that each student is equipped with a value-teaching textbook (mean = 4.01), reflecting a commitment to learner-centered approaches and individualized moral instruction. Other initiatives include the provision of videos aligned with Muslim values (mean = 3.53) and the supply of magazines used in teaching values (mean = 3.23), both of which contribute to the diversity of instructional resources available.

The findings revealed that printed materials containing value-based content obtained a mean score of 3.54, underscoring their continued relevance in supporting moral education.

The findings of this study affirm the enduring significance of diverse instructional resources and pedagogical strategies in the effective delivery of value-based education. Despite the increasing

adoption of digital technologies, respondents emphasized the continued relevance of printed materials, particularly in contexts with limited access to digital platforms. This observation aligns with Naisianoi et al. (2020) whose study highlighted the indispensable role of printed resources during the COVID-19 pandemic. In periods of restricted mobility and technological access, printed materials provided a reliable and coherent medium for sustaining value-based instruction and supporting students' moral development. Their tangible nature ensured continuity of learning and reinforced ethical principles in a stable and accessible format.

This perspective is further supported by Yates and Hirsh (2022) who argue that multimedia resources foster peer dialogue around personal and professional values. By engaging students both intellectually and emotionally, such resources enrich the learning experience and make value-based education more dynamic and participatory. The use of media thus facilitates a multidimensional approach to moral instruction, encouraging reflection, discussion, and internalization.

Within the studied schools, experiential learning emerged as a particularly effective pedagogical strategy. Drama competitions, which received a mean rating of 4.21, were identified as impactful avenues for instilling moral principles through performative and interactive methods. Curriculum design also plays a central role in the institutional framework for value education. The formulation and regular review of a structured value-based curriculum reflected by a mean score of 4.16 demonstrates a commitment to intentional and adaptive instructional planning. Yenen and Ulucan (2021) support this view, noting that developmentally appropriate curriculum design is essential for ensuring the consistent delivery of values education, particularly in early learning contexts.

Additionally, the provision of textbooks specifically designed for teaching values, with a mean rating of 4.01, highlights the importance of learner-centered approaches in value transmission.

The findings underscore the multifaceted nature of value-based education, which relies on a synergy between well-designed curricula, diverse instructional resources, and experiential pedagogical strategies. Within the context of Muslim private schools, such integrative approaches are essential for aligning moral instruction with academic rigor, thereby promoting holistic student development.

The study findings underscore the multifaceted nature of value-based education within the school, highlighting the strategic use of multimedia and print resources to support moral instruction. The provision of videos containing narratives aligned with Muslim values, which received a mean score of 3.53, reflects moderate effectiveness in enhancing student engagement.

In addition to digital media, the use of magazines in teaching values rated at a mean of 3.23 illustrates the supportive role of print media in enriching the educational environment.

Environmental factors also play a critical role in shaping the effectiveness of value-based education. Earthman (2021) demonstrates that the physical condition of school facilities significantly influences both academic achievement and broader learning outcomes. Well-maintained buildings and appropriately sized classrooms enhance the teaching and learning climate, facilitating concentration, teacher-student interaction, and overall engagement. Conversely, inadequate infrastructure and overcrowded environments detract from the educational experience, impeding both instructional delivery and student performance.

Ultimately, the school's comprehensive strategy fosters meaningful engagement with values and contributes to the holistic development of learners. By integrating cognitive, emotional, and social dimensions of learning, the approach cultivates ethically grounded individuals equipped for responsible citizenship and personal growth. This synthesis of pedagogical diversity, resource

availability, and environmental quality reflects a robust framework for value-based education in faith-oriented institutional contexts.

4.6.3 BoM response on influence of teaching materials on provision of value-based education

The Board of Management (BoM) plays a vital role in determining the type, adequacy, and quality of teaching materials made available in schools, which directly affects the delivery of value-based education. Their perceptions and responses therefore provide important insights into how institutional priorities and resource management contribute to or hinder the integration of values within the teaching and learning process. The data was collected through use of interview guide. Their responses are presented in themes emerging from the data collected. The results are presented in Figure: 4.1

Figure: 4.1

BoM response on influence of teaching materials on provision of value-based education

	Raw data BOM responses	Initial codes	Categories	Emerging themes
1	Limited budget makes it difficult to purchase sufficient teaching materials that support moral instructions	In adequate funding responses constraints	Financial prioritization	Resource allocation as a challenge to Value-Based Education
2	Most of the materials available emphasize academic achievement but rarely highlight moral values	Academic bias in materials	Content relevance	Misalignment between materials and VBE
3	We try to involve teachers in selecting but their choice, however, it is often dictated by curriculum requirements	Limited autonomy curricular driven-choices	Decision-making process	Constraints in integrating VBE through materials

4	The board occasionally provides supplementary resources that emphasize Islamic values	Supplementary support, religious emphasis	Supportive intervention	BOM effects to promoting VBE through materials
5	Government guidelines do not clearly specify what kind of value-oriented materials should be provided	Policy gaps lack of direction	Regulatory framework	Policy inadequacy in affecting VBE

When the board members were asked to state whether they have allocated some resources on teaching materials that support value-based education, some of the respondents stated that the board has consistently provided resources for value-based education in all schools. The respondents mentioned that a significant portion of the budget is directed toward acquiring religious texts and supplementary materials that promote moral development. They added that the allocation is carefully reviewed annually, ensuring that schools receive sufficient materials tailored to the specific needs of their student population. One respondent noted, *“The board has consistently provided resources for value-based education in all schools,”* while another added, *“A significant portion of the budget goes to acquiring religious texts and supplementary moral development materials.”*

These voices highlight the deliberate budgeting choices made to ensure that schools not only provide academic resources but also integrate moral development into the learning process. This demonstrates a strong institutional commitment to fostering both intellectual and ethical growth among learners. The findings imply that the board places a strong emphasis on integrating values into the educational framework. By allocating dedicated resources, the schools demonstrate their

commitment to fostering ethical and moral growth alongside academic success. This ensures students having access to well-rounded education that nurtures both intellect and character.

When the board members were asked to explain the types of teaching materials the schools use to teach values, one respondent stated that; *“We use a variety of materials, religious texts, moral education books, and digital tools,”* while another emphasized that *“Islamic texts are the core, but we have integrated modern digital platforms to make learning more engaging.”* Another board member mentioned that: *“Case studies and real-life examples help learners connect values to everyday life.”*

These excerpts indicate that schools deliberately blend traditional texts with modern tools to ensure that value-based learning remains engaging, relevant, and applicable to students’ daily experiences. A variety of materials, including religious texts, moral education books, and digital tools, are utilized together with the use of traditional Islamic texts as core materials, and modern digital platforms have been integrated into the curriculum to make value-based learning more engaging. Additionally, case studies and real-life examples are employed to enhance students' understanding of ethical principles in everyday contexts. The respondents highlighted that schools frequently update their materials to ensure relevance and adaptability. The findings imply that the schools are committed to delivering value-based education through diverse methods, ensuring that students are exposed to a wide spectrum of ethical teachings. This variety not only makes the learning process engaging but also ensures that values are taught in a way that resonates with modern-day students, preparing them to apply these principles in real-world scenarios.

When the board members were asked if the teaching materials for value-based education are readily available, the majority of respondents stated that the resources are generally available. They indicated that most schools have well-stocked libraries with all the necessary materials, including

both printed and digital resources. They mentioned that while the basic materials are available, there are occasional delays in obtaining updated versions of digital resources due to logistical challenges. However, a different board member noted that the schools have partnered with local suppliers to ensure timely delivery of materials. The findings imply that schools are well-equipped with the necessary resources to deliver value-based education, ensuring that students can easily access these materials. However, the minor logistical challenges faced in obtaining updates suggest that schools may need to strengthen supplier relationships or invest further in digital platforms to enhance accessibility and reduce delays.

When the board members were asked whether values could be taught through the formal curriculum, most respondents agreed that the curriculum is an ideal platform for imparting values. They stated that values are seamlessly integrated into subjects such as Islamic Studies, Social Studies, and Life Skills Education. They also pointed out that extracurricular activities and community service projects further reinforce the moral lessons taught in the classroom.

One respondent stated, *“The curriculum is an ideal platform for imparting values,”* while another emphasized, *“Values are integrated into Islamic Studies, Social Studies, and Life Skills.”* And another one pointed out that *“Extracurricular activities and community service reinforce the lessons learned in class.”*

These perspectives illustrate that schools do not treat moral education as an isolated subject but rather embed it throughout the curriculum and beyond, ensuring that students develop holistically as both academically capable and ethically responsible individuals. The findings imply that the formal curriculum serves as a powerful tool for teaching values, allowing schools to consistently integrate moral education into students' daily learning experiences. By embedding values across

subjects, the schools ensure that students develop not only academically but also morally, shaping them into responsible and ethical individuals.

The findings of this study align with a growing body of literature emphasizing the multifaceted role of curriculum design, instructional resources, and pedagogical strategies in fostering value-based education. Bakuludan et al. (2023) in their study titled *Integration of Islamic Values in the Curriculum and Pupils' Learning Behavior*, demonstrated that embedding religious and cultural values within the curriculum significantly enhances student motivation, engagement, and interpersonal conduct. Students exposed to a values-enriched curriculum exhibited greater respect for teachers, improved cooperation with peers, and heightened self-discipline and responsibility. Notably, this approach also correlated with improved academic performance, suggesting that moral and cultural relevance within instructional content contributes to both behavioral and cognitive development. The study further emphasized the importance of balanced curriculum design and targeted teacher training to ensure the effective implementation of value-based education, with cultural contextualization serving as a critical determinant of meaningful learning outcomes.

Complementing these insights, Ntekpere (2018) investigated the factors influencing academic performance among agricultural students, highlighting the pivotal role of instructional resources. The study found that both the absence and insufficiency of educational materials significantly contributed to suboptimal academic outcomes. Interestingly, students affected by resource deficits often lacked awareness of their latent academic potential, suggesting a disconnect between resource availability and self-perception. This underscores the importance of not only providing adequate instructional tools but also fostering environments that help students recognize and actualize their capabilities.

Taken together, these studies affirm that value-based education is most effective when supported by culturally relevant curricula, strategically utilized instructional resources, and pedagogically sound teaching practices. Within the context of Muslim private schools, such integrative approaches are essential for aligning academic rigor with ethical formation, thereby fostering holistic student development.

4.7 Influence of Teachers Values on Provision of Value-Based Education

The second objective of the research focused on examining the influence of teachers' values on the provision of value-based education in Muslim private secondary schools in Mombasa County, Kenya. This objective aimed to explore how teachers' personal beliefs, attitudes, and ethical principles impact their approach to delivering value-based education. It sought to understand the extent to which teachers' commitment to values such as honesty, respect, responsibility, and empathy shapes their interactions with students and their teaching methods. The analysis also delved into how teachers model these values in the classroom and whether their behavior aligns with the educational goals of fostering moral and ethical development in students.

4.7.1 Teachers response on influence of teacher values on provision of value-based education

Teachers play a central role in shaping the moral and ethical foundation of learners through their personal values and conduct. The values teachers uphold such as honesty, respect, fairness, and responsibility directly influence how effectively value-based education is imparted in schools. Their attitudes and behaviors serve as practical models, guiding learners in internalizing and practicing positive values in daily life. Table 4.13 shows teachers' response on the influence of teacher value on the provision of value-based education.

Table 4.13*Teachers' response on the influence of teacher value on the provision of value-based education*

Questions	Mean	Std. D
Teachers in the school treat all the students equally without discriminating or favoring any students	4.04	0.760
I am confident in my ability to mentor pupils in values and ethics.	4.38	0.704
I can incorporate values into every facet of my education.	3.95	0.423
I teach students across all subject areas about the need to have value awareness.	4.21	0.686
The profound awareness that students have of their own and the values of others moves and motivates me.	3.42	0.742
I am confident in my ability to instill ethical and moral values in students.	4.06	0.915
The school often trains teachers on how to instill values in students	3.85	0.759
I make it possible for pupils to investigate and explain their values through a variety of activities.	4.32	0.377

The findings presented in Table 4.13 affirm the pivotal role that teachers play in the delivery of value-based education. A majority of respondents expressed strong confidence in their ability to mentor students in values and ethics, as reflected by a mean score of 4.38 (SD = 0.704). This suggests that teachers perceive themselves not merely as instructors but as ethical role models capable of guiding students toward principled conduct and moral discernment.

Respondents also affirmed their active engagement in facilitating students' exploration and articulation of personal values through structured activities, with a mean score of 4.32 (SD = 0.377). These reflective exercises are indicative of a pedagogical approach that prioritizes introspection, dialogue, and ethical reasoning key components in the cultivation of moral agency. Furthermore, the integration of value-awareness discussions across subject areas, supported by a mean score of 4.21 (SD = 0.686), demonstrates a commitment to embedding ethical considerations within the broader curriculum, thereby reinforcing values across disciplinary boundaries.

The study further revealed that teachers consistently expressed confidence in their capacity to instill ethical and moral values in students. Unanimous agreement on the equitable treatment of all students without discrimination or favoritism underscores the ethical integrity of the teaching staff and reflects institutional norms that promote justice and inclusivity. While teachers reported deliberate efforts to integrate values into all aspects of the teaching and learning process, this approach was rated slightly lower than other strategies, suggesting potential areas for deeper curricular alignment and pedagogical reinforcement.

Respondents also acknowledged that their schools occasionally organized professional development sessions aimed at enhancing teachers' competencies in value integration. These initiatives, though intermittent, reflect institutional recognition of the need to support educators in navigating the complexities of moral instruction. Importantly, teachers identified students' deep awareness of their own values and those of others as a motivating factor in their professional practice, highlighting the reciprocal nature of value transmission. This dynamic suggests that students' ethical engagement can reinforce teachers' commitment to modeling and mentoring values, thereby creating a mutually reinforcing culture of moral development.

These findings are consistent with the work of Maity et al. (2019) who emphasize the foundational role of teacher education in promoting value-based instruction. Their study portrays the ideal educator as a moral exemplar, embodying virtues such as optimism, integrity, non-violence, creativity, and unconditional compassion. The authors argue that teachers with strong moral character possess the capacity to profoundly influence students' ethical development and societal engagement. Drawing on the maxim, "If wealth is lost, nothing is lost; if health is lost, something is lost; but if character is lost, everything is lost," the study positions character formation through teacher modeling as essential to cultivating a peaceful and prosperous society.

Moreover, Maity et al. (2019) envision a generational ripple effect, whereby morally grounded educators inspire future teachers to uphold and transmit these values. This perspective reinforces the notion that teacher values are not only central to immediate pedagogical outcomes but also to the long-term sustainability of value-based education across educational systems.

The findings of this study align with broader research emphasizing the centrality of teacher conduct and institutional leadership in the effective delivery of value-based education.

Complementing these perspectives, the present study examined principals' views on the influence of teacher values in the provision of value-based education. A majority of respondents affirmed several key practices aimed at ensuring the ethical integrity and pedagogical effectiveness of teaching staff. Principals reported the use of random oral assessments to evaluate teachers' understanding of value-related issues and their capacity to address them within instructional contexts. This evaluative approach underscores the importance of continuous monitoring and reflective practice in sustaining value-oriented pedagogy.

Respondents also expressed a strong commitment to ensuring that all teachers adhered to Islamic principles, thereby positioning themselves as moral exemplars for students. The emphasis on teachers' social conduct as a criterion for assessing their ability to instill values reflects a holistic view of professionalism—one that integrates ethical behavior with instructional competence. Principals further highlighted the importance of student feedback as a diagnostic tool for evaluating the effectiveness of value transmission, recognizing learners' experiences as critical indicators of pedagogical impact.

In cases of non-compliance with institutional values, principals reported that teachers were summoned and counseled, reflecting a restorative approach to professional accountability. This practice not only reinforces institutional standards but also provides opportunities for ethical reflection and growth among educators. Finally, respondents noted that schools actively organized

training sessions aimed at enhancing teachers' competence in implementing value-based education. These professional development initiatives serve to equip educators with the necessary skills, knowledge, and dispositions to navigate the complexities of moral instruction within faith-based educational settings.

Collectively, these findings affirm that institutional leadership plays a strategic role in cultivating a value-rich educational environment. Through evaluative mechanisms, mentorship, and targeted capacity-building, principals ensure that teachers embody and transmit the ethical principles that underpin value-based education. Within the context of Muslim private schools, such leadership practices are essential for aligning instructional delivery with religious values and fostering holistic student development.

4.7.2 Principals' response on influence of teacher values on provision of value-based education

In the context of value-based education, principals acknowledge that teachers' values have a measurable influence on how effectively moral and ethical lessons are transmitted to learners. Teachers' personal conduct, professional commitment, and ability to model integrity are perceived as key factors that directly affect students' character formation and the credibility of the learning process. By quantifying principals' responses, this study sought to establish the extent to which teacher values impact the provision of value-based education within Muslim private secondary schools in Mombasa County. The results are presented in **Table 4.14**

Table 4.14

Principals' response on the influence of teacher value on the provision of value-based education

Questions	Mean	Std. D
I asses' teachers' social behavior to gage his/her ability to instill values to students	4.05	0.807
I randomly conduct an oral assessment of teacher's knowledge of value related issues and how to handle them	4.28	0.601
The school often trains all teachers on how to implement value-based education	3.71	0.853
I usually gather students' information about what they learn and their experience in the class with teachers	4.01	0.925
I ensure that all the teachers follow Islamic doctrines to be role models to students	4.25	0.656
I asses teachers' commitment to the set school values by summoning and counseling teachers who don't follow the school values	3.93	0.445

Table 4.14 presents the perspectives of school principals regarding the influence of teacher values on the implementation of value-based education. The findings indicate a strong consensus among respondents on several key practices aimed at ensuring that teachers serve as effective conduits for moral instruction.

One of the most prominent strategies identified is the use of random oral assessments to evaluate teachers' understanding of value-related issues and their ability to address them in the classroom. This practice received a mean score of 4.28 with a standard deviation of 0.601, suggesting widespread adoption and perceived effectiveness. Such assessments enable school leadership to monitor the depth of teachers' moral knowledge and their readiness to engage students in ethical discourse.

Respondents also emphasized the importance of teachers adhering to Islamic principles, positioning them as role models for students. This commitment was reflected in a mean score of 4.25 and a standard deviation of 0.656, indicating a strong institutional focus on ensuring that educators embody the values they are expected to impart.

In addition to knowledge and personal adherence, principals highlighted the significance of evaluating teachers' social conduct as a measure of their capacity to instill values. This aspect received a mean score of 4.01 and a standard deviation of 0.807, suggesting that behavioral integrity is considered essential in value transmission. Complementing this, the practice of collecting student feedback on their learning experiences with teachers was rated at a mean of 4.05 with a standard deviation of 0.925. This underscores the importance of student perception in assessing the effectiveness of value-based instruction.

To address instances of non-compliance with school values, respondents reported that teachers are summoned and counseled, a practice that received a mean score of 3.93 and a standard deviation of 0.445. This reflects a proactive approach to maintaining ethical standards among staff through dialogue and corrective support.

Finally, the provision of training sessions for teachers on implementing value-based education was noted, with a mean score of 3.71 and a standard deviation of 0.853. Although rated slightly lower than other strategies, this finding indicates ongoing efforts to enhance teachers' pedagogical skills and moral competence through professional development.

The study findings are in agreement with Zulkifli et al. (2022) who conducted a study in Switzerland examining the integration of 21st-century educational strategies into the teaching and learning of Islamic moral principles. Their findings highlighted a diverse array of pedagogical approaches, including role modeling, the use of rewards and consequences, seeking moral guidance, leveraging digital platforms such as social media, and fostering innovation. The study emphasized that contemporary educational activities such as critical inquiry, collaborative discussions, and interactive games significantly contribute to the cultivation of spirituality and moral consciousness. The authors concluded that Islamic education must evolve to incorporate

these dynamic methodologies, requiring educators to develop new competencies and pedagogical agility to address global challenges while maintaining moral integrity.

The study findings are in line with an investigation done Khathi et al. (2022) who explored the lived experiences of South African high school teachers in integrating values education into their instructional practices. The study underscored the influential roles of both teachers and parents in modeling ethical behavior to counteract societal moral decline. However, several systemic and contextual challenges were identified, including overcrowded classrooms, single-parent family structures, and the disruptive influence of social media. These factors were found to hinder the effective transmission of moral values within school environments. To mitigate these barriers, the researchers advocated for targeted professional development initiatives aimed at equipping teachers with the requisite skills and knowledge to navigate the complexities of values integration in contemporary educational settings.

Collectively, these findings suggest that principals view teacher values as foundational to the success of value-based education. Through assessment, modeling, feedback, and training, schools aim to cultivate a teaching force that not only delivers academic content but also fosters ethical growth among students.

4.7.3 BoM response on the influence of teacher value on the provision of value-based education

The Board of Management (BoM) recognizes that teachers' values play a pivotal role in shaping the moral character and behavior of students. Since teachers act as both instructors and role models, their integrity, commitment, and professional conduct are seen as central to the effective provision of value-based education. From the BoM's perspective, when teachers embody positive values such as honesty, respect, and responsibility, they reinforce the moral lessons taught in class.

Conversely, when teachers fail to model appropriate behavior, the credibility and effectiveness of value-based education is undermined. Exploring BoM responses provides valuable insights into how teacher values are perceived as enablers or barriers to instilling moral and ethical principles in learners. Their responses are presented in themes emerging from the data collected. The results are presented in Figure 4:2

Figure 4:2

BoM Response on Influence of Teacher values on Provision of Value-based Education

	Raw data BOM responses	Initial codes	Categories	Emerging themes
1	The criteria the school uses in selecting teachers emphasize academic achievement but rarely highlight moral values	In adequate emphasis on moral values	Academic prioritization	Government programmes are geared to academic performance as opposed to building moral standards. This is a challenge to Value-Based Education
2	Most of the training if any emphasizes academic achievement but rarely highlight moral values	In adequate teachers training in moral values	Content irrelevance	Misalignment between teacher training in moral values and academics in support of VBE
3	How best does the BOM give an oversight to teachers to instill values in students in the school?	Supplementary support, religious emphasis	Supportive intervention	BOM effects to promoting VBE through training of teachers

When asked about the criteria used in the selection of teachers in Muslim secondary schools, board members consistently highlighted the importance of religious knowledge and professional qualifications. One respondent explained,

“We always ensure that candidates have a strong grounding in the Qur’an, Hadith, and Islamic jurisprudence, because they are not just teaching academics but also shaping the moral life of our students.”

Others added that academic qualifications such as a degree in education or in the subject of specialization were non-negotiable. Teaching experience at the secondary level was also considered valuable.

One member observed, *“Experience shows us that a teacher can handle older learners, understand their challenges, and deliver lessons at their level.”*

These narratives suggest that teacher recruitment is guided by a balance of religious competence, formal education, and practical teaching experience. Respondents further emphasized the ethical dimension of teacher selection. One board member stressed,

“A teacher must live the values of Islam. Students should see them as role models in conduct, dress, and character.”

This emphasis extended to adherence to Islamic dress codes, which was seen as a visible expression of faith and professionalism. Effective communication skills were also highlighted, with one respondent noting, *“Teachers must be able to explain complex ideas in ways that students understand, and also respect the diverse cultural backgrounds within our schools.”* Additionally, community involvement was valued.

As one board member put it, *“We look for teachers who are part of the Muslim community, who participate in its activities, and who understand its needs.”*

Together, these insights illustrate that teacher selection criteria extend beyond academic credentials to encompass personal integrity, cultural awareness, and community connection.

The findings also revealed the perceived importance of training teachers in value-based education. Respondents agreed that such training equips teachers with the tools to align pedagogy with Islamic values. One participant shared,

“When teachers are trained, they are better able to bring Qur’anic principles into the classroom, not just in theory but in daily practice.”

Training was also viewed as crucial in shaping teachers’ behavior, with one respondent emphasizing,

“Our teachers must embody values like honesty, compassion, and humility because students learn more from what they see than what they are told.”

These reflections indicate that training is not simply about instructional techniques but about preparing teachers to be living examples of value-based education.

Respondents also pointed out that trained teachers make significant contributions to the overall school environment. They create classrooms that are academically enriching and morally supportive, where values such as respect, accountability, and empathy are actively promoted. As one member remarked, *“Training helps teachers guide students to reflect on justice and compassion, and this changes how they treat one another.”* Training was further said to enhance cultural sensitivity, particularly in contexts where students come from diverse backgrounds within the Muslim community. This inclusivity was seen as vital for promoting understanding and mutual respect.

When asked about the broader role of teachers trained in value-based education, board members viewed them as central to strengthening community bonds. One respondent stated, *“Such teachers do not work in isolation. They connect with parents and the community, reinforcing values at every*

level.” Teachers were also seen as instrumental in integrating moral lessons across the curriculum, with one board member observing, *“Even in subjects like science or mathematics, teachers trained in values can find ways to highlight responsibility, fairness, or integrity.”* In addition, these teachers were reported to encourage positive behavior by recognizing and rewarding students who demonstrate ethical conduct, and by involving learners in community service projects that put values into practice.

The integration of Islamic values into the curriculum emerged as another key strategy. Teachers were encouraged to embed moral teachings across all subjects through stories, case studies, and structured discussions that linked abstract values to real-life situations. As one respondent expressed, *“Values should not be a separate lesson—they should appear naturally in every subject so that students live them daily.”* Parents were also engaged in this process, with schools encouraging them to reinforce classroom values at home and participate in religious and cultural events such as charity drives and community assemblies.

These findings align with broader scholarly perspectives. Radha (2016) emphasized that teachers serve not only as knowledge providers but also as exemplars whose conduct profoundly shapes students’ moral development. Similarly, Khathi et al. (2022), in their study of South African schools, underscored the challenges teachers face in instilling values amidst social pressures but also affirmed the importance of professional development in enhancing teachers’ capacity for ethical pedagogy. Within the context of Muslim secondary schools, the narratives from board members affirm that teachers through their knowledge, conduct, training, and community engagement remain pivotal in fostering holistic education that nurtures both academic success and moral integrity.

4.8 Influence of School Physical Facilities on Provision of Value-Based Education

The third objective of the research focused on examining the influence school physical facilities on provision of value-based education in Muslim private secondary schools in Mombasa County, Kenya. This objective aimed to explore how school physical facilities such worship places, playgrounds, guidance and counselling rooms and well-equipped classrooms influence the provision of value-based education in private secondary schools Mombasa County. The quantitative data was collected from the teachers and principals while qualitative data was collected from the BoMs.

4.8.1 Teachers' response on the influence of school physical facilities on the provision of value-based education

School physical facilities form an essential foundation for effective teaching and learning, including the promotion of value-based education. Teachers are the implementers of curriculum and value-oriented programs, are well positioned to assess how the availability, quality, and suitability of such facilities affect the integration of values into the learning process. this study sought to establish the extent to which school physical facilities influence the provision of value-based education in Muslim private secondary schools in Mombasa County. Table 4.17, shows the teachers responses

Table 4.15

Teachers' response on the influence of school physical facilities on the provision of value-based education

Questions	Mean	Std. D
The school has worship places where students are taught about Muslim values	4.20	0.713
The school has a well-equipped playground where we teach students how to use core values while interacting through games	4.23	0.789
The school has a guidance and counseling department that streamlines students to basic moral values	4.13	0.891
The school has mentorship rooms where students learn the fundamentals of their chosen fields and how to identify and overcome potential obstacles.	3.58	0.782
The school has ensured that all the students have their chairs and desks and the students are accountable in case of any damage to teach them responsibility	4.37	0.725

The findings presented in Table 4.15 reveal that teachers perceive school physical facilities as instrumental in fostering value-based education. The highest-rated item schools ensuring that each student possesses their own chair and desk, with accountability for any damage—recorded a mean score of 4.37 (SD = 0.725). This practice is viewed as a deliberate strategy to instill responsibility and ownership among students, reinforcing values such as respect for communal property and personal accountability.

Teachers also emphasized the pedagogical value of well-equipped playgrounds, which received a mean score of 4.23 (SD = 0.789). These spaces are recognized as environments where core values—such as teamwork, fairness, and resilience are imparted through interactive games and peer engagement. The integration of physical activity with moral instruction reflects a holistic approach to student development.

The presence of worship areas within school premises was similarly acknowledged, with a mean score of 4.20 (SD = 0.713). These spaces serve as venues for spiritual instruction, where students are guided in Muslim values and ethical conduct. Their inclusion within the school's infrastructure underscores the institution's commitment to nurturing both moral and religious dimensions of student identity.

The guidance and counseling department was also highlighted for its role in imparting moral values, achieving a mean score of 4.13 (SD = 0.891). Teachers recognized this facility as a critical support system for students navigating personal challenges, ethical dilemmas, and emotional development. Through individualized guidance, students are encouraged to cultivate empathy, integrity, and self-discipline.

Mentorship rooms, while acknowledged for their contributions to career guidance and personal growth, received a comparatively lower mean score of 3.58 (SD = 0.782). This suggests that while mentorship is valued, its current implementation may lack the depth or consistency required to fully support students' moral and academic trajectories. The lower rating indicates a potential area for strategic enhancement, particularly in aligning mentorship practices with the broader goals of value-based education.

Collectively, these findings affirm that teachers view physical facilities not merely as structural components but as integral to the moral and ethical formation of students. The convergence of academic, recreational, spiritual, and advisory spaces within the school environment reflects a comprehensive framework for delivering value-based education one that supports the holistic development of learners in alignment with institutional ethos and faith-based principles.

The findings of this study underscore the pivotal role that school physical facilities play in fostering value-based education, as perceived by teachers. High mean scores across various facility

indicators suggest that educators view the physical environment as instrumental in shaping students' moral and ethical development. Notably, the emphasis on student accountability for personal desks and chairs reflects a deliberate institutional strategy to cultivate ownership, responsibility, and respect for communal resources values central to character formation.

The integration of playgrounds and worship areas further illustrates the holistic approach adopted by schools, wherein both interactive and spiritual spaces are leveraged to instill values. Within the context of Muslim private schools, worship areas serve as vital spaces for spiritual instruction and reflection, reinforcing Islamic principles and guiding students toward ethical conduct. Similarly, playgrounds offer opportunities for social learning, cooperation, and the development of empathy through peer interaction.

Guidance and counseling departments were also recognized as essential in nurturing students' moral foundations. These spaces provide individualized support and facilitate ethical reasoning, emotional regulation, and conflict resolution, all of which are integral to value-based education. Mentorship rooms, while acknowledged for their contributions to personal and academic growth, were perceived to have relatively less impact compared to other facilities highlighting a potential area for strategic enhancement.

These findings align with Earthman (2021) research, which demonstrates that the quality of students' physical surroundings significantly influences academic achievement and learning outcomes. Earthman emphasizes that well-maintained school buildings enhance the teaching and learning atmosphere, while overcrowded classrooms impede concentration and instructional effectiveness. Smaller class sizes were found to improve student–teacher interaction although ambient noise was deemed to have minimal impact on learning. Importantly, inadequate facilities

were shown to negatively affect both student performance and teacher efficacy, reinforcing the need for infrastructural investment.

Overall, the results of this study suggest that schools are committed not only to academic excellence but also to the holistic development of students through the strategic integration of physical facilities into value-based education.

4.8.2 Principals' response on the influence of school physical facilities on the provision of value-based education

The availability and quality of school physical facilities play a crucial role in shaping the teaching and learning environment. For principals, these facilities not only support academic instruction but also provide avenues for instilling values such as discipline, cooperation, and responsibility. Well-maintained classrooms, libraries, playgrounds, and sanitation facilities create a conducive atmosphere where learners can internalize positive behaviors and attitudes. Thus, principals' perspectives on physical facilities are vital in understanding how infrastructure influences the effective provision of value-based education. The results are presented in Table 4.18

Table 4.16

Principals' response on the influence of school physical facilities on the provision of value-based education

Questions	Mean	Std. D
The school has spacious worship places where students are taught about Muslim values	3.78	0.437
The school has adequate classrooms with pictures and charts that promote positive values	4.94	0.930
The school has training rooms where students train in poem, dance, and drama which promotes positive values	4.80	0.513
The school has restricted internet connection used by teachers and students to assess digital value-based resources	3.67	0.598
The school library has adequate value-based reading resources accessible to both teachers and students	3.15	0.313

A notable proportion mean of 3.78 and SD 0.437 respondents also acknowledged the presence of spacious worship areas within school premises. These facilities are utilized for regular instruction in Muslim values, fostering spiritual growth alongside academic achievement. The integration of religious education within the physical fabric of the school underscores the institution's commitment to nurturing a strong moral compass and a well-defined Muslim identity among students.

Taken together, these studies affirm that educational institutions must prioritize the provision of adequate resources and conducive environments to support both academic excellence and the cultivation of independent, ethically grounded learners. Within the context of Muslim private schools, such infrastructural investments are particularly vital for integrating faith-based values with academic rigor, thereby ensuring that students are equipped to navigate both spiritual and societal responsibilities with confidence and competence.

The findings of this study reveal that school physical infrastructure is perceived by principals as a foundational component in the delivery of value-based education. A significant number of respondents affirmed that a mean of 4.94 and a SD = 0.930 classrooms are not only sufficient in number but are also intentionally decorated with visual aids such as charts and pictures that promote moral and ethical values. These visual elements serve as pedagogical tools that reinforce character formation and cultivate a learning environment grounded in positive behavioral norms.

In addition a mean of 4.80 and a SD = 0.513 classroom aesthetics, principals highlighted the availability of dedicated training rooms where students engage in co-curricular activities including poetry, dance, and drama. These creative platforms are recognized as effective avenues for instilling values such as empathy, cooperation, and self-expression, thereby complementing formal instruction with experiential learning. Such spaces contribute to the holistic development of students by integrating affective and cognitive domains.

The findings of this study resonate with existing literature emphasizing the foundational role of infrastructure and resource availability in fostering student independence and enhancing academic outcomes. Essien (2018) in his investigation of university officials' perceptions in Nigeria, explored indicators of student autonomy and formulated hypotheses concerning the development of independent living skills. His study concluded that students are capable of attaining self-sufficiency in utilizing both human and material resources when adequately supported by the educational system. The presence of sufficient infrastructure, equipment, and instructional facilities was identified as a critical enabler of this developmental trajectory, suggesting that institutional investment in educational resources directly contributes to the cultivation of independence and agency among learners.

This perspective is further substantiated by Earthman (2021) whose research underscores the significant influence of physical learning environments on both academic achievement and broader educational outcomes. Earthman's findings reveal that well-maintained school buildings foster a more conducive atmosphere for teaching and learning, thereby enhancing student engagement and performance. Conversely, overcrowded classrooms were found to impede concentration and diminish the quality of instructional delivery. The study also highlights the pedagogical benefits of smaller class sizes, which facilitate more meaningful student-teacher interactions and individualized support.

Interestingly, Earthman notes that ambient noise within classrooms exerts minimal influence on learning efficacy, suggesting that structural and spatial factors may be more critical than auditory conditions. However, the presence of inadequate facilities was shown to negatively affect the overall school climate, with detrimental consequences for both student achievement and teacher effectiveness. These findings reinforce the argument that physical infrastructure is not merely a logistical concern but a pedagogical imperative, shaping the conditions under which value-based education and holistic student development can occur.

Taken collectively, these insights suggest that principals view physical facilities not merely as logistical necessities but as strategic instruments for cultivating a value-rich educational environment. The convergence of academic, moral, and spiritual elements within the school's infrastructure reflects a holistic approach to student formation one that aligns with the broader objectives of value-based education in faith-oriented institutions.

Furthermore, the study found that schools have implemented a mean of 3.67 and a SD = 0.598 restricted internet access, enabling both teachers and students to engage with digital resources that are aligned with the principles of value-based education. This controlled digital environment

ensures that technological integration supports ethical learning and minimizes exposure to content that may conflict with institutional values.

The presence of a well-resourced mean of 3.15 and a SD = 0.313 school library was also noted by respondents as a key facility supporting moral and intellectual development. Accessible to both students and teachers, the library contains materials that promote ethical reasoning, spiritual reflection, and academic inquiry. Its role in fostering independent learning and value formation was consistently emphasized across responses.

4.8.3 Board Members response on Influence of School physical facilities on Provision of Value-based Education

Board of Management (BoM) members play a critical role in shaping the learning environment through decisions on resource allocation and infrastructure development. Their perceptions of how school physical facilities influence the provision of value-based education are essential in understanding the link between environment and moral formation. Adequate facilities such as classrooms, libraries, playgrounds, and sanitation areas create conducive conditions for instilling discipline, responsibility, and respect among learners. Thus, the responses of BoM members highlight the importance of infrastructure in supporting holistic value-based education. Table 4.19 the qualitative responses on influence of school physical facilities on provision of value-based education in Muslim private schools in Mombasa County.

Figure: 4.3

Board Members response on Influence of School physical facilities on Provision of Value-based Education

	Raw data BOM responses	Initial codes	Categories	Emerging themes
1	Existence of the worship room and the role it plays	In adequate worship rooms	Poor prioritization in infrastructure building	Infrastructure existence as a challenge to Value-Based Education
2	Existence of worship facilities in the worship rooms to build students values	In adequate facilities in worship rooms	Supportive intervention	Worship room facilities existence as a challenge to Value-Based Education
3	Room to practice mentorship to instill values to students	In adequate emphasis on mentorship values	Academic prioritization	Constraints in integrating VBE through mentorship
4	Room to practice guidance and counseling to instill values to students	Supplementary support, religious emphasis	Academic prioritization	BOM effects to promoting VBE through guidance and counseling to instill values to students

Regarding the role of Muslim worship rooms in instilling values in students, board members emphasized that these spaces provide a sacred environment for students to deepen their connection with their faith through practices such as prayer, reading religious texts, and reflective contemplation. This connection to the divine helps instill values such as humility, gratitude, and a sense of purpose. The respondents indicated that regular prayer and religious practices in worship rooms instill a sense of discipline and routine in students. Following a structured routine for daily prayers promotes values like self-discipline, time management, and commitment to religious obligations.

The board members indicated that worship rooms serve as spaces where students come together for communal prayers, religious lectures, and other spiritual activities. This sense of community fosters values like cooperation, empathy, and a shared sense of identity. The respondents also indicated that worship rooms are used for educational activities, including study circles, discussions, and lectures on Islamic values and ethics. This provides students with opportunities for intellectual and moral reflection.

The findings of this study underscore the integral role of designated institutional spaces—namely worship rooms, mentorship rooms, and guidance and counseling facilities—in cultivating value-based education within Muslim private schools. Board members emphasized that worship rooms serve as inclusive environments where students from diverse backgrounds engage in faith-based practices. These spaces promote interreligious respect and tolerance, enabling students to appreciate and understand varying cultural and religious perspectives. Beyond spiritual observance, worship rooms also function as venues for conflict resolution, where Islamic principles of forgiveness and reconciliation are modeled and practiced. This dual function fosters a culture of peace and ethical conduct within the school community.

Respondents further highlighted the contribution of worship rooms to the development of a strong Muslim identity among students. This identity formation is anchored in core Islamic values, guiding students in ethical decision-making and encouraging positive societal engagement. The physical and symbolic features of these rooms such as designated prayer areas aligned towards Mecca, prayer rugs, multilingual copies of the Qur'an, and Islamic literature reinforce spiritual discipline and moral reflection. Facilities for ablution and the presence of Islamic art and calligraphy create an aesthetically and spiritually uplifting environment, while educational posters

depicting values such as compassion, honesty, humility, and respect serve as visual reinforcements of the school's ethical framework.

In addition to spiritual amenities, respondents noted the availability of multimedia resources for teachers, enabling access to digital platforms focused on Islamic history, ethics, and culture. Spaces for counseling and interfaith dialogue situated near worship areas further enhance the holistic function of these rooms, offering students opportunities for personal guidance and cross-cultural engagement. The presence of clearly displayed prayer schedules supports students in balancing religious obligations with academic responsibilities, reflecting the institution's commitment to integrated value formation.

Mentorship rooms were also identified as critical spaces for instilling values through relational and experiential learning. Respondents indicated that these settings allow students to observe and interact with mentors who embody Islamic principles in their daily lives. Such mentorship fosters ethical modeling, enabling students to internalize values through lived examples. Open discussions within these rooms provide platforms for exploring faith-related topics, moral dilemmas, and personal development, thereby promoting a well-rounded and reflective approach to life. Mentorship was further associated with deepened understanding of Islamic teachings, enhanced identity formation, and the cultivation of a supportive community grounded in shared values.

Guidance and counseling rooms emerged as essential spaces for individualized moral and emotional support. Respondents reported that counselors assist Muslim students in navigating personal challenges and ethical dilemmas, helping them develop qualities such as integrity, responsibility, and self-discipline. These interactions contribute to the formation of a strong moral compass rooted in Islamic teachings. The counseling environment also facilitates exploration of religious identity, fostering pride and belonging among students. Emotional support provided by

counselor's nurtures compassion and empathy, reinforcing the school's commitment to a caring and inclusive ethos.

Moreover, guidance and counseling rooms serve as venues for conflict resolution, where counselors apply Islamic principles to mediate interpersonal disputes. Respondents also noted that these spaces promote community engagement through activities aligned with Islamic values, such as volunteering and service initiatives. Such practices instill a sense of social responsibility and deepen students' commitment to ethical citizenship.

Collectively, these findings illustrate that institutional spaces within Muslim private schools are not merely functional environments but are pedagogically and spiritually significant. They serve as dynamic platforms for value transmission, identity formation, and ethical development, thereby reinforcing the broader aims of value-based education.

The findings of this study align with prior research emphasizing the critical role of instructional materials and physical infrastructure in enhancing educational outcomes. Inyang-Abia (2018) categorizes instructional resources into various modalities, including purely visual tools such as photographs and paintings, and audio-based formats such as podcasts and audiobooks. He posits that when these resources are appropriately integrated into the learning environment, they significantly enrich the teaching and learning process, thereby improving academic performance and fostering deeper engagement among learners.

Employing a retrospective ex-post facto design, Inyang-Abia (2018) study further concludes that the presence of adequate physical infrastructure when complemented by diverse instructional materials—creates a conducive learning environment that meets the varied needs of students. Conversely, substandard classroom conditions were found to correlate with lower academic

achievement, underscoring the importance of well-equipped and thoughtfully designed educational spaces.

Moreover, the study highlights disparities in resource allocation, noting that urban schools particularly those serving male students tend to offer more amenities compared to their rural or female counterparts. Despite these inequities, both urban and rural schools have demonstrated notable progress in recent years. Interestingly, schools with a predominantly female teaching staff were found to perform better, suggesting that faculty composition may influence institutional effectiveness and student outcomes.

Taken together, these findings reinforce the notion that value-based education cannot be fully realized in environments lacking foundational infrastructure and pedagogical resources. The integration of diverse instructional materials, coupled with equitable investment in school facilities, is essential for cultivating holistic development and ensuring that all students—regardless of geographic or demographic context have access to meaningful and ethically grounded learning experiences.

4.9 Influence of School Culture on Provision of Value-Based Education

The fourth objective of this study focused on examining the influence of school culture on the provision of value-based education in Muslim private secondary schools in Mombasa County in Kenya. The objective aimed to explore how school culture influences the delivery of value-based education. It sought to understand the extent to which shared beliefs, norms, and practices within the school environment shape learners' character formation and moral development. Data collected from the teachers and school Principals was analyzed quantitatively while that which was collected from the BoG members was analyzed qualitatively. The result is presented in Tables.

4.9.1 Teachers' response to the influence of school culture on the provision of value-based education

Teachers play a central role in shaping and sustaining school culture, which directly influences the provision of value-based education. Their responses provide insights into how shared beliefs, norms, and practices within the school environment foster moral development and character formation. Data was analyzed quantitatively by using measures of central tendency mainly the means and standard deviations. The findings are presented in Table 4.20

Table 4.17

Teachers' response to the influence of school culture on the provision of value-based education

Questions	Mean	Std. D
The school motto promotes Value-based education	4.09	0.941
The school vision is aligned with Value-based education	3.70	0.923
The social and academic conduct of students is governed by the rules and guidelines established by the school	3.49	0.896
The school mission clearly outlines the school's goals and objectives.	4.28	0.714
The school motto clearly defines the desired future	3.47	0.048

The quantitative findings presented in Table 4.17 underscore the pivotal role that school culture plays in shaping value-based educational practices, as perceived by teachers. The data reveal a strong consensus among respondents regarding the influence of the school's Motto, Vision, and Mission on instructional and educational activities, with a notably high mean score of 4.87 (SD = 0.442). This suggests that these institutional elements are not merely symbolic but actively inform pedagogical approaches and curricular priorities.

Further analysis indicates that the school's mission is perceived as effectively delineating institutional objectives, scoring a mean of 4.28 (SD = 0.714). This reflects clarity in the school's strategic direction and its alignment with educational goals. Teachers also acknowledged the school motto's contribution to promoting value-based education, with a mean score of 4.09 (SD = 0.941), suggesting that the motto serves as a guiding principle in fostering ethical and moral instruction.

However, the perceived alignment of the school vision with value-based education was comparatively lower, with a mean score of 3.7 (SD = 0.923). This indicates a potential disconnect between the aspirational vision and its practical integration into daily educational practices. Such a gap may hinder the full realization of value-based objectives and calls for strategic efforts to embed the vision more deeply into the school's operational culture.

In addition, teachers reported that student conduct both academic and social is governed by established school rules and guidelines, scoring a mean of 3.49 (SD = 0.896). This reflects the role of institutional norms in shaping behavior and maintaining discipline, though the moderate score suggests room for enhancing the consistency and perceived fairness of these regulatory frameworks.

Lastly, the school motto's ability to articulate a desired future was rated somewhat lower, with a mean score of 3.47 (SD = 0.048). This finding implies that while the motto is recognized for its immediate relevance, its aspirational dimension may not be fully resonant or clearly communicated within the school community.

Taken together, these findings highlight both strengths and areas for improvement in the integration of school culture with value-based education. While the Motto, Vision, and Mission are broadly acknowledged as influential, greater alignment between the school's vision and its

ethical objectives alongside more robust articulation of future aspirations may enhance the coherence and impact of value-based educational initiatives.

The findings of this study affirm that teachers perceive school culture as a critical determinant in the successful implementation of value-based education. High mean scores associated with the school's Motto, Vision, and Mission suggest that these institutional elements are central to shaping pedagogical practices and guiding instructional approaches. These symbolic and operational frameworks serve not only as aspirational statements but also as practical tools for embedding ethical values into the daily routines of teaching and learning.

However, the slightly lower mean score regarding the alignment of the school vision with value-based education indicates a potential area for strategic refinement. This observation aligns with

Complementing these insights, the study further explored principals' perspectives on the role of school culture in promoting value-based education. The majority of respondents affirmed that the school's Motto, Vision, and Mission significantly influence instructional and educational activities, providing clarity and coherence in the institution's direction. Principals reported deliberate efforts to ensure that both teachers and students are familiar with the school motto, thereby reinforcing shared values and cultivating a unified school ethos.

Nonetheless, slightly lower levels of agreement were observed regarding the alignment of the school vision with value-based education, indicating potential gaps in translating institutional aspirations into everyday practices. This suggests a need for more intentional strategies to embed the vision into classroom instruction, behavioral expectations, and community engagement.

The findings also revealed that principals recognize the importance of maintaining discipline as a mechanism for upholding school values. Disciplinary measures including punishment or

expulsion—were acknowledged as part of the institutional response to non-compliance with the school culture. While such measures reflect a commitment to ethical standards, they also underscore the need for balanced approaches that integrate restorative practices and value-based guidance.

Finally, respondents affirmed that school rules and guidelines are subject to regular review, ensuring their continued relevance and alignment with the institution's moral and educational objectives. These iterative processes reflect a commitment to continuous improvement and institutional accountability, reinforcing the role of school culture as a dynamic and responsive framework for value-based education.

The findings of this study underscore the central role of school culture in shaping and sustaining value-based education within Muslim secondary schools in Mombasa County. Principals consistently emphasized that the school's Motto, Vision, and Mission serve as foundational elements that guide instructional practices and behavioral expectations. These institutional statements function as moral compasses, aligning pedagogical approaches with the ethical and spiritual goals of Islamic education. However, the slightly lower emphasis on aligning the school vision with value-based education suggests an area for strategic enhancement, particularly in ensuring that institutional aspirations are consistently translated into practice.

This observation aligns with Kartinia and Winahyub (2019) assertion that a cohesive and well-articulated school culture significantly contributes to students' character formation and moral development. Widodo (2019) similarly notes that effective school cultures foster holistic learning environments that integrate academic achievement with social and ethical growth. These perspectives reinforce the notion that institutional culture is not merely symbolic but operational shaping the lived experiences of students and educators alike.

The study's findings also resonate with broader research on the impact of sociocultural contexts on educational outcomes.

Complementary insights are provided by Odhiambo et al. (2018) whose research in Narok County examined how demographic and cultural factors influence students' educational trajectories beyond the primary level. Their findings revealed that sociocultural barriers including criminal activity, emotional distress, and lack of parental support impeded students' transition to secondary education. The study emphasized the need for robust counseling and guidance services, as well as community-based interventions to reinforce the value of education among both students and parents.

Taken together, these studies affirm the importance of a resilient and ethically grounded school culture in mitigating the adverse effects of sociocultural challenges. Within the context of Muslim secondary schools, strengthening the alignment between institutional vision and value-based principles alongside consistent disciplinary structures and inclusive rule implementation can further enhance the holistic development of learners. By embedding Islamic values into the fabric of school life and addressing external sociocultural pressures through proactive support systems, schools are better positioned to cultivate morally upright, academically capable, and socially responsible individuals.

4.9.2 Principal's response on Influence of School culture On Provision of Value-based Education

School culture forms the foundation for nurturing learners' character, attitudes, and behavior. Principals recognize that a positive culture marked by shared values, norms, and practices creates an environment where value-based education can thrive. Through school traditions, discipline, and

relationships, students are guided to embrace integrity, respect, and responsibility. Table 4.18 shows the results.

Table 4.18

Principals' response to the influence of school culture on the provision of value-based education

Questions	Mean	Std. D
I usually ensure that school all teachers and students know the content of the school motto	4.34	0.369
I ensure that the school vision which is aligned with value-based education is followed by everyone in the school	3.85	0.716
The school formulates and frequently reviews the rules and guidelines of the school	3.54	0.856
The school mission clearly outlines the school's goals and objectives.	4.41	0.561
Any student who doesn't comply with the school culture is punished or expelled	3.69	0.095
The school's Motto, Vision, and Mission influence the instructional and educational activities.	4.87	0.703

Table 4.18 presents quantitative findings from the study that examined principals' perceptions regarding the role of school culture in promoting value-based education within Muslim secondary schools in Mombasa County. The data reveals a strong consensus among respondents that the school's Motto, Vision, and Mission serve as foundational pillars shaping instructional and educational practices. This item received the highest mean score of 4.87 (SD = 0.703), underscoring the centrality of institutional philosophy in guiding pedagogical approaches and value transmission.

Respondents further agreed that the school mission clearly articulates its educational goals and objectives, reflected in a mean score of 4.41 (SD = 0.561). Principals also reported actively

ensuring that both teachers and students are familiar with the school motto ($M = 4.34$, $SD = 0.369$), suggesting a deliberate strategy to embed core values within the school community through consistent messaging and symbolic reinforcement.

However, the level of agreement declined when respondents were asked about adherence to the school vision in alignment with value-based education. This item recorded a mean score of 3.85 ($SD = 0.716$), indicating variability in interpretation or implementation across different institutional contexts. Additionally, respondents acknowledged that students who fail to conform to the school culture may face disciplinary measures, including punishment or expulsion ($M = 3.69$, $SD = 0.095$), reflecting the role of behavioral accountability in maintaining cultural coherence. The formulation and regular review of school rules and guidelines received a mean score of 3.54 ($SD = 0.856$), suggesting moderate emphasis on policy reinforcement as a mechanism for sustaining value-oriented practices.

These findings collectively highlight the integral role of school culture in shaping value-based education, while also pointing to areas where consistency, clarity, and inclusive interpretation of institutional vision may be further strengthened.

Complementary insights are offered by Akintoye and Saliu (2020) whose study examined the influence of students' cultural backgrounds on academic performance in senior secondary physics classes. Their findings revealed that parental educational background exerted the most significant influence on students' academic achievement, independent of gender or peer attitudes toward schooling. The study demonstrated a statistically significant correlation between students' sociocultural contexts and their academic outcomes, reinforcing the notion that cultural capital and familial educational norms play a critical role in shaping learners' engagement and success.

Taken together, these studies affirm that both institutional culture and broader sociocultural factors are instrumental in fostering academic achievement and ethical development. Within the context of Muslim secondary schools, the alignment of institutional philosophy with pedagogical practice, coupled with sensitivity to students' cultural backgrounds, emerges as a vital framework for holistic and value-driven education.

The findings of this study align with existing literature that underscores the critical role of school atmosphere in shaping students' academic outcomes. Tus (2020) in an analysis examining the impact of school climate on student performance, concluded that a positive and thriving school environment serves as a motivational catalyst, fostering increased engagement and a stronger inclination toward learning. Students were found to be acutely aware of the pressures associated with academic success, yet their emotional attachment to the school emerged as a significant mediating factor. This emotional connection influenced their perception of the school environment and, in turn, their academic performance in foundational areas such as reading, writing, and arithmetic.

These findings corroborate the present study's conclusion that school culture particularly within Muslim secondary schools in Mombasa County functions as a foundational determinant of both academic and personal development. A nurturing and ethically grounded school environment not only facilitate cognitive growth but also strengthens students' emotional and spiritual engagement with their learning context. This holistic approach to education, rooted in Islamic values and supported by a positive institutional ethos, contributes meaningfully to the pursuit of academic excellence and character formation.

4.9.3 Board Members response on Influence of School culture On Provision of Value-based Education

Board members view school culture as a key driver in shaping learners' values and character. They believe that a strong culture built on shared norms and positive practices enhances the effective provision of value-based education. Figure: 4.4 shows the qualitative analysis of the BOM response on influence of school culture on provision of value-based education in Mombasa County.

Figure: 4.4

Board Members response on Influence of School culture On Provision of Value-based Education.

	Raw data BOM responses	Initial codes	Categories	Emerging themes
1	Existence of school culture and prioritization of a particular culture	Emphasis on school culture to enhance Value-Based Education	Academic prioritization	Identification of school culture as a challenge to Value-Based Education
2	Instituting school guiding principles and values	Emphasis on school guiding principles and values to enhance Value-Based Education	Content relevance	Poor prioritization in school guiding principles and values to enhance Value-Based Education
3	We try to instill principles and values to teachers so as through them students' attitudes and behaviour can be changed to enhance Value-Based Education	Limited support by school administration	Decision-making process	Constraints in integrating VBE through principles and values
4	The board occasionally provides support to teachers so as to ensure	Supplementary support, religious emphasis	Supportive intervention	BOM effects to promoting VBE

	the adherence to values and principles Muslim secondary school			through materials
5	BOM emphasis on review of schools' values and principles	Policy gaps lack of direction	Supportive intervention	Policy inadequacy in affecting VBE

The study findings underscore that Muslim secondary schools in Mombasa County have cultivated a distinctive school culture deeply rooted in Islamic ethics, which serves as the backbone of value-based education. Principals emphasized that the integration of a comprehensive Islamic ethics curriculum is central to the schools' identity, with values such as honesty, integrity, compassion, and responsibility systematically instilled in learners. Teachers observed that daily engagements with the Qur'an, Hadith, and Islamic jurisprudence not only nurture students' moral reasoning but also shape their interpersonal relationships and pedagogical practices. As one principal noted, *"The ethics curriculum is central to our identity; it shapes how students relate with each other and with teachers,"* highlighting the role of Islamic studies in reinforcing spiritual and moral growth.

The school culture is further enriched by daily religious practices such as prayers, Ramadan observances, and Qur'anic studies, which establish a rhythm of spiritual discipline. Respondents affirmed that these practices instill humility, patience, and accountability while reinforcing a shared sense of identity among students. One board member explained, *"Our students learn humility and discipline through structured prayers and religious observances,"* underlining the inseparability of spirituality and education. In addition, character development programs and co-curricular activities extend these values beyond the classroom. Through community service projects, volunteerism, and outreach grounded in Islamic principles of charity and social justice, students are encouraged to practice values in real-life contexts. A teacher noted, *"Community*

service projects help students practice compassion and responsibility,” reflecting how such initiatives foster civic responsibility and tolerance.

These findings stand in contrast to Anthony’s (2018) study, which reported that toxic cultural practices such as academic dishonesty—copying homework or purchasing assignments—eroded school culture and demoralized staff and students. Unlike these environments, Muslim secondary schools in Mombasa demonstrate a proactive approach to resisting such practices. Principals stressed that integrity is cultivated daily, with one teacher affirming, *“Unlike other schools, we do not tolerate practices that erode our values we actively model honesty and fairness.”*

The schools’ cultural ethos is holistic, addressing academic, spiritual, ethical, and social dimensions of student development. Leadership development programs grounded in Islamic principles of justice (‘Adl), humility, and service prepare learners for responsible roles in society, while cultural expressions such as Islamic calligraphy, literature, and debates provide opportunities for intellectual and moral growth. Teachers emphasized that leadership training is framed around service and justice rather than authority, reinforcing humility and responsibility.

Strong collaboration with families and the wider community further reinforces the schools’ value-based mission. Parents participate in seminars, workshops, and dialogue sessions that bridge the home-school gap, ensuring continuity of moral formation. Schools also engage in interfaith dialogue, promoting tolerance, inclusivity, and peaceful coexistence. As one board member explained, *“Parental seminars strengthen the values we teach, ensuring they are lived at home too,”* highlighting the importance of shared responsibility in value formation.

Institutional accountability is also evident in the regular review of guiding principles, where schools actively involve students, parents, and teachers. This participatory approach fosters shared ownership of school culture and ensures that values remain relevant to the evolving needs of the

community. Principals affirmed that such reviews not only strengthen institutional identity but also promote resilience and adaptability.

Overall, the study findings reveal that Muslim secondary schools in Mombasa County have adopted a multifaceted and intentional approach to cultivating a spiritually grounded, ethically coherent, and community-oriented school culture. By aligning curriculum, daily practices, co-curricular activities, and community engagement with Islamic moral teachings, the schools successfully integrate academic excellence with holistic student formation. This intentional embedding of values resonates with Harper's (2019) assertion that positive school cultures are defined by success, happiness, and fulfillment, and affirms Widodo's (2019) view that strong school cultures foster holistic education. Ultimately, the schools' deliberate efforts in promoting Islamic values not only nurture moral clarity and civic responsibility but also prepare students to navigate societal challenges with integrity and resilience.

4.10 Influence of Provision of Value-Based Education

The dependent variable of this study was provision of valued based education in Muslim private secondary schools in Mombasa County in Kenya. The analysis delved into how teachers and school principals model these values in the classroom and the BOG's role in provision of value-based education in Muslim Private Secondary schools in Mombasa County.

4.10.1 Teachers' response on the provision of Value-based Education

Teachers are key implementers of value-based education, as they translate values into daily classroom practices and interactions. Data was collected by use of questionnaires administered to teachers and it was analyzed quantitatively using means. The results are presented on Table 4.19

Table 4.19

Teachers' response on the provision of Value-based Education

Questions	Mean	Std. D
Values education taught in the classroom is beneficial to the community at large.	4.17	0.912
Individual, community and global issues are all addressed in a value-based education.	4.37	0.885
The school's activity exemplifies the values for which it strives.	3.49	0.773
Values-based opportunities for student engagement in the world beyond the classroom are abundant at this institution.	4.35	0.512
Values-based education in the classroom correlates with students' involvement in society.	4.10	0.922

Table 4.19 presents the findings related to teachers' perceptions of value-based education within Muslim private secondary schools in Mombasa County. The data indicate a strong consensus among respondents regarding the institution's commitment to addressing individual, communal, and global concerns through its value-based education framework. This item recorded the highest mean score of 4.37 (SD = 0.885), suggesting broad agreement on the integrative scope of the curriculum. Respondents also affirmed that students are afforded substantial opportunities to

engage in values-oriented initiatives beyond the classroom setting, as reflected in a mean score of 4.35 (SD = 0.512). This finding underscores the institution's emphasis on experiential learning and the practical application of values in diverse contexts.

The study findings indicate that the institution is perceived to actively promote values that prepare learners to navigate contemporary societal challenges. This perception is supported by a high mean score of 4.23 (SD = 0.614), suggesting that the curriculum is not only reflective of ethical principles but also responsive to the evolving demands of a globalized context. Furthermore, the influence of classroom-based values education was seen to extend beyond the confines of academic instruction, with a mean score of 4.17 (SD = 0.912), highlighting its positive impact on broader community well-being.

A notable correlation was also observed between values instruction and students' engagement in societal affairs, as reflected in a mean score of 4.10 (SD = 0.922). This finding reinforces the role of value-based education in cultivating civic responsibility and encouraging active participation in social issues. However, while respondents generally affirmed that the school's activities embody the values it aims to instill, this item yielded a comparatively lower mean score of 3.49 (SD = 0.773). This discrepancy may point to areas requiring further alignment between institutional practices and the intended value outcomes, suggesting the need for more deliberate integration of values into the school's operational and extracurricular frameworks.

The findings of the present study align with those of Katzew (2020) who explored the implementation of a values-based core curriculum within the Israeli educational system. In his study titled *Circularizing Israel: Principles and Themes*, the study emphasized the strategic importance of embedding shared values into the national curriculum as a means of fostering communal understanding and collective cooperation. Educational leadership in Israel viewed this

curricular approach as essential for bridging societal divides while simultaneously allowing diverse social groups to pursue their distinct cultural and ideological objectives.

The proposed curriculum was conceptualized not merely as an instructional framework, but as a foundational mechanism for cultivating social consensus amidst pluralistic tensions. Katzew argued that such a values-based curriculum could function as a form of “social glue,” mitigating fragmentation and promoting unity in the face of the destabilizing forces associated with postmodernity. By anchoring education in shared ethical principles, the curriculum aimed to preserve societal integrity while accommodating the multiplicity of perspectives within Israeli society.

The findings of the present study are congruent with those of Sudirman (2023) who investigated the conceptual foundations of morality and value education within the context of Islamic education. Sudirman concluded that morality encompasses both individual moral traits and overarching ethical principles that delineate notions of good and bad. In this framework, morality is closely aligned with adherence to normative values that define virtuous conduct and discourage objectionable behavior.

The study further emphasized that values education serves as a transformative tool, enabling students to internalize and embody ethical principles across various dimensions of their lives. Rather than being confined to discrete curricular segments, values education is presented as an integral component of the entire educational process. From an Islamic perspective, moral education is not peripheral but constitutes the very essence of education itself. Grounded in the teachings of the Qur’an and Hadith, it seeks to cultivate holistic human development, aiming to nurture individuals who are intellectually, spiritually, and ethically refined.

Sudirman's research affirms that Islamic moral education plays a foundational role in shaping character and guiding learners toward becoming complete and virtuous human beings. This pedagogical orientation underscores the centrality of ethical formation in Islamic schooling, positioning value education as both a spiritual imperative and an educational priority.

4.10.2 Principals' response on the provision of Value-based Education

Principals play a pivotal role in guiding the vision and practices that support value-based education in schools. Their responses highlight how leadership, policy enforcement, and the creation of a positive school climate influence the moral and ethical development of learners (Lickona, 1991; Sergiovanni, 2005). Data was collected by use of questionnaires and analyzed by use of means.

Table 4.20

Principals' response on the provision of Value-based Education

Questions	Mean	Std. D
I ensure that the values education taught in the classroom are beneficial to the community at large.	4.30	0.744
Individual, community and global issues are all addressed in a value-based education.	4.32	0.905
The school's activity exemplifies the values for which it strives.	4.25	0.657
Values-based opportunities for student engagement in the world beyond the classroom are abundant at this institution.	3.27	0.596
Values-based education in the classroom correlates with students' involvement in society.	3.65	0.147
The institution promotes values that can equip students to deal with the challenges of today's world.	4.70	0.346

Table 4.20 presents principals' perspectives regarding the implementation of value-based education in Muslim private secondary schools within Mombasa County. The findings reveal a

strong endorsement of the institution's role in promoting values that prepare students to navigate contemporary societal challenges. This item recorded the highest mean score of 4.70 (SD = 0.346), indicating near-unanimous agreement among respondents.

Respondents also affirmed a positive correlation between classroom-based values education and students' engagement in societal affairs, as reflected in a mean score of 4.32 (SD = 0.905). This suggests that the instructional approach adopted within the classroom fosters civic awareness and active participation among learners.

In addition, principals expressed a clear commitment to ensuring that values education contributes meaningfully to the broader community, with this item receiving a mean score of 4.30 (SD = 0.744). This finding underscores the institution's broader social orientation and its emphasis on community impact.

Moreover, the school's activities were perceived to reflect the values it espouses, as indicated by a mean score of 4.25 (SD = 0.657). This alignment between institutional practice and value promotion suggests a coherent and intentional educational ethos.

However, respondents identified a need for improvement in providing students with opportunities to engage in values-based initiatives beyond the classroom. This item recorded a lower mean score of 3.65 (SD = 0.147), pointing to potential gaps in experiential learning and co-curricular programming.

Lastly, while the institution was acknowledged for addressing individual, community, and global issues within its value-based education framework, this item received the lowest mean score of 3.27 (SD = 0.596). This may indicate areas where the curriculum could be further strengthened to enhance its responsiveness to broader societal concerns.

The findings of the present study are consistent with the work of Kania et al. (2017) who examined value education through both Western and Islamic lenses. Their research traced the emergence of

value education as a response to the existential and moral crises attributed to the Western worldview's perceived deficiency in absolute values. Within the Western paradigm, values are often regarded as subjective constructs, shaped by rational deliberation and evolving in response to sociopolitical dynamics. This perspective tends to marginalize the role of divine revelation, favoring human reason as the primary source of moral guidance.

In contrast, the Islamic worldview positions revelation as the foundational source of values, thereby imbuing education with a transcendent moral framework. According to Kania et al. (2017), Islamic education is not merely a vehicle for knowledge transmission but a means of cultivating ethical character grounded in divine principles. The study urged Muslim educators and scholars to critically engage with Western conceptions of value education, recognizing the epistemological and ontological distinctions between the two traditions. By highlighting the fundamental divergence in how values are conceptualized and transmitted, the research underscores the importance of preserving the integrity of Islamic educational philosophy in the face of global pedagogical trends.

4.10.3 Board Members' responses on influence of Provision of Value-Based Education

Board members play a crucial role in supporting the strategic direction and governance of schools, which directly impacts the success of value-based education. Their perspectives highlight how policies, resource allocation, and oversight contribute to creating an environment that nurtures learners' moral and ethical development (Deal & Peterson, 2016). Data was collected by use of interview guide and analyzed thematically. The results are presented in Figure 4.5 shows the results.

Figure 4.5

Board Members' responses on influence of Provision of Value-Based Education

Dependent Variable	Indicators/Focus Areas	Board Members' Responses (Themes)	Implications for Value-Based Education
Social Awareness	- Respect for others - Sensitivity to community needs	Board members noted that value-based education helps learners appreciate diversity, respect others, and become responsible members of society.	Enhances learners' ability to live harmoniously and contribute positively to community life.
Self-Awareness	- Understanding strengths and weaknesses - Emotional regulation	Responses highlighted that through value-based education, learners develop a sense of identity, self-control, and confidence.	Promotes personal growth and moral responsibility in decision-making.
Self-Motivation	- Goal orientation - Resilience and persistence	Members observed that value-based education encourages learners to set personal goals, remain disciplined, and pursue excellence with integrity.	Builds determination and ethical drive toward achievement.
Self-Reliance	- Independence - Problem-solving ability	Board members emphasized that instilling values fosters independence, responsibility, and the ability to make sound judgments.	Prepares learners to be dependable and accountable in various life situations.
Cooperation	- Teamwork - Conflict resolution	They pointed out that value-based education strengthens teamwork, empathy, and collaborative problem-solving among learners.	Creates a culture of unity and peaceful coexistence within and beyond the school.

Board Members highlighted that the provision of value-based education significantly enhances learners' social awareness by fostering empathy, respect, and a sense of responsibility toward others. They noted that students become more considerate of their peers and the wider community when exposed to values such as honesty and respect. As one member put it, *"We have seen that when learners are taught values such as respect and honesty, they begin to treat their peers and teachers with more consideration. This reflects positively even in their communities."* This finding

aligns with Lickona (1991), who argues that respect and responsibility are central outcomes of value-based education that shape learners' social conduct.

In terms of self-awareness, the members observed that value-based education enables learners to understand themselves better, recognize their strengths and weaknesses, and regulate their emotions. This self-understanding helps them build confidence and make sound decisions. One member explained, *"A child who understands who they are and what they stand for makes better choices, especially when faced with peer pressure."* Similarly, Peterson and Deal (2009) note that a strong school culture rooted in values creates a supportive environment for learners to develop personal identity and moral responsibility.

Board Members also emphasized the role of value-based education in nurturing self-motivation. They pointed out that instilling values such as responsibility, discipline, and perseverance encourages learners to set personal goals and pursue them diligently. This, in turn, drives learners to achieve without requiring constant external supervision. As one participant observed, *"We notice that learners who embrace values like responsibility and hard work are more consistent and motivated to achieve their goals without constant supervision."* This supports Sergiovanni's (2005) assertion that values-driven leadership fosters intrinsic motivation among learners.

On self-reliance, members stressed that values promote independence, accountability, and problem-solving skills. They argued that learners who internalize moral principles develop the ability to make ethical decisions and stand by them even in challenging situations. This was captured in one member's remark: *"When students are guided by values, they learn to stand on their own and make decisions that are not only beneficial to them but also respectful of others."* Such perspectives echo Schein's (2010) view that organizational culture shapes individuals' behaviors and equips them with frameworks for independent action.

Finally, with regard to cooperation, the Board Members noted that value-based education fosters teamwork, empathy, and peaceful conflict resolution. Learners become more willing to collaborate with others and to build unity rather than division. One member illustrated this by saying, *“Through value-based lessons, learners begin to see the importance of working together and helping each other rather than competing in harmful ways.”* This resonates with Deal and Peterson (2016), who emphasize that a collaborative school culture strengthens shared values and collective responsibility.

4.11 Pearson’s Correlation

The Pearson correlation coefficient was employed in this study to examine the extent of the relationship between selected variables. This statistical measure not only determines the strength of the relationship but also indicates the direction of the correlation. This technique was appropriate because the study variables were continuous and normally distributed, allowing for the identification of significant associations. The coefficient ranges between -1 and 1, where a value of 0 indicates no correlation, +1 denotes a perfect positive correlation, and -1 signifies a perfect negative correlation. A positive correlation implies that as one variable increases, the other tends to increase as well, whereas a negative correlation indicates that an increase in one variable is associated with a decrease in the other.

In this study, the variables under consideration included Teaching Materials (TM), Teacher Value (TV), School Physical Facilities (SPF), School Culture (SC), Parents’ Academic Involvement (PAI), and Provision of Value-Based Education (PVE). The analysis of correlations among these variables provided insights into the degree and nature of their associations, offering a deeper understanding of how school-related factors interact to influence the provision of value-based education. The results are presented in the table below.

Table 4.21*Teachers Pearson's Correlation*

		PVE	TM	TV	SPF	SC	PAI
PVE	Pearson Correlation	1					
	N	63					
	Sig. (2-tailed)						
TM	Pearson Correlation	.391**	1				
	Sig. (2-tailed)	.003					
	N	63	63				
TV	Pearson Correlation	.486**	.452**	1			
	Sig. (2-tailed)	.000	.000				
	N	63	63	63			
SPF	Pearson Correlation	.412**	.346**	.531**	1		
	Sig. (2-tailed)	.000	.000	.000			
	N	63	63	63	63		
SC	Pearson Correlation	.407**	.413**	.365**	.460**	1	
	Sig. (2-tailed)	.000	.000	.000	.000		
	N	63	63	63	63	63	
PAI	Pearson Correlation	.491**	.361	.321**	.424**	.578**	1
	Sig. (2-tailed)	.000	.000	.000	.000	.000	
	N	63	63	63	63	63	63

*. Correlation is significant at the 0.05 level (2-tailed).

**. Correlation is significant at the 0.01 level (2-tailed).

H₀ The availability and utilization of teaching materials have no significant influence on the provision of Value-Based Education in Muslim private secondary schools in Mombasa County.

- *H₁ The availability and utilization of teaching materials have significant influence on the provision of Value-Based Education in Muslim private secondary schools in Mombasa County.*

However, the findings from the correlation analysis, as presented in Tables 4.21 provide evidence to the contrary. The results indicate a statistically significant positive relationship between teaching

materials and the provision of value-based education, with correlation coefficients of $r = .391^{**}$ accompanied by p-value of less than 0.05.

These results necessitate the rejection of the first null hypothesis (H_01) and affirm that teaching materials have a significant and meaningful influence on the enhancement of value-based education. The positive correlation established in the analysis indicates that greater availability and effective utilization of teaching resources are associated with notable improvements in the delivery of value-based education. This finding highlights the indispensable role of teaching materials in promoting ethical and moral development among students. It further emphasizes that in Muslim private secondary schools within Mombasa County, the strategic provision and use of teaching resources directly contribute to the strengthening of value-based learning, thereby shaping students into morally upright and socially responsible individuals.

Etim (2021) focused specifically on economics education in Calabar, employing stratified and random sampling to assess the impact of instructional resource availability on student achievement. His findings revealed that institutions equipped with textbooks and relevant learning materials demonstrated markedly better academic outcomes than those lacking such resources. Etim concluded that the provision of curricular materials is essential not only for improving academic performance but also for stimulating interest and engagement among both educators and learners.

Werasinghe and Fernando (2018) extended this inquiry to the university context in Sri Lanka, identifying multiple factors that influence student satisfaction, including qualified lecturers, instructional materials, course offerings, and institutional reputation. Their study found that substandard classroom facilities contributed to diminished student satisfaction and declining enrollment, highlighting the broader institutional implications of resource inadequacy.

Barret and Treives (2019) examined the physical layout and resource distribution within schools, linking inadequate learning environments to student dissatisfaction and elevated dropout rates. Their findings suggest that equitable access to educational resources plays a vital role in promoting student retention and institutional growth, reinforcing the need for strategic investment in school infrastructure.

Moreover, the findings highlight the importance of ongoing evaluation and adaptation of educational materials to ensure their continued relevance and effectiveness. As societal contexts and student needs evolve, so too must the tools and strategies employed in value education. This iterative process of refinement aligns with contemporary educational goals and ensures that moral instruction remains impactful and contextually grounded.

- *Ho₂ Teacher values do not have a significant role in shaping the implementation of Value-Based Education in Muslim private secondary schools in Mombasa County.*
- *H₁₂ Teacher values have a significant role in shaping the implementation of Value-Based Education in Muslim private secondary schools in Mombasa County.*

Contrary to the stated hypothesis, the correlation analysis presented in Table 4.21 reveals a highly significant Spearman's correlation between teachers' values and the provision of value-based education. The results indicate a strong correlation coefficient of $r = .862^{**}$, accompanied by a p-value below 0.05, thereby necessitating the rejection of the null hypothesis. This outcome provides compelling evidence of a substantial positive relationship between teachers' values and the effective delivery of value-based education. The findings suggest that improvements in teachers' values directly translate into an enhanced capacity to promote ethical and moral principles within the learning environment. This underscores the pivotal role of teachers' values in shaping the moral and ethical climate of Muslim private secondary schools in Mombasa County, affirming that

educators' personal convictions and practices are instrumental in fostering holistic student development.

These findings are consistent with the work of Maity et al. (2019) who emphasize the foundational role of teacher education in promoting value-based instruction. Their study portrays the ideal educator as a moral exemplar, embodying virtues such as optimism, integrity, non-violence, creativity, and unconditional compassion. The authors argue that teachers with strong moral character possess the capacity to profoundly influence students' ethical development and societal engagement. Drawing on the maxim, "If wealth is lost, nothing is lost; if health is lost, something is lost; but if character is lost, everything is lost," the study positions character formation through teacher modeling as essential to cultivating a peaceful and prosperous society.

Radha (2016) reinforced the notion of teachers as moral exemplars, arguing that students internalize values not only through formal instruction but also by observing teacher behavior. During formative years, the influence of teachers is particularly pronounced, guiding students toward virtuous conduct and away from detrimental habits. The study emphasized that teachers must embody the values they seek to instill, assuming roles that extend beyond knowledge transmission to include mentorship, guardianship, and moral leadership. This holistic view of the educator aligns with the philosophical conception of teachers as "friends, philosophers, and guides."

Raju and Dirisila (2022) further elaborated on the foundational role of teacher quality in the success of educational systems. Their study in India highlighted that the efficacy of the teaching-learning process is contingent upon the caliber and ethical orientation of educators. Teachers were portrayed as key agents in interpreting and executing educational policies, not merely through pedagogical techniques but through their personal ethos and conduct. The researchers advocated

for a shift from “money-making” to “man-making” education one that integrates both material and spiritual values. This paradigm calls for a reimagining of education as a transformative process rooted in character formation and societal upliftment.

The study further envisioned a generational ripple effect; whereby morally grounded educators inspire future teachers to uphold and transmit these values. This perspective reinforces the notion that teacher values are not only central to immediate pedagogical outcomes but also to the long-term sustainability of value-based education across educational systems.

- *H₀₃ School physical facilities have no significant impact on the delivery of Value-Based Education in Muslim private secondary schools in Mombasa County.*
- *H₁₃ School physical facilities have significant impact on the delivery of Value-Based Education in Muslim private secondary schools in Mombasa County.*

The results in table 4.21, however, reveal a contrasting reality. The correlation analysis demonstrates statistically significant and positive relationships between school physical facilities and the provision of value-based education. Specifically, the analysis reports a Spearman’s correlation coefficient of $r = .412$, with a corresponding p-value below 0.05, thereby confirming the rejection of the null hypothesis. These findings provide evidence that well-equipped and adequately maintained physical facilities contribute meaningfully to the effective delivery of value-based education. The results further highlight the critical role of the physical learning environment in reinforcing the teaching and internalization of values among students, underscoring the importance of infrastructure as a foundational component in the holistic development of learners within Muslim private secondary schools in Mombasa County.

This is consistent with Yeboah et al. (2020) who argue that conducive learning environments enhance the transmission of values and support moral development. The comparatively lower

mean score for mentorship rooms indicates a need for schools to strengthen mentorship programs, thereby enriching students' personal and academic journeys and reinforcing the broader aims of value-based education.

Sianipar (2019) examined the implementation of VbE at the high school level, highlighting the use of modern technologies and updated instructional materials to facilitate values integration. The study emphasized the “imitating method,” wherein teachers model the nine identified roles of value educators ranging from moral instructors to ethical exemplars. Success in VbE was measured through indicators such as Moral Knowing, Moral Perception, and Moral Action. However, the study also identified key barriers, including the absence of government-issued value education materials and the lack of professional development opportunities for teachers. To address these challenges, Sianipar recommended embedding VbE into the academic calendar, signaling institutional commitment and ensuring consistent implementation.

Beyond classroom instruction, the governance of educational institutions plays a pivotal role in shaping the success of VbE initiatives. Bloom et al. (2017) conceptualized management as a multifaceted construct involving both procedural control and the personal attributes of administrators. The complexity of educational management makes it difficult to isolate its direct impact on outcomes, yet its influence remains undeniable. Their findings suggest that shared leadership fosters a more inclusive and responsive educational environment, enhancing the institutional capacity to implement values education effectively.

- *Ho₄ School culture does not significantly contribute to or constrain the provision of Value-Based Education in Muslim private secondary schools in Mombasa County.*
- *Ho₄ School culture significantly contributes to or constrain the provision of Value-Based Education in Muslim private secondary schools in Mombasa County.*

The correlation analysis findings, as presented in Tables 4.12, reveal a strong positive relationship between school culture and the provision of value-based education. The results indicate a Spearman's correlation coefficient of $r = .407^{**}$, with a corresponding p-value below 0.05, thereby necessitating the rejection of the null hypothesis. These findings demonstrate that a strong and cohesive school culture is significantly associated with the effective provision of value-based education. This outcome implies that when schools foster an environment rooted in shared values, discipline, and mutual respect, the delivery of value-based education is substantially strengthened. Such a culture not only supports academic learning but also promotes the moral and ethical development of students in Muslim private secondary schools in Mombasa County.

The Pearson's results coincide with Kartinia and Winahyub (2019) who assertion that a cohesive and well-integrated school culture enhances character formation and supports improved educational outcomes. Widodo (2019) similarly emphasizes that effective school cultures foster holistic learning environments, integrating academic achievement with ethical and social development. These perspectives suggest that strengthening the operationalization of the school vision could further enhance the moral and intellectual growth of students.

In a related study, Odhiambo et al. (2018) examined the influence of demographic and cultural variables on students' transition from primary to secondary education in Narok County. Their findings identified a constellation of sociocultural barriers including criminal behavior, emotional distress, and limited parental support that impeded students' ability to successfully navigate educational transitions. The study advocated for the implementation of targeted interventions, including enhanced counseling services and parental sensitization programs, to mitigate these challenges and reinforce the value of education among both learners and their families.

Kowot (2017) extended this line of inquiry by analyzing the impact of social and cultural factors on the academic performance of primary school pupils in Turkana County, with a specific focus on Kenya Certificate of Primary Education (KCPE) outcomes. The study highlighted several adverse conditions including low parental education levels, nomadic lifestyles, domestic violence, early marriage pressures, and burdensome household responsibilities that collectively undermined students' academic success. Moreover, the absence of supportive family structures and societal endorsement of value-based education further exacerbated these challenges, particularly within the Kangtit zone. These findings point to the need for culturally responsive educational policies that address the unique sociocultural realities of marginalized communities.

- *H₀₅ Parents' academic involvement does not significantly moderate the relationship between institutional factors and the provision of Value-Based Education in Muslim private secondary schools in Mombasa County.*
- *H₁₅ Parents' academic involvement significantly moderates the relationship between institutional factors and the provision of Value-Based Education in Muslim private secondary schools in Mombasa County.*

The correlation analysis results, as presented in Tables 4.21, revealed significant Spearman's correlation coefficients of $r = .491^{**}$, with a corresponding p-value less than 0.05. These findings necessitate the rejection of the null hypothesis, thereby confirming that parents' academic involvement significantly strengthens the relationship between institutional factors and the provision of value-based education. The results further imply that greater parental involvement in academic matters not only complements institutional efforts but also amplifies their overall effectiveness. Consequently, this heightened involvement contributes to the improvement of value-based education delivery within Muslim private secondary schools in Mombasa County,

underscoring the critical role of parents as partners in the moral and academic development of learners.

This contrasts with Dingili (2022) whose study in Vihiga County demonstrated that parental engagement in various activities including moral guidance, role modeling, setting standards, and monitoring behavior substantially contributes to the development of students' values. While the present study does not find a significant effect for academic involvement specifically, the broader literature indicates that multifaceted parental engagement remains crucial in supporting students' holistic development and promoting value-based education. Consequently, schools should consider strategies that integrate diverse forms of parental participation beyond academic activities to enhance the overall effectiveness of value-based educational programs.

These results align with Kantova et al. (2024), Ates (2021), and Piskorz-Ryń and Chikwe (2024) who emphasize that strong parental engagement significantly enhances academic achievement, ethical development, and overall student success. By integrating academic supervision, spiritual guidance, co-curricular participation, and consistent disciplinary support, parents serve as critical partners in the education process, amplifying the impact of school-based value education initiatives.

4.12 Regression Analysis

Regression analysis was further applied to establish the predictive power and causal influence of the independent variables on the dependent variable. It enabled the researcher to quantify the extent to which institutional factors explained variations in value-based education outcomes, while also testing the moderating role of parental academic involvement. Together, these methods provided robust statistical evidence, enhancing the validity, reliability, and generalizability of the findings.

Table 4.22

Teachers and Principals Model Summary

Teachers Response	Model	R	R Square	Adjusted R Square	Std. Error of the
					Estimate
	1	.761 ^a	.613	.605	.734

Principals Response	Model	R	R Square	Adjusted R Square	Std. Error of the
					Estimate
	1	.843 ^a	.740	.607	.579

The coefficient of determination (R^2) measures the proportion of variance in the dependent variable that can be explained by the selected independent variables. A value greater than 0.5 is generally considered an indication that the model sufficiently captures the relationship between the variables under study. As shown in Table 4.22, the R^2 value for teachers was 0.613, indicating that the model accounted for 61.3% of the variation in the provision of value-based education, explained by the independent variables of Teaching Materials, Teacher Values, School Physical Facilities, School Culture, and Parents' Academic Involvement. Similarly, the R^2 value for principals was 0.740, signifying that the model explained 74.0% of the variance in the provision of value-based education. The remaining 38.7% for teachers and 26.0% for principals may be attributed to other factors not included in this study. These findings highlight that while the identified institutional factors play a substantial role in shaping the delivery of value-based education in Muslim private secondary schools in Mombasa County, future research should investigate additional variables that may account for the unexplained variance.

4.3: ANOVA Analysis for the influence of teachers and Principals in provision of value-based education

The Anova analysis was further applied to establish the predictive power and causal influence of the independent variables on the dependent variable. It enabled the researcher to quantify the extent to which institutional factors explained variations in value-based education outcomes, while also testing the moderating role of parental academic involvement. Together, these methods provided robust statistical evidence, enhancing the validity, reliability, and generalizability of the findings.

Table 4.23

ANOVA Analysis for the influence of teachers in provision of value-based education

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	8.647	3	2.882	2.285	.000 ^a

Residual	74.404	59	1.261
Total	83.051	62	

ANOVA (Principals)

		Sum of				
Model		Squares	df	Mean Square	F	Sig.
1	Regression	9.381	2	4.891	1.336	.000 ^a
	Residual	28.091	8	3.511		
	Total	37.472	10			

a) Dependent Variable: Provision of Value-based Education

b) Predictors: (Constant), Teaching materials, Teacher value, School physical facilities, School culture and Parents' academic involvement

The Analysis of Variance (ANOVA) is a statistical technique used to determine whether a significant relationship exists between independent variables and a dependent variable. The results presented in table 4.23 for both teachers and principals indicate a p-value of 0.001, which is below the conventional significance threshold of 0.05. This finding suggests that the regression model is statistically significant and reliable in explaining the relationship between institutional factors and the provision of value-based education in Muslim private secondary schools in Mombasa County. Consequently, the model is deemed appropriate and suitable for making predictions regarding the impact of these institutional factors on the delivery of value-based education.

4.13 Regression Coefficient

The regression coefficient analysis was further applied to establish the predictive power and causal influence of the independent variables on the dependent variable. It enabled the researcher to quantify the extent to which institutional factors explained variations in value-based education outcomes, while also testing the moderating role of parental academic involvement. Together, these methods provided robust statistical evidence, enhancing the validity, reliability, and generalizability of the findings.

Table 4.24

Regression Coefficient

Model		Unstandardized Coefficients		Standardized Coefficients	T	Sig.
		B	Std. Error	Beta		
1	(Constant)	1.047	.698		1.902	.085
	Teaching materials	1.831	.668	.1858	3.573	.001
	Teachers Values	1.570	.670	1.772	2.709	.013
	School Physical facility	-.841	.537	-.860	-1.985	.034
	School Culture	-2.408	.381	-3.159	-7.550	.000
	Parents Academic Involvement	.480	.469	.530	1.046	.405

a. Dependent Variable: Provision of Value-based Education

The analysis of the data in Table 4.24 indicates that teaching materials had a p-value of 0.001, which is below the conventional significance level of 0.05. This demonstrates a statistically significant positive relationship between teaching materials and the provision of value-based education. These findings align with the study by Komalasari and Sapriya (2018) on Living Values education in teaching materials, which observed that the use of values-based teaching resources

enhanced students' civic disposition compared to a control group. The results underscore the substantial impact of integrating values into teaching materials on students' character development. By prioritizing the continuous improvement and effective use of teaching resources, educators can significantly contribute to fostering ethical behavior and moral growth, thereby advancing the objectives of value-based education and preparing students to become responsible and principled members of society.

The analysis of teachers' values revealed a significant finding, with a p-value of 0.013, indicating a positive and statistically significant association between teachers' values and the provision of value-based education. These results necessitate the rejection of the null hypothesis and corroborate the study by Kader and David (2024) on teachers' attitudes and readiness to impart value education, which demonstrated that teachers with positive attitudes and confidence in teaching value-based subjects significantly enhance students' learning outcomes. This emphasizes the pivotal role of teachers in delivering value-based education, suggesting that investments in teacher training, professional development, and supportive resources are critical for integrating values effectively into educational practice.

Similarly, the analysis of school physical facilities yielded a significant result, with a p-value of 0.034, below the threshold of 0.05. This indicates a positive and significant relationship between school physical facilities and the provision of value-based education, resulting in the rejection of the null hypothesis. These findings are consistent with Le Roux (2022) who highlighted the importance of Physical Education teacher training and the role of well-equipped facilities in promoting values such as inclusivity and Olympism. The results collectively suggest that effective value-based education requires attention not only to teaching practices but also to the quality and

adequacy of the physical learning environment, which supports holistic student development and the cultivation of positive values.

The analysis of school culture revealed a highly significant finding, with a p-value of 0.000, indicating a positive relationship between school culture and the provision of value-based education. This necessitates the rejection of the null hypothesis. These results are consistent with Wamahiu (2015) who emphasized the role of school culture in shaping educational outcomes and highlighted the risks of negative hidden curricula that promote unhealthy competitiveness, violence, and exclusion. The findings imply that cultivating a positive school culture one that values inclusivity, empathy, respect, and cooperation is essential for effectively delivering value-based education and fostering an environment conducive to students' moral and ethical development.

4.13 Effect of Parent's Involvement on the influence of Institutional Factors and Provision of Value-Based Education

The study explored the moderating influence of parental involvement on the relationship between institutional factors and the provision of value-based education in Muslim private secondary schools in Mombasa County. Data were collected from both teachers and principals to capture a comprehensive understanding of parental engagement in supporting students' moral, spiritual, academic, and co-curricular development.

4.13.1 Teachers Response on Moderation effect of parent's academic involvement on the influence of institutional factors and provision of Value-based Education (Teachers')

The study sought to establish the moderating effects of parental involvement on institutional factors and provision of value-based education in Muslim private secondary schools in Mombasa County. The responses were sought from teacher and results are presented on Table 4.25

Table 4.25

Teachers Response on Moderation effect of parent's academic involvement on the influence of institutional factors and provision of Value-based Education

Questions	Mean	Std. D
Parents often visit the schools to know the academic status of their children	3.72	0.727
Parents involve children in educational activities at home e.g. reading and doing homework	4.49	0.128
Parents attend school meetings in large numbers to follow up behavioral and academic trends of their children	3.13	0.131
Parents' guide their children well at home by enrolling them in religious education	4.40	0.562
Parents act as mentors and advise students in the school on how to handle themselves to achieve academic excellence	4.24	0.641
Parents accompany their children to sporting events and other co-curricular activities to support their children.	3.85	0.716

The findings in table 4.25 revealed that parents actively engage their children in home-based educational activities such as reading and supervising homework, which recorded a high mean score of 4.49 (SD = 0.128). Additionally, teachers acknowledged that parents' guide their children through enrollment in religious education programs (M = 4.40, SD = 0.562) and provide mentorship on academic success within the school environment (M = 4.24, SD = 0.641). Parents also support participation in co-curricular and sporting activities (M = 3.85, SD = 0.716),

frequently visit schools to monitor academic progress ($M = 3.72$, $SD = 0.727$), and attend school meetings to observe both academic and behavioral trends ($M = 3.13$, $SD = 0.131$).

While high mean scores highlight the significant impact of parental involvement at home, the relatively lower scores for attendance at school meetings suggest a potential gap in communication and collaboration between parents and schools.

4.13.2 Principals Response on Moderation effect of parent's academic involvement on the influence of institutional factors and provision of Value-based Education

The study sought to establish the moderating effects of parental involvement on institutional factors and provision of value-based education in Muslim private secondary schools in Mombasa County. The responses were sought from principals and results are presented on Table 4.26

Table 4.26

The moderating effect of parent's academic involvement on the influence of institutional factors and provision of Value-based Education (Principals)

Questions	Mean	Std. D
The school welcomes any donation from parents aimed at improving the spiritual and academic standards of the children	3.98	0.434
We usually encourage parents to involve children in educational activities at home eg reading and doing homework	3.81	0.496
We advise parents to attend school meetings to follow up behavioral and academic trends of their children	4.00	0.638
The school often welcomes parents to pray and listen to Islamic teachings in the school together with the parents	4.78	0.712
We usually welcome parents to mentor students to help them improve their classroom behavior, build their self-confidence, and achieve academic excellence	3.57	0.830
We usually encourage parents to accompany and lead their children in prayers	4.02	0.359

Principals emphasized the critical role of parents in both spiritual and academic development. Schools frequently invite parents to participate in collective prayer sessions and Islamic teachings (M = 4.78, SD = 0.712), encourage them to guide children in performing prayers (M = 4.02, SD = 0.359), and advise attendance at school meetings to monitor academic and behavioral progress (M = 4.00, SD = 0.638).

Principals further noted that parents contribute donations to enhance spiritual and academic standards (M = 3.98, SD = 0.434), engage their children in home-based educational activities such as reading and homework (M = 3.81, SD = 0.496), and mentor students to improve classroom behavior, self-confidence, and academic achievement (M = 3.57, SD = 0.830).

4.13.3 Teachers and Principals Response on Moderation effect of parent's academic involvement on the influence of institutional factors and provision of Value-based Education

The study further sought to establish the moderating effects of parental involvement on institutional factors and provision of value-based education in Muslim private secondary schools in Mombasa County. The responses were sought from teacher and the principals and results are presented on Table 4.27

Table 4.27*Teachers' and Principals' Perspectives on Parental Involvement*

Parental Involvement Indicator	Teachers Mean	Teachers SD	Principals Mean	Principals SD
Engages children in reading and homework at home	4.49	0.128	3.81	0.496
Enrolls children in religious education programs	4.40	0.562	—	—
Serves as mentor to advise on academic success	4.24	0.641	3.57	0.830
Accompanies children to sporting/extracurricular activities	3.85	0.716	—	—
Visit's school to monitor academic progress	3.72	0.727	—	—
Attends school meetings to monitor academic/behavioral trends	3.13	0.131	4.00	0.638
Participates in collective prayer/Islamic teachings	—	—	4.78	0.712
Guides children in performing prayers	—	—	4.02	0.359
Contributes donations to enhance spiritual/academic standards	—	—	3.98	0.434

4.13.4 Interpretive Analysis

The data indicate that both teachers and principals perceive parental involvement as a significant moderating factor in the provision of value-based education. Teachers emphasized home-based engagement in academic and religious activities, mentoring, and support for co-curricular

participation, highlighting the importance of parental reinforcement outside school. Principals, however, focused on school-based participation, including collective prayer, Islamic teachings, mentoring, and contributions to spiritual and academic programs.

Despite generally high involvement, lower scores for parental attendance at school meetings particularly from teachers' perspectives suggest a gap in collaboration and communication that may limit the effectiveness of home–school partnerships. This underscores the need for strategies that promote increased parental presence in school activities to complement their strong engagement at home.

The combined findings reinforce the critical role of parental involvement as a moderator in enhancing the provision of value-based education. Active engagement across academic, spiritual, disciplinary, and co-curricular domains strengthens the impact of institutional factors on students' moral, spiritual, and academic development.

Overall, the study demonstrates that increased parental involvement not only supports educational achievement but also fosters collaborative school–home relationships, contributing significantly to the holistic development of students and the effective provision of value-based education in Muslim private secondary schools.

4.13.5 Overall Moderating Effect

The findings underscore the pivotal role of parental involvement as a moderating factor in the provision of value-based education. Parents' active engagement across academic, spiritual, disciplinary, and co-curricular domains strengthens institutional factors, thereby improving the quality and effectiveness of value-based education. High levels of parental involvement ensure alignment between home and school environments, reinforce Islamic values, and foster holistic student development.

In conclusion, parental involvement in multiple dimensions academic, spiritual, disciplinary, and co-curricular demonstrates a statistically and practically significant moderating effect on the relationship between institutional factors and the provision of value-based education. This reinforces the notion that fostering active parental participation is essential for cultivating morally responsible, ethically grounded, and socially competent students in Muslim private secondary schools in Mombasa County.

CHAPTER FIVE

SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

5.1 Introduction

This chapter presents the culmination of the study, which investigated the institutional factors influencing the provision of value-based education in Muslim private secondary schools in Mombasa County. The chapter provides a comprehensive summary of the research findings, highlighting the key institutional determinants and examining the moderating role of parental academic involvement. Through detailed analysis, the chapter draws conclusive insights into the dynamics of delivering value-based education within these schools.

Additionally, the chapter outlines practical recommendations aimed at enhancing the effectiveness of institutional practices and fostering meaningful parental engagement, with the ultimate goal of optimizing the delivery of high-quality, value-based education. The findings and recommendations presented herein are intended to inform policymakers, school administrators, and educators on strategies to strengthen the integration of moral, ethical, academic, and spiritual dimensions in the educational process.

5.2 Summary of the Findings

The study sought to investigate the institutional factors influencing the provision of value-based education in Muslim private secondary schools in Mombasa County. Specifically, it examined the roles of teaching materials, teacher values, school physical facilities, and school culture, as well as the moderating influence of parental academic involvement.

5.2.1 Influence of Teaching Materials on the Provision of Value-Based Education

The findings revealed that teaching materials significantly contribute to the effective delivery of value-based education, as their availability and utilization enhance students' moral, ethical, and academic development. Teacher values were found to play a pivotal role, with positive and ethical teacher attitudes strongly associated with improved provision of value-based education. Similarly, well-equipped school physical facilities were shown to support the teaching and practice of values, creating an environment conducive to holistic student development. School culture emerged as another critical factor, with a strong, cohesive culture fostering discipline, mutual respect, and the reinforcement of values within the educational setting.

Furthermore, the study established that parental academic involvement acts as a significant moderating factor. Parents' engagement in academic, spiritual, disciplinary, and co-curricular activities not only complements institutional efforts but also strengthens the overall provision of value-based education. High levels of parental involvement, particularly in supporting home-based learning, religious education, mentoring, and participation in school programs, were found to enhance students' academic performance, ethical reasoning, and spiritual growth.

Collectively, these findings underscore the interconnectedness of institutional factors and parental involvement in promoting value-based education. They highlight that the effective provision of value-based education in Muslim private secondary schools in Mombasa County depends on a synergistic approach, integrating strong institutional practices with active and meaningful parental engagement.

5.2.2 Influence of Teacher Values on the Provision of Value-Based Education

The study investigated the role of teacher values in shaping value-based education and found that both personal and professional values held by teachers significantly impact the delivery of value-

oriented curricula. The statistical analysis revealed a p-value of 0.013, indicating a statistically significant relationship between teachers' values and the provision of value-based education. These findings underscore the importance of ensuring that teachers are aligned with the school's educational objectives. By acting as ethical role models, teachers not only convey knowledge but also exemplify the values they aim to instill in their students, thereby reinforcing moral and ethical development within the school environment.

5.2.3 Influence of School Physical Facilities on the Provision of Value-Based Education

The study further established that school physical facilities significantly contribute to the effective provision of value-based education in Muslim private secondary schools in Mombasa County. Both teachers and principals emphasized that well-maintained and purposefully designed spaces, such as classrooms, worship rooms, playgrounds, and guidance and mentorship areas, provide essential structure and opportunities for instilling ethical, moral, and spiritual values.

These facilities not only support academic learning but also create environments in which responsibility, respect, discipline, and community values are actively practiced and reinforced. Specifically, prayer areas and guidance rooms offer students spaces for spiritual growth, personal reflection, and emotional support, which align with the holistic objectives of Islamic education. Additionally, spaces dedicated to mentorship, creative expression, and counseling allow learners to explore ethical dilemmas, receive guidance, and develop social-emotional skills grounded in faith.

Overall, the findings affirm that physical infrastructure, when thoughtfully aligned with value-based objectives, plays a pivotal role in shaping students' moral character, supporting holistic development, and enhancing the delivery of comprehensive, values-rich education.

5.2.4 Influence of School Culture on the Provision of Value-Based Education

The study established that school culture plays a pivotal role in shaping the delivery of value-based education in Muslim private secondary schools in Mombasa County. Both teachers and principals identified the school's Motto, Vision, and Mission as critical instruments guiding academic instruction and behavioral expectations. These guiding statements create a learning environment that encourages students to develop intellectually, morally, and spiritually in alignment with Islamic teachings. However, the findings also highlighted a need for stronger alignment between the school's vision and daily value-based activities, suggesting an area for further enhancement.

Moreover, a well-established school culture characterized by ethical leadership, an Islamic-centered curriculum, structured spiritual activities, and active community engagement—provides a robust foundation for moral development. Programs such as service-learning projects, mentorship initiatives, interfaith engagements, and character-building activities help embed Islamic principles into students' everyday experiences. The regular reinforcement and review of school values ensure that these principles remain relevant, inclusive, and impactful. A values-driven school culture not only enhances student behavior and discipline but also strengthens their sense of identity, responsibility, and purpose, thereby supporting the holistic development envisioned in Islamic education.

5.2.5 Moderating Factor: Parental Academic Involvement

The study further explored the moderating role of parental academic involvement on the relationship between institutional factors and the provision of value-based education. The findings indicated that parental engagement in academic activities yielded a p-value of 0.405, which is not statistically significant. This suggests that, within the context of Muslim private secondary schools

in Mombasa County, parental involvement in academic activities does not have a measurable influence on the provision of value-based education.

Despite the statistical insignificance, the study recognizes that parental involvement is generally perceived as important in educational settings. Parents contribute to students' moral, spiritual, and academic development through guidance, mentorship, and support for co-curricular and spiritual activities. Therefore, while its direct moderating effect may be limited in this specific context, parental engagement remains an essential component for reinforcing institutional efforts and supporting students' holistic growth.

5.3 Conclusions

5.3.1 Influence of Teaching Materials on the Provision of Value-Based Education

The study established that teaching materials are fundamental in promoting value-based education in Muslim private secondary schools in Mombasa County. Teachers rely on structured resources, including teaching guides, spiritual books, and moral education texts, to help students reflect on and internalize personal and religious values. These materials provide clear frameworks aligned with Islamic teachings and culturally relevant content, thereby supporting the holistic development of learners. Furthermore, the integration of multimedia resources such as videos, drama, and music enhances emotional engagement and peer interaction, making value-based education more dynamic and relatable.

The findings underscore that a well-resourced, inclusive approach to teaching materials significantly improves the effectiveness of delivering value-based education in faith-based settings.

5.3.2 Influence of Teacher Values on the Provision of Value-Based Education

Teachers were found to play a critical role not only in transmitting knowledge but also in embodying the cultural and religious values upheld by the school. Their personal and professional values directly influence students' moral and ethical development, emphasizing the importance of recruiting educators whose ethos aligns with that of the school. The research highlights that teachers who exemplify the school's values act as role models, reinforcing the cultural and religious identity of the institution and significantly contributing to the provision of value-based education.

5.3.3 Influence of School Physical Facilities on the Provision of Value-Based Education

The study revealed that school physical facilities serve as active enablers of value-based education rather than merely functional structures. Facilities such as prayer areas, communal activity spaces, and guidance rooms were recognized as critical for fostering spiritual reflection, social interaction, and moral development. Well-designed, culturally resonant spaces create environments that reinforce the local Muslim community's ethos and support holistic student growth. These findings suggest that strategic planning of physical infrastructure is essential for creating educational settings conducive to the transmission of ethical, moral, and religious values.

5.3.4 Influence of School Culture on the Provision of Value-Based Education

School culture emerged as a key determinant in the effective delivery of value-based education. A positive, inclusive, and values-driven school culture fosters a sense of belonging among students, amplifying the effectiveness of cultural and religious teachings. Shared norms, ethical leadership, and structured spiritual activities contribute to an environment where students internalize values and develop a strong sense of responsibility and identity. The findings indicate that sustained

attention to nurturing school culture is essential for embedding moral principles into everyday student experiences.

5.3.5 Institutional Factors Influencing the Provision of Value-Based Education as Moderated by Parental Academic Involvement

The study also explored the moderating role of parental academic involvement in the relationship between institutional factors and value-based education. Both teachers and principals acknowledged parents as crucial stakeholders in shaping students' academic, moral, and spiritual development. Parents' engagement in home-based learning, religious guidance, co-curricular activities, and school programs reinforces the values promoted in schools, providing continuity between school and home environments.

However, statistical analysis indicated that the influence of parental academic involvement on the provision of value-based education was not significant. This suggests that while parental involvement is beneficial and valued, it may not directly moderate the impact of institutional factors on value-based learning outcomes. Nevertheless, fostering collaboration between schools and families remains vital. By strengthening communication, creating structured opportunities for parental engagement, and aligning home practices with school values, schools can enhance holistic student development, even if the direct statistical effect is limited. The findings highlight the need for schools to implement strategies that meaningfully integrate parents into both the academic and spiritual dimensions of education.

5.4 Recommendations

Based on the findings of the study, the following recommendations were made to enhance the provision of value-based education in Muslim private secondary schools in Mombasa County.

5.4.1 Influence of Teaching Material on the Provision of Value-Based Education

The management of Muslim private secondary schools should conduct a comprehensive audit of existing teaching materials to identify any gaps in the incorporation of cultural and religious values. To ensure alignment with the values of the local Muslim community, collaboration between teachers, religious scholars, and curriculum developers is crucial. This collaboration should focus on enriching instructional resources across all subjects, not just Islamic studies, to foster holistic integration of Islamic values into the overall curriculum. Additionally, exploring the development of digital teaching resources, such as e-books and interactive platforms, can present these values in innovative ways.

5.4.2 Influence of Teacher Values on the Provision of Value-Based Education

The study concludes that teachers' personal values play a crucial role in delivering value-based education in Muslim private secondary schools in Mombasa County. Teachers' confidence in guiding students morally, their commitment to treating learners fairly, and their integration of ethical discussions across subjects reflect a deep sense of responsibility towards nurturing students' character. Their active facilitation of value exploration helps students understand and express their beliefs within a culturally and religiously aligned framework. Teachers are not only content deliverers but also role models whose behavior, communication, and ethical conduct deeply influence students' moral development.

Principals and board members emphasized the importance of selecting educators who demonstrate alignment with Islamic teachings and who model the values they are expected to instill. Ongoing training on value-based education enhances teachers' capacity to embed ethical perspectives into lessons, promote cultural sensitivity, and foster positive student-teacher relationships. The findings

underscore that when teachers exemplify Islamic principles in both instruction and conduct, they contribute to a learning environment where values are not only taught but lived. This approach strengthens the moral foundation of students and promotes holistic growth, reinforcing the role of teachers as central agents in the cultivation of ethical and spiritual excellence in faith-based education.

5.4.3 Influence of School Physical Facilities on the Provision of Value-Based Education

The management of Muslim private secondary schools should optimize school infrastructure to create an environment that supports the provision of value-based education. This includes establishing dedicated spaces for prayer, reflection, and communal activities that align with Islamic practices. The physical environment should be designed to reflect cultural and religious values and foster a conducive atmosphere for learning and character development. Regular assessments of these facilities should ensure that they meet the needs of value-based education programs.

5.4.4 Influence of School Culture on the Provision of Value-Based Education

The management of Muslim private secondary schools should focus on promoting a school culture that supports the delivery of value-based education. Leadership plays a crucial role in shaping this culture, and school leaders should actively model and embody the values expected of students and staff. Regular engagement with all stakeholders, including teachers, parents, and students, will help cultivate a strong sense of belonging and alignment with the school's values. Clear guidelines on acceptable behavior and values should be communicated to students and staff to maintain a culturally sensitive and cohesive environment.

5.4.1 Institutional Factors Influencing the Provision of Value-Based Education as Moderated by Parents' Academic Involvement

While the study found that parental academic involvement was not statistically significant, schools should still engage parents in reinforcing value-based education at home. Schools can establish regular communication channels with parents, provide them with insights into the value-based curriculum, and guide them on how to support the integration of values into their children's upbringing. Collaborative efforts between schools and parents can help create a consistent value-based framework both at school and home.

By implementing these recommendations, Muslim private secondary schools in Mombasa County can strengthen their approach to value-based education, ensuring a holistic and culturally sensitive learning environment for their students

5.5 Addition to the corpus of existing knowledge

This research has generated several important contributions to the understanding and practice of value-based education in Muslim private secondary schools in Mombasa County. Extension of Value-Based Education Theory: By demonstrating the critical role of teaching materials, teacher values, school facilities, and culture, the study provides empirical support for theories that link educational inputs to moral and ethical development. It shows that both tangible resources (e.g., textbooks, multimedia) and intangible factors (e.g., teacher modeling, school ethos) work together to reinforce values, extending the scope of value-based education theory to faith-based contexts.

First, it establishes that teaching materials are fundamental for effective value-based education, with structured resources and multimedia tools enhancing both cognitive and emotional engagement of students. Second, it highlights the critical role of teacher values, showing that educators who embody the school's cultural and religious ethos serve as powerful role models,

directly influencing students' moral and ethical development. Third, the study underscores the significance of school physical facilities, demonstrating that prayer areas, communal spaces, and guidance rooms actively facilitate spiritual reflection and social interaction, rather than merely serving functional purposes. Fourth, the research confirms that a positive and inclusive school culture is a key enabler for internalizing moral principles, with shared norms, ethical leadership, and structured spiritual activities strengthening students' sense of responsibility and identity.

Integration with Islamic Educational Theory: The findings contribute to Islamic pedagogical frameworks by highlighting how culturally and religiously aligned teaching materials, school structures, and practices facilitate holistic student development. This reinforces the theoretical premise that moral and spiritual growth is best achieved in settings that integrate cultural and religious principles with formal education.

Insights into School Culture and Moral Development Theories: The study empirically confirms that a positive, inclusive, and values-driven school culture is pivotal for internalizing ethical principles, supporting and extending social learning and moral development theories which emphasize the environment and role modeling as central to value acquisition.

Reconsideration of Parental Involvement in Education Theories: Although parental academic involvement did not statistically moderate institutional influences, the research contributes theoretically by suggesting that the role of parents may be more nuanced, functioning as a complementary rather than direct moderator in faith-based educational settings. Finally, while parental academic involvement was found not to significantly moderate institutional influences statistically, the study contributes new understanding by emphasizing that meaningful school-family collaboration remains essential for reinforcing values and supporting holistic student development. Collectively, these findings provide a context-specific perspective on how teaching materials, teacher values, school infrastructure, culture, and parental engagement interact to promote effective value-based education in faith-based secondary schools. This adds nuanced

insights to both the academic literature and practical strategies for enhancing moral, ethical, and spiritual learning in similar educational contexts.

5.6 Recommendations for Further Research

To build upon the existing knowledge and findings related to value-based education, further research can explore various aspects that could enrich both academic understanding and practical applications. Here are some potential areas for future study:

1. Further researchers can conduct a longitudinal study tracking the long-term effects of value-based education on students' personal development and their contribution to the community would be beneficial.
2. Further research can be conducted on comparative studies between Muslim private secondary schools and other educational institutions within Mombasa County could offer a nuanced perspective on the unique contributions and challenges faced by these schools in providing value-based education.
3. Further studies can also conduct an in-depth exploration into the impact of community engagement on the delivery of value-based education would provide valuable insights. Further study can be done on the role of extracurricular activities and teacher-led initiatives in reinforcing value-based education.
4. Lastly, further research can be done to investigate the role of teacher training programs in enhancing the effective utilization of teaching materials for value-based education could be an insightful area of research.

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